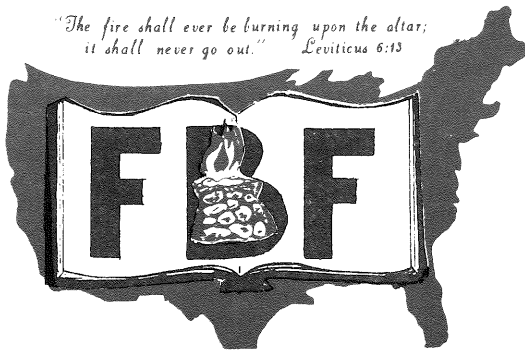


"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN

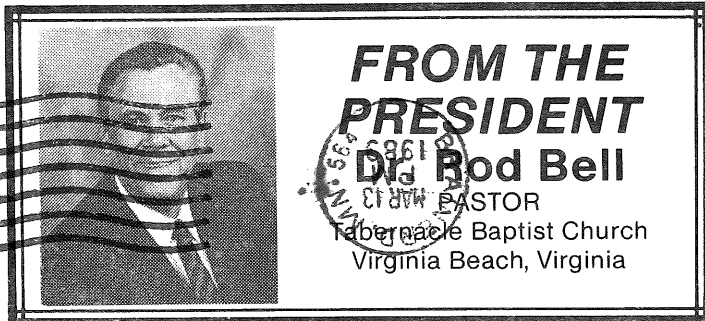
HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

Dr. Paisley Condemns Pope Before World-Wide Audience **CONGRATULATIONS DR. PAISLEY!**

VOL. 12 - NO. 1

Headquarters in Virginia Beach, Virginia.

JANUARY/FEBRUARY, 1989



cup of cold water to a thirsty soul.

Thank you, my brethern, for stretching out your hands and standing with me in the battle for the true Christ against the Vatican imposter. It is "no surrender" against the devil and all his gang all the way and it is "full surrender" to our Lord and all His commandments all the way as well.

Sincerely in Christ,
IAN R.K. PAISLEY
Eph. 6:19, 20

"GLORYING IN THE CROSS"

J. H. Jowett was a world renown pulpiteer near the turn of the 20th Century. Some of the books he wrote were entitled, *The Passion of Souls*, *The Folly of Unbelief*, and *Yet Another Day*; the last title being a collection of written prayers by the godly preacher for every day of the year.

One of these written prayers is a classic that should find expression on the lips and in the heart of fundamentalists preachers everywhere. Jowett prayed: "Lord Christ, my Saviour, help me to glory in thy cross. May I make my boast in the merits of my Saviour. May I find my glory in thy redemption. Save me from exalting my own service. Deliver me from all self-conceit. May I hide myself in Thee." Jowett's prayer (though not verbally inspired!) is similar to that of the Apostle Paul in Galatians 6:14 where he prayed "But God forbid that I should glory, save in the cross of my Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

DR. PAISLEY EXPRESSES APPRECIATION

December 16, 1988

My Dear Brother Rod,

Please express to all the brethern of your Fellowship my sincere thanks for their message of support and warm encouragement over my protest against the Roman antichrist.

As you already know, I was severely manhandled and physically assaulted; the x-rays showed damage to my spine. I have had to have specialist treatment which is still continuing. Rome has not changed. If she could have her way, she would burn down every Bible church and burn every Bible preacher. I was very conscious of the Lord's help as I made my protest and your support from the FBF got good publicity and came like a

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OR CURRENT RESIDENT

DR. ROY HARRELL'S *Graduation to Glory*

Dr. Roy Harrell went home to be with the Lord, January 4, 1989. He had been a pastor in North Carolina and West Virginia and was instrumental in establishing ten other churches. He was staff evangelist for Bob Jones University, Greenville, SC. and for fourteen years he had a daily or weekly radio ministry. "Precious in the sight of the LORD is the death of his saints" Psalm 116:15.

The Call to Moral Purity

by Dr. Doug McLachlan
Chairman, Bible Department
Northland Baptist Bible College

The landscape of evangelical and fundamental Christianity is strewn with the wreckage of too many who, in an instant of vivid emotion, chose to exchange a lifetime of fruitful ministry for a moment of physical ecstasy. This wreckage includes not only God's people in general, but God's servants in particular. The nobility of sex, the dignity of marriage and the indispensability of moral discretion have begun falling to the ground, not simply in paganism but also in Christendom.

Clearly we need a revival of moral purity within the church. This revival must be championed by leadership. We must bring moral purity back to center point in today's ministry. The Lord's Beatitude is still relevant: "Blessed are the pure in heart, for they shall see God." Purity brings God into focus and provides a basis for our conformity to His moral likeness. Impurity distorts our vision of God and makes impossible our conformity to His moral likeness. No one learned this lesson more painfully than King David.

The greatest achievements are sometimes annulled by the saddest mistakes. It is still true that a "moment of weakness can lead to a lifetime of shame," and David's sad experience recorded in II Samuel 11-18 is proof-positive of that truth.

The best of men have the worst of nature, for all of us are infected with Adamic contamination. There is never a time when we can relax our Christian vigilance and assume that the battle is won and over. The license of the times, David's despotic power as an Oriental potentate and the enthralling magnetism of sin combines to defeat this man who had once been called "a man after God's own heart."

We must not think that David's moral collapse was instantaneous. The flow is always from the inside to the outside; and if we fail to win the moral battle within, sooner or later we shall fail to win it without. It might be too strong to say that David was "cursed" with physical attractiveness (I Samuel 16:12), but there is no doubt that a superb physique can be as much of a liability as it is a blessing. The record does show that David's preoccupation with the physical side of life was growing as he accumulated to himself, (in direct violation of Mosaic law), "more concubines and wives out of Jerusalem, after he was come to Hebron" (II Samuel 5:13). The stage was clearly being set by David himself for a tragic and deep moral collapse, the stain of which would hover over him and his family until his death. In skeletal form, here are the two poisonous elements in this moral drama:

Step One: Bathsheba's Indecency

There is little doubt that Bathsheba's behavior was in question. Her indecent manner is seemingly revealed in two particular areas:

There was public indiscretion. As Keil and Delitzsch have said, "The very act of bathing in the uncovered court of a house in the heart of the city, into which it was possible for everyone to look down from the roofs of houses on higher ground, does not say much for her feminine modesty . . ." Perhaps we have neglected a vital spiritual responsibility of

walking blameless before others. Or have we forgotten that there are no exceptions to the rule that all of us are responsible for the images and imaginations which we create and stimulate in the minds of others.

There was personal vanity. If Bathsheba's behavior was an act of public indiscretion, it was also an act of personal vanity. Bathsheba was not oblivious to the proximity of the palace nor to David's habit of rest on its rooftop. There are many who believe it was designed to achieve precisely what it did achieve. She aroused David's appetites through her public exposure and offered no resistance when invited to the palace. Self-centered vanity and personal ambition prevailed over conscience. The lust of power burns more fiercely than any other passion, and it was the power and the prestige of the palace for which she craved.

Step Two: David's Indulgence

"The Cause of David's Sin"

First, let us quickly survey the causes of David's collapse as they appear in the text:

There was arrogance. David had enjoyed unparalleled military victory and ever-expanding economic prosperity since becoming king. So confident was he of continual victory and prosperity that "he sent Joab" (11:1) in his place "at the time when kings go forth to battle." Someone has well stated that we are not built to experience continuous success in our own eyes because we too suddenly lose perspective of what God can do for us and our desperate need to be dependent upon Him.

There was indolence. David's unparalleled success opened up to him the luxuries and comforts of the royal palace. It was time for him to "relax," he thought. So he "tarried still at Jerusalem" (11:1). But it is still true that "idleness is the devil's playground."

There was affluence. Nathan's parable makes very clear the excessive wealth of David and the relative poverty of Uriah, Bathsheba's husband (12:1-3). While it is true that wealth is not intrinsically evil, it is equally true that many selfish and sordid temptations lurk all around it. Prudence requires that we understand this and guard ourselves against it.

There was intemperance. It is clear from Nathan's parable that David was incapable of restraining his self-centered appetites, and what he did not understand was that a man's true wealth does not lie in what he selfishly hoards for himself but in what he generously gives away.

There was indifference. From David's own lips there comes a condemnation, "And he" (the culprit in the parable) "shall restore . . . fourfold . . . because he had no pity." Indifference to the needs of others is the zenith of self-preoccupation. To such a person, people are not "people" at all but "things" — objects to be used and then discarded in the march toward the achieving of their own self-centered goals.

"The Character of David's Sin"

It is no surprise that in the midst of such lackluster values, David should fall into scandalous sin. But, second, let us quickly state

the character of David's sin:

There was adultery — the murder of morality (11:2-5). It was stimulated by a look (v.2), fertilized by a lust (v.3) and consummated by an act (v.4). He "saw," "inquired" (Hebrew "demanded"), and "took."

There was deception — the murder of truth (11:6-13). "The consequences follow and to escape them sin follows sin." With no injustice to Romans 6:23 it is proper to say that the "wages of sin is more sin," for what a man sows he reaps and he always reaps more than he sows, "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7).

There was homicide — the murder of Uriah (11:14-17). Passion blinds and the hunger for self-preservation and promotion paralyzes otherwise sensitive consciences, so that the most horrific deeds seem quite justifiable. There is no such thing as a "little bit" of sin, for sin "when it is finished bringeth forth death" (James 1:15); and in a multifaceted way that is quite literally what happened here.

"The Consequences of David's Sin"

Finally, let us look briefly at these consequences of David's sin. When Nathan said, "Now therefore the sword shall never depart from the house" (12:10), he was forecasting the whirlwind which lay ahead of David. It began with the death of Bathsheba's child (12:14), involved both Amnon's incest and eventual murder (13:1-29), and Absalom's revolt and death as a rebel (15:6, 18:14), and ended with Adonijah's execution as a traitor (I Kings 2:25). (Incidentally, Absalom stole the affection of the men of Israel away from his father, King David. It was a tactic he had learned from David, who stole the affection of Bathsheba from Uriah.)

There is no doubt, "the way of the transgressor is hard." Every Christian must be deeply committed to God's principles of moral purity and remember with vigilance, "These things . . . are written for our admonition . . . wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12,12). Leaders, let us heed the call to moral purity!

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Religious News
from a **Fundamentalist**
PERSPECTIVE

DR. DON JASMIN
Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary

**GARBC APPROVED COLLEGE FEATURES
NEW-EVANGELICAL PERSONALITIES IN
NUMEROUS CAMPUS RELIGIOUS ACTIVITIES**

When Dr. Chas. Wagner succeeded Dr. Wilbert Welch as president of the Grand Rapids Baptist College, fundamentalists within the GARBC ranks were hopeful that he might turn the school towards a more militant, fundamentalist direction. The continuing parade of new evangelical speakers-personalities who appear at this institution, however, make it abundantly clear that this GARBC-approved college is heading straight into the camp of the new evangelicals.

For its eighth "sharathon" season the college-sponsored radio station WCSG featured Steve and Maria Gardner. Never known as "fundamentalists," the Gardners were among the earliest exponents of religious rock. The actual "sharathon" fund drive for the GARBC station was conducted by Mel Johnson who has long been associated with the new evangelical Northwestern College radio network.

The annual GARBC 1989 Bible conference not only features the national GARBC representative, Dr. Paul Tassel, but noted new evangelical preachers Dr. Norman Geisler (Dallas Theological Seminary professor) and Dr. Warren Wiersbe (director, Back to the Bible) as well. Both these men and the ministries they represent are noted for their compromising new evangelical associations and stance.

GARBC is also serving as host for a Christian Writers Conference, May 22-25, 1989, with two new evangelicals as guest speakers: Dr. Warren Wiersbe (again!), and Jerry Jenkins of Moody Bible Institute. A longtime promoter of ecumenical evangelism, the MBI's magazine *Moody Monthly* is one of the prime examples of new evangelical compromise in the publishing field.

Fundamentalists within the ranks of the GARBC will view the compromise of Grand Rapids Baptist College with increasing concern as they watch this "fellowship" of churches and its approved agencies gradually move into the new evangelical orbit. While Grand Rapids Baptist College may continue to hoist a fundamentalist flag, the direction in which it has turned its sails is definitely new evangelical.

**INTER-CHURCH FELLOWSHIP PASSES
RESOLUTION ENCOURAGING GROUP
WAGING BATTLE FOR BIBLICAL SEPARATION**

The Ohio Bible Fellowship is an organized fellowship of independent Bible churches in Ohio that withdrew from the Independent Fundamental Churches of America (IFCA) over fifteen years ago when it recognized that new evangelical elements had captured control of the IFCA movement.

At the 1988 fall fellowship meeting, OBF participants passed the following declaration:

Resolution on Regular Baptist for Revival:
"WHEREAS, the Ohio Bible Fellowship was born out of separation from New Evangelicalism and other compromises

with unbelief, and
"WHEREAS, many fundamental groups in times past originated out of separation from apostasy, among which is the General Association of Regular Baptist Churches (GARBC), and had such separatist leaders as Robert Ketcham, and even though denominational, have been characterized by separation, and

"WHEREAS, the GARBC in recent years has been changing its separatist position through associations with New Evangelicalism in its approved schools and member churches, sacrificing doctrine for unity, acceptance of contemporary Christian music, and downplaying its separatist heritage, and

"WHEREAS, a group of pastors called Regular Baptist for Revival, which publishes the *Regular Baptist Review*, within the GARBC is working to bring the organization back to its separatist and biblical heritage; therefore,

"BE IT RESOLVED that the members of the Ohio Bible Fellowship, during its 1988 fall conference, commend and encourage the concerned Christian spirit of the brethren of Regular Baptists for Revival, and

"BE IT FURTHER RESOLVED that we pray that the Regular Baptists for Revival will be successful in bringing the GARBC back to its separatist heritage."

We should earnestly pray for brethren who are waging the separatist battle within the BBF and GARBC ranks, that God would give them courage to maintain their militant stance and not weaken their position, even if it included the painful step of separation. (An increasing number of pastors-churches, recognizing their plight, have already taken that step.)

With regard to the doctrine of biblical separation, the Ohio Bible Fellowship churches are to be commended for their early discernment, detection, and disaffiliation from the compromise of the IFCA movement. Since spiritual troops cannot always be immediately extricated in the conflict, patience should be exercised with separatist brethren in the movements where the fundamentalist-new evangelical struggle is taking place; with the hope that many will follow the path traveled by the OBF and trod even earlier by the FBF. (After attempting and failing to reform the apostate structure of the ABC, and later the new evangelical construction within the CBA, our Fundamental Baptist Fellowship forefathers [some of whom are still active with us] wisely followed the course of withdrawal successively from those movements).

**S.B.C. PRESIDENT ENDORSES SEMINARY
HEADED BY INERRANCY OPPONENT**

Dr. Jerry Vines, co-pastor of the First Baptist Church, Jacksonville, Florida and president of the Southern Baptist Convention delivered a chapel address at the Southwestern Baptist Theological Seminary in Fort Worth, Texas. At a press conference following his chapel address on November 18, 1988, Dr. Vines gave his endorsement to the seminary stating, "I was personally very pleased with what I saw here at Southwestern. All indications to me are that Southwestern is a strong, evangelical seminary on target by what Southern Baptists are all about . . ."

Vines comments raises questions about his real commitment to doctrinal purity in the SBC. In an interview in *USA Today* (June 16, 1988, 7-A), Vines indicated that an eroding liberalism was largely to blame for the decline in evangelistic fervor and church growth among Southern Baptists. Vines was also a member of the SBC "Peace Committee" (formed at the 1985 SBC and dissolved at the 1988 SBC) that was selected for the purpose of attempting to harmonize the liberal

Continued on Page 4

S.B.C. PRESIDENT ENDORSES, *Continued*

and conservative factions within the SBC. While acknowledging that there was doctrinal divergence on major issues (inspiration, creation-evolution, etc.), the "Peace Committee" gave the Southwestern Seminary a "clean bill of health."

Vines endorsement is perplexing, since the Southwestern Seminary president, Dr. Russel Dilday, has been a leader in the anti-inerrancy faction within the SBC. At the 1985 national SBC, Dilday was interviewed by Dr. David Beale, a church history professor at Bob Jones University. Dilday stated, "I rejoice that conservatives lost the office of vice president." In the same interview he also boasted that only seven of the seminary's trustees were in "any way pro-conservative." In 1987, Dilday claimed that "inerrancy is not the issue," stating that all Southern Baptists were agreed on their views of the Bible, though they may express it in different ways (*Christianity Today*, 6-12-87, pp. 44-45).

Dilday signed the "Glorietta Statement" issued jointly by all six presidents of the SBC seminaries. Obviously designed to appease the "conservatives" within the convention, and using the conservatives "code words," the document declared the Bible to be "fully inspired, God breathed," and "not errant in any area of reality." Manifesting total duplicity, however, the six seminary presidents issued a second document intended to "clarify the first," which allowed for denial of verbal inspiration and thus negated the original statement. Dilday claimed the original "Glorietta Statement" had been "misinterpreted" and "misconstrued" by the media, meaning that the media gave the impression that the six seminary presidents stood behind the doctrine of verbal inerrancy, when this was not really the case.

At the same time that one of the SBC "Peace Committees" was visiting SWBTS and giving it a "clean bill of health" doctrinally, the entire spring 1986 issues of the *Southwestern Journal of Theology* was devoted to a dialogue between Southern Baptist and Roman Catholic theologians. Included in the journal was an article by SWBTS professor Alan Neely in which he decried the "exclusivistic theology" of much of the Southern Baptist preaching; berating believers who use the "propositional" approach of "telling" the lost "about Christ," and suggesting that the Hindu leader Gandhi may have been saved by Christ as well as Abraham!

In February 1982, the Texas Baptist Christian Life Commission conducted a seminar held at the Southwestern Seminary. Speakers included Dr. Frank Stagg, professor at Southern Baptist Theological Seminary, who openly declared that he was a religious humanist; Baylor University professor Bob Patterson, who proclaimed his belief in theistic evolution; and John Baker, general counsel for the Baptist Joint Committee on Public Affairs who indicated that Christians who want "to get God back into the public schools" were as dangerous as people who want to wipe out religion altogether.

In view of the above facts, Vines commitment to return the SBC back to its original biblical heritage appears hollow and pretentious. Perhaps the saddest note in this article is its conclusion. The same Dr. Jerry Vines, the personable but undiscerning SBC president, was a guest speaker at the Thomas Road Baptist Church (October 9, 1988) and guest lecturer at the Liberty Baptist Seminary headed by Dr. Jerry Falwell. In recent years, Dr. Falwell seems to be associating as much or more with compromising leaders **inside** the SBC, than he is with independent brethren **outside** the SBC framework, many of whom have paid the spiritual price of departure from the SBC apostate structure.

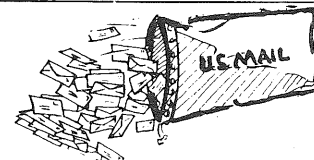
TERMS TO KNOW

BIBLICIST: "A term used both despitely and approvingly of those who believe in the authority of the Word of God and seek to live in

obedience to it; a term sometimes confused with 'bibliolatry,' which is the worship of the Bible as a book as distinguished from the worship of the Scriptures as the Word of God."

Pamphlet—Baptist College and Graduate School of the West

FROM THE MAILBAG . . .



"I have long intended to write you a letter expressing my appreciation for the excellent job in editing the *FBF News Bulletin*. The material has real substance, it is well organized and presented concisely. It provokes me to thought and further study. It excites me to want to write, now that I have no pulpit from which to publish the Word of God. You are rendering a grand service with your pen, after much time in the study."

Dr. Arno Q. Weniger, Sr., California

An open reply to Dr. Weniger's letter:

Dear "Doc":

Thanks for your kind words, they encouraged me to "keep on keeping on" with labors that are sometimes tedious and long. I would like to invite you to send me some articles or editorials. With your lengthy experience in the ministry and wisdom from your service as chairman and president of a fundamental Baptist seminary, I know you could render our readers a great service by sending an article or two. Having observed the trends and movements among fundamental Baptists for over 50 years, there may be some valuable insights you could share with us to keep us from stumbling along the way. I think I have told you before, but let me express it again, you are one of my "heroes" in the ministry. May the Lord continue to richly bless the excellent endeavors there at Lucerne Christian Conference.

With best regards,
FBF Research Secretary

P.O.: Since this "open" letter will be read by all the *FBF News Bulletin* subscribers, I would like to invite them to submit articles, editorials, news items, illustration, etc. for possible inclusion, so long as they have no particular "ax to grind."

"Thank you for your faithful labor of love in this work."

Dr. Charles Britt, Tennessee

"Thank you for the many hours of work you faithfully do to put together the FBF bulletins. Don't let anyone tell you otherwise, it's very needed, very on target, and much help blessing and blessing."

Rev. Carlos Galvan, New York

Research Secretary's Note: The faithful workers at the FBF national office also deserve credit for their arduous labors. Without their efforts, publication of the *News Bulletin* would be impossible.



Fundamentalist Gathering Set For LONDON IN 1990

The fifth World Congress of Fundamentalists will be held July 16-20, 1990, in London, England. Sessions will be held in the Westminster Central Hall near the Westminster Abbey and the House of Parliament in the center of London. Beginning on Monday evening, July 16 and concluding at noon on July 20, there will be special sessions each morning and evening, featuring sermons and seminars on timely themes by speakers from around the globe.

The afternoon hours will be free for visiting London and its landmarks of historic and religious significance. Scheduled tours

Continued on Page 5

LONDON IN 1990, Continued

will go to St. Paul's Cathedral, Windsor Castle, The Tower of London, Spurgeon's Tabernacle and grave, and the graves of John and Charles Wesley, (The research secretary has visited all these sites—just these "tours" would make your trip worthwhile!)

A chartered flight to London is being arranged by Unusual Tours, with alternate travel arrangements also available. Hotels and other accommodations are available within reasonable distance of the Congress. Full details will be made available after June 1, 1989. For more information contact the World Congress of Fundamentalists, P.O. Box 34555, Greenville, SC 29614.

RELIGIOUS NEWS BRIEFS

1. The infamous picture, "The Last Temptation of Christ" (which blasphemes the deity and human character of Christ!) will be re-released this spring by its sponsor, Universal Pictures. While the film caused a media sensation when first released, it also proved to be a box-office "bust" after its initial showings.

2. Dr. Jerry Falwell hosted a "Leadership Summit on Rescue" dealing with the abortion problem in America. The "summit" was billed as a "Christian" religious gathering, with Dr. Falwell stating that he had invited selected pastors and "Christian leaders" from across the country to participate. The religious nature of the one-day conclave was indicated in the planned topics which included "In Jail Revival," "Inmates Receiving Christ," and "The effect Upon the Local Church." The meeting was called for the purpose of developing a "non-violent civil disobedience" strategy for abortion protests. "Christian leaders" slated as speakers included Bishop Austin Vaughan of the New York Archdiocese and Rev. Larry Baker, pastor of the "Word of Faith" church in Atlanta, Georgia. (Another gross example of Falwell's unbiblical ecumenism in attempting to oppose a "social" evil.)

3. The Faith Prayer and Tract League, a tract publishing house located in Grand Rapids, Michigan received \$30,000 support from the Christian Reformed denomination. A newspaper article in a Grand Rapids paper indicated that "almost everyone involved with the league" was a member of the Christian Reformed denomination. While its operational control rests with Christian Reformed elements, its main "patrons" were declared to be "largely Baptists" and other "evangelical and charismatic congregations."

4. Evangelist Tim Lee is the slated commencement speaker this year at Trinity Baptist College (Dr. Bob Gray, chancellor). Dr. Gray, in turn, was scheduled to speak at a Lee-sponsored "Jubilee at Sea," February 6-10.

In recent years, Lee has defended and endorsed Dr. Jerry Falwell's ministry. Dr. Curtis Hutson, *Sword of the Lord* editor, recently publicly rebuked Lee in a written article in the *Sword of the Lord* for Lee's pro-new evangelical, ecumenical evangelism stance. In the meantime, Lee continues to receive and print endorsements from leading preachers across the country in his *Target* magazine.

5. Dr. Vernon Grounds, chancellor of Denver Conservative Baptist Theological Seminary was a guest speaker at the Central Presbyterian Church in Longmont, Colorado as part of the church's special series on "The Crisis in Central America." A promotional letter from the church clearly indicated that the church was promoting the pro-leftist, pro-maxist position with regard to government crises in Central America. The church is associated with both the apostate United Presbyterian denomination and the National Council of Churches of Christ (NCCC).

6. William Burns, head of the United States Arms

Control and Disarmament Agency claimed that it was "no coincidence" that the 1987 US-Soviet agreement on Intermediate Nuclear Forces was signed the same day as the "Roman Catholic Feast of the Immaculate Conception of the Blessed Virgin Mary." Speaking to 200 military chaplains, Burns suggested that Roman priests should spend "more time" on their "knees praying to Christ through Mary, for peace."

FACTS FOR FUNDAMENTALISTS

1. **ALCOHOL:** 72% of American men consume beer, wine, or liquor on at least an occasional basis; the corresponding figure for American women is 62%.
2. **CHURCH ATTENDANCE:** Only 28% of American youth in their late teens attend church on a regular basis.
3. **CRIME:** 60% of reported child sexual abuse cases are totally false and another 20% are unprovable.
4. **CULTS:** Muslims now outnumber Episcopalians in the USA. there are also 500 Hindu organizations in the USA.
5. **DIVORCE:** 25% of American children now live with a single parent.
6. **SOCIALISM:** During a recent decade, the 15 states receiving the highest AFDC (Aid for Dependent Children) had poverty rate increases of as high as 53.2%, while the 15 states receiving the fewest benefits had poverty rate decreases by as much as 26.8%.

VOICES FROM THE PAST

"If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

HYMN OF THE MONTH

HE WANTS A POOR SINNER LIKE ME

I have heard a most wonderful story
Of the Son of the Highest in glory,
How my heart He doth seek, though so sinful, so weak,
He wants a poor sinner like me.

When I see Him beneath the Cross bending,
When I hear the sharp nails His flesh rending,
When I see His blood flow, Jesus loves me I know,
He wants a poor sinner like me.

Yes, He wants all the sinful, the grieving,
His dear arms are held out for receiving.
I no longer will stay from this Saviour away,
He wants a poor sinner like me.

Yes, He wants by His hand now to hold me,
And with His mighty love to enfold me;
Yes, He wants me to stay in His presence always,
He wants a poor sinner like me.

CHORUS:

He wants a poor sinner like me,
Oh, wonderful love, can it be!
Christ shed His own blood to redeem me,
He wants a poor sinner like me.



EXTRA EXTRA

Annual F.B.F.

NATIONAL MEETING

Bethel Baptist Church, Schaumburg, Illinois
Host Pastor, Dr. Frank Bumpus

JUNE 13, 14, 15, 1989



Dr. Rod Bell

WORKSHOPS TO BE OFFERED:

- Perils in the Christian School (L)
- Philosophy of the Christian School (L)
- The Local Church and the Home (L)
- Expositional Preaching
- Black Church Planting
- Special Ministries in the Local Church (L)
- Church Planting
- T.E.A.M - Soul Winning Program (L)
- (L) Of interest to Ladies

Theme: *The Spirit of Truth* — John 16:7-14



Dr. Marion Fast



Dr. Bob Jones III



Dr. Harry Love



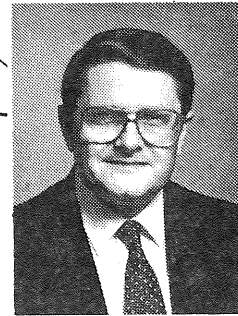
Dr. John McCormick



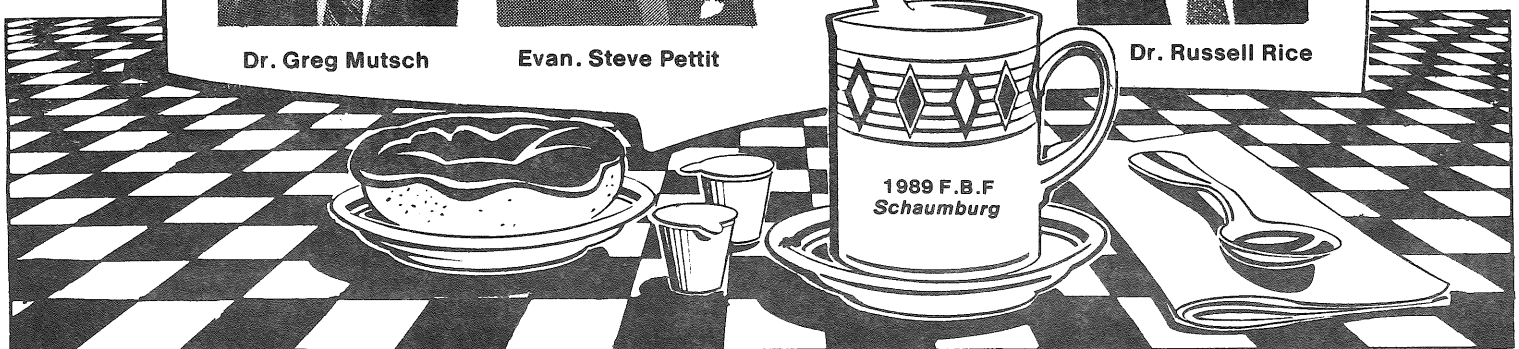
Dr. Greg Mutsch



Evan. Steve Pettit



Dr. Russell Rice



Bible Study**THE BELIEVER'S FINAL HOME****Revelation 21:1-4**

The book of Romans has been termed "The Courtroom of the Bible" and the book of "much mores." In Romans the human race is declared to be guilty, but because of the "much mores" of Christ, the believing sinner is justified and set free (Romans 5:9,10,17,20). If the book of Romans is "The Courtroom of the Bible" and the book of "much mores," then the book of Revelation is the "Throneroom of the Bible" and the book of "no mores." In Revelation 21:2-3, the throneroom of God is portrayed as being the final home of the church-age believing saints.

This final home of the "saints" is given two designations in Revelation 21. It is called (a) "the holy city," the "new Jerusalem" (21:2) and (b) "the tabernacle of God (21:3). The phrase "the tabernacle of God" simply means "the place where God dwells." This will not be the first occasion of God's tabernacling among men. In past ages, God "tabernacled" among men and manifested His presence in the Old Testament tabernacle and later the temple. While Jesus Christ was here in this earth for 33½ years, He dwelt ("tabernacled") among men (John 1:14), being "God manifest in the flesh" (I Timothy 3:16). Through the abiding presence of the Holy Spirit in this "church" age, God indwells believers' bodies (John 14:16), I Corinthians 3:16). In Revelation 21, however, the final tabernacle of God is graphically and picturesquely portrayed.

The hearts of believing saints should respond with unquenchable joy, as they ponder the truth that this present world is not their final home! (Illustration song: ***This World Is Not My Home***). In Revelation chapters 21-22, the Apostle John gives us a dual description of our final home through a picture of (a) the cessation of that which is old, and (b) the description of that which is new.

Abraham Lincoln once said that there are three things that make up a country: the people, the land, and the laws. In these chapters, the Apostle John describes both the characteristics of the city and the character of its inhabitants. The measurements of this city are declared to be 1,500 miles foursquare in length, breadth, and height; with a jasper wall 144 cubits wide (21:15-17). The costly building materials used in erecting this city (precious stones, streets of pure gold, etc.) are portrayed in 21:18-21.

To instruct us about the spiritual character of this city, John uses familiar scenes and experiences of this earthly life which he declares will be absent ("no," "no more") in that celestial city.

1. NO MORE SEA ("there was no more sea" - 21:1). It is not by accident that the sea is declared to be the first "no more" of heaven, for the elements, pictures, and symbols represented by the sea contain virtually all the rest of the "no mores" that follow.

While the sea is a beautiful part of God's creation, the allusions in the Scripture to it refer mainly to its power or danger. The sea (a) **represents danger, peril, and fear**. The Noahic flood, the Red Sea exodus and the experience of Jonah all portray the dreaded elements of the sea. The sea also is the (b) **symbol of distress, unrest, agitation, and commotion**. Never still, it constantly moves in restless fashion. In Isaiah 57:20-21, the unsaved are pictured as being like "the troubled sea, when it cannot rest." As John looked down from the rugged rock cliffs of his exile dwelling to the raging waves of the Aegean Sea below, he undoubtedly recognized that the turbulence associated with man's journeying on this earth will someday terminate forever.

The sea is also the (c) **emblem of division and separation**. The sea, with its accompanying lakes, rivers, stream, and brooks, is a great divider. Three-fourths of the earth's surface is covered by the sea waters which serve as boundaries and barriers limiting communication among nations.

The sea is also the (d) **emblem of mystery**, containing the secrets of past civilizations, countless thousands of human bodies and sunken ships. The mysteries of God, depicted by the sea, are numerous. The Apostle Paul summarized these inscrutable mysteries when he states that God's ways are "past finding out" (Romans 11:33). Who can fully understand, in this life, the mysteries represented by the believer's tears? (Song illustration: ***Sometime We'll Understand***).

The sea also speaks of the (e) **storms of life**; the deluge of temptations and the flood of persecutions which pour out upon us on this earth. For afflicted and persecuted believers, the stars sometimes seem to refuse to shine, and the night seems so dark as the waves of problems roll over our soul; but in that celestial city, all these raging storms shall cease!

2. NO MORE SEPARATION ("no more death" - 21:4). The word "death" in the Bible simply means "separation," never annihilation or cessation of existence. In biblical writ, the word "separation" has four distinct meanings: (a) **Spiritual Death**, the separation of man's spirit from God's spirit due to sin. This is the separation of the natural-unsaved man from God (Romans 6:23); (b) **Physical Death**, the separation of man's spirit and soul from his body; the separation of the visible from the invisible, and the temporal from the eternal (Hebrews 9:27); (c) **Temporal Death**, the separation of the believer from sin in his daily walk (Romans 6:1-12); (d) **Eternal Death**, the final-eternal separation of the unsaved from God in Gehenna, the lake of fire (Revelation 20:11-15).

The believing saint is given the scriptural assurance that physical death, that "king of terrors," will be banished forever from the presence of God. For the child of God, death is only a temporary separation, for someday we shall meet to part no more. (Song illustration: ***Some Bright Golden Morning***).

3. NO MORE SORROW ("no more death, neither sorrow nor crying" - 21:4). Sorrow is often symbolized by tears and crying. The tears of this life are many: the tears of a soured life, bitter memories, broken hearts, grief, disappointment; even tears of repentance and godly sorrow.

The Bible often speaks of those who weep, cry, and shed tears. In the inspired Word, we read about (a) **weeping saints** - John 16:20-22; (b) **weeping soul-winners** - Psalm 126:5-6; (c) **weeping sinners** - Matthew 22:11-14; (d) **weeping sorrowers** - John 20:11-15; (e) **weeping servants** - Acts 20:19 and a (f) **weeping Saviour** - John 11:35. In this life, tears and weeping are a necessary portion of life.

How blessed to know that God keeps the tears of Christians in a bottle in Heaven (Psalm 56:8), and that the weeping and sorrowing of the believer is vastly different with regard to death than that of the unsaved (I Thess. 4:13-18). For the believer, "*weeping may endure for a night, but joy cometh in the morning*" (Psalm 30:5). (Song illustration: ***Only Glory By and By***).

4. NO MORE SICKNESS AND SUFFERING ("neither shall there be anymore pain" - 21:4). Probably one of the most difficult questions believers are asked to answer is the "why" of suffering; why do the believers suffer so much while ungodly sinners seem to escape unscathed in this life? Like Job, we sometimes cry out "*My soul is poured upon me the days of affliction have taken hold upon me. My bones are pierced in the night season and my sinews take no rest.*" We have the assurance, however, that in our eternal home, all sickness and suffering shall cease!

5. NO (MORE) SANCTUARY ("I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" - 21:22). While already mentioned, this deserves reiteration. The temple was a structure where devout Jews came to worship God and where God manifested His presence. There are no temple structures today in which God dwells, other than the temples of believers' bodies (I Corinthians 6:19-20). The ornate cathedrals, magnificent edifices, and costly sanctuaries are not dwelling places for God, and there will not be any such structures in Heaven. According to Revelation 21:22, the entire city will be a "sanctuary," with God the Father and God the Son being the new Jerusalem's "temple."

6. NO (MORE) SHADOWS ("there shall be no night there" - 21:22, 22:5). The night speaks to us of weariness, tiredness, weakness, and sometimes of dread, fear, and crime. Believers live amid a world which resides in **spiritual darkness** (John 3:19, Ephesians 5:11), the darkness of sin and evil. Though there is less

Continued on Page 8

BIBLE STUDY *continued*

restraint today in daylight among the ungodly than previous generations, sinners still like to operate under the cover of literal physical darkness. The largest percentage of crime is still committed under the cover of physical darkness. (The crime problem is becoming so major these days, that even criminals are getting "mugged"!)

In Psalm 23:4, the believer is pictured as passing through the "valley of the shadow of death." Death is portrayed as (a) a valley through which we pass in our entrance to the "house of the Lord." We "walk through" this valley, not reside or abide in it! Also, it is termed only a "shadow." While a shadow may temporarily scare, it has no harmful powers. The city beyond that tunnel of death is the "New Jerusalem." No special lighting will be needed in that fair land, since the Lamb Himself is the light (21:22-23, 22:5).

7. **NO MORE SIN** (21:8, 27, 28; 22:3, 15). Revelation 21:27 declares that nothing that "defileth" will enter there, only those whose names are written in the "Lamb's book of life." The word "defile" means "to pollute" or to "make unclean." This spotless city will not contain either the defilement or the curse of sin (22:3).

Our present world is a "cursed" world, the "curses" of which can be traced back to the origins of sin (Genesis 3:14-19); (a) the serpent is cursed (Genesis 3:14). The most dangerous of all reptiles portrays the person and evil work of Satan (Revelation 12:9 - "that old serpent called the Devil and Satan"). When we think of the serpent, we think of the forked tongue, the blazing eyes, and the poisonous bite. Satan, the serpent, will be banished from the presence of God, eternally exiled in Gehenna, the lake of fire.

But there is also the (b) curse upon the woman (Genesis 3:16), which involves sorrow in childbearing and subjection to a husband in marriage; (c) the curse upon the male (Genesis 3:17-19) and, (d) the curse upon creation (Genesis 3:17-18).

In spite of all the advances in medical science, every time a mother brings forth infant life, she goes down into the valley of the shadow of death. In spite of all of man's attempts, it is still by the "sweat" of his face that he earns his labor. In spite of all the ecological emphasis, creation still has its pollutants. The whistling of the wind, the echo of the lightning, the howling of the prairie dog, the screeching of the owl, and hundreds of other noises-sounds remind us constantly of the curse of creation. Hurricanes, tornadoes, floods, earthquakes, typhoons, and disease plagues are regular reminders of creation's curse. Revelation 22:3 reassures us that these curses-plagues will all be removed in that heavenly city.

The songwriter pictured it accurately when he wrote,
*"Heaven is a wonderful place,
filled with glory and grace;
I want to see my Saviour's face,
for Heaven is a wonderful,
Heaven is a wonderful, yes,
Heaven is a wonderful place."*

Heaven will be Heaven, because it will be filled with the countenance, favor, beauty, and presence of the Lamb of God, the Lord Jesus Christ. (Song illustrations: **How Beautiful Heaven Must Be; I've a Home Beyond the River**). It is our privilege and responsibility, as believers, to point men and women to the Lamb of God, the Lord Jesus Christ, who alone can lead us to that eternal city.

HELPFUL HINTS FOR MORE EFFECTIVE MINISTRY

1. The Research Secretary has developed an attractive new resident packet as a means of welcoming and contacting new area residents with the ministry of the church he pastors and with the Gospel message as well. The packet contains a colorfully-designed litterbag, pen (one that writes!), pocket calendar, yearly calendar (8½x11 size), Bible bookmarks, two gospel tracts, plus numerous promotional sheets describing the various church ministries, and an introductory letter.

The introductory letter is sent by mail officially welcoming the new residents, informing them that a church member will be making a visit in a few days and presenting them with some "token" gifts. Visitation volunteers then personally distribute the packets a few days after the letters are sent. From the packet distribution, new names can be gained for the regular visitation files. For a sample packet write: Beth Eden Baptist Church, 350 Ashburnham Stret, Fitchburg, Ma 01420 (A contribution of \$2.00 to cover promotional materials and mailing-handling would be greatly appreciated.) The materials will also include the name of the business concern from which you may secure the names of all new residents in the area desired.

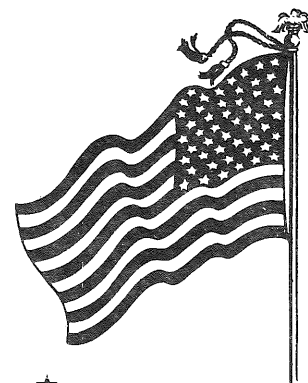
2. Do you desire to see greater spiritual growth and more involvement in Christian service among members? Consider forming a special "club" fellowship *each year* in the church. Possible suggestions could be a Bible Readers' Club (year one); Tract Distribution Club (year two); Bible Memorization Club (year three); Missionary Letter Writers' Club, etc. The possible "clubs" are numerous depending upon desired needs in the church.

WE NEED A VISION— PROVERBS 29:18

1. We need a Vision of Hell Mark 9:43-48
2. We need a Vision of Heaven John 14:1-3
3. We need a Vision of Here Matthew 9:36-38

There is no question, GOD GAVE THE VICTORY!

Ten years, several court cases, and \$250,000.00 later, the church day care licensure case is settled!



★ ★ ★ ★

The United States Supreme Court **refused to hear** the case on appeal 2200by our opponents. When the Supreme Court refuses to hear an appeal of this type, the decision refers back to the previous case.

In 1987, the appeals court decided 3-0 that the law exempting our church-run day cares was constitutional. The license by the state would have put "Caesar" over God and in effect licensed the pulpit of Tabernacle Baptist Church, Virginia Beach, VA.

This action by the Supreme Court brings to a close a problem which began on September 11, 1979, when a lawsuit was filed against the churches. The case had been in and out of court eight times.

It is a monumental Religous Liberty/First Amendment victory.

★ ★ ★ **TO GOD BE THE GLORY!**

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NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

June 13, 14, 15 — National Meeting Bethel Baptist Church, Schaumburg, Illinois

VOL. 12 - NO. 2

Headquarters in Virginia Beach, Virginia

MARCH/APRIL, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

TO GOD BE THE GLORY!

I want to praise the Lord for His mercy and His grace. **Philippians 2:26, 27**, "...my sickness was nigh unto death, but God had mercy on me..." On February 10, I was admitted to the hospital because I was hemorrhaging. Since my car wreck in March of 1988, I was taking very strong pain medicine. The doctors feel that much of my problem was caused by either—the medication destroying the lining of my stomach, or some kind of virus attacking my organs. All of the specialists were shaking their heads, and my hemorrhaging continued to get worse. On the 14th, I was taken in for emergency surgery at Chesapeake General Hospital. Dr. Juan Montero was the surgeon and Dr. Pru Mendez (a member of our church) was assisting. What a blessing this dear brother was, and still is, to me and my family. They went in to cut a nerve to stop the acid from flowing into my stomach. Then, twelve hours later on the 15th, I began hemorrhaging faster than I could take in blood.

They rushed me into surgery again, cut me open, and found a cavity of blood. The doctors stepped back and wrung their hands. They said there was nothing they could do. But, God's people prayed. Three times they thought they had lost me. They removed my stomach which had four and a half to five pounds of blood clots in it. They removed my spleen and some of the small intestine. During this time my kidneys failed. Dr. Mendez said that he felt like Israel with the harp on the willow tree. He had no music to play, no song to sing, no dance to dance, and all he could do was pray, "Oh, God help!" and God heard. I came through the second surgery after six and a half hours and 42 pints of blood. While I was in the recovery room, my system (heart and lungs) completely shut down. I quit breathing, my heart quit beating. Immediately, the nurse called the doctors and they finally got my heart and lungs going again! Once again, God heard and answered prayer. **Psalm 73:26**, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." I was in the Intensive Care Unit for several days still hemorrhaging. God's people across the country and around the world prayed (**Proverbs 17:17**). Our church had all night prayer meetings. Many people prayed in their homes through the night. God heard again and had mercy and raised this poor man. **To God be the Glory! Psalm 62:5**, "My soul, wait thou only upon God; for my expectation is from him."

I am now recuperating. I have been back to the doctor three times. They shake their heads in amazement. According to the doctors, I am supposed to go down to 150 lbs. I now weigh 195 (the same weight when I was released from the hospital), and they cannot understand why I am not losing more weight. I am supposed to have diarrhea the rest of my life. But, I have not had the first day of diarrhea. I am eating almost everything that I want to eat. My wife has quit her job and is nursing me back to health with tender love, care, and plenty of good food. I have to eat often, smaller amounts and chew my food well and eat slowly. I am preparing to go to Florida for four weeks to recuperate. I will be leaving on March 21 and return on April 27. I am gaining strength every day.

My burden for America, fundamentalism, pastors, and churches, and my vision for revival in the homes across this nation has intensified 10,000%. My soul is as clean as a drift of snow. My vision is as clear as a raindrop on a petal of a rose as it glistens in the sunlight on a spring morning. God's presence has

Continued on Page 2, Col. 2

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EDITORIAL: THE RELIGION OF ROME

Naive believers who think that the Roman Catholic institution (falsely called "Church") is not all the "bad" should carefully ponder the following facts about this harlot organization which centers in the papacy. In the book *Anti-Christ*, a *Precis of J. A. Wylie's Classic*, by Dr. Ian Paisley, the author states, "Popery has a **god of its own**, even he whom canon law calls the 'Lord our God.' It has a **saviour of its own**—Mother Church. It has a **sacrifice of its own**—the mass. It has a **mediator of its own**—the priesthood. It has a **sanctifier of its own**—the sacraments. It has a **justification of its own**—infused righteousness. It has a **pardon of its own**—absolution through the confessional, and it has in the very heaven an infallible, all prevailing **advocate of its own**, unknown in the Bible—"the Mother of God.!" (p. 45)

Continuing on page 56, the writer continues, "Whatever God does the Pope professes also, Does God require that to Him every knee shall bow? So, too, the Pope: he requires to be worshipped with prostration and kissing. Does God reveal Himself as the 'only holy?' So, too, the Pope; he claims to be styled 'his holiness!' Is God the 'only wise?' So, too, the Pope; he claims to be 'inerrable!' Did God plant His throne on the summit of Sinai, and thence promulgate those ten commandments which are the world's law? So, too, the Pope; he has planted his seat on the seven hills in the character of the world's supreme lawgiver and judge, and he claims an equal authority and infallibility for all that he is pleased to promulgate *ex-cathedra* as Jehovah claims for the precepts of the decalogue."

In 1949, the Roman Catholic Archbishops and Bishops of Ireland, in an address to the Pope, offered him their worship and soul: "We the Archbishops and Bishops of Ireland, prostrate at the feet of your Holiness, humbly offer you our warmest congratulations on the occasion of the Golden Jubilee of your ordination to the priesthood . . . our thoughts go back to that great event fifty years ago by which your Holiness was taken from amongst men and appointed for men in the things that appertain to God, was made a minister of Christ and a dispenser of His mysteries, received power over the real and mystical body of our Saviour and became a mediator between God and man—**another Christ!**"

With citations like that stated above, it is unquestionably clear that the dogmas and teachings of Rome are "antichrist." The Scripture's prohibition **against** receiving such teachings-teachers is clearly proclaimed in II John 7-11. In an age where silence and softness towards apostate religion is becoming all too commonplace among so-called "Bible-believers," the voices of militant fundamentalists needs to be raised in thundering protest against this blasphemous papal system. While we valiantly war with loyal conviction against the system of Rome, we must also vigorously witness with loving compassion to the subjects of Rome. Rome's slaves can be liberated by the power of the Gospel (Romans 1:16). D.J.

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DR. BELL, continued

been so real and wonderful. He has taught me much as I enrolled in His school of affliction and went into the fiery furnace. But, I want you to know that I had a wonderful counselor that taught me much. Pray that I do not miss the opportunity to learn what He has for me through this time of trial. I want to be like Jonathan when he tasted of honey at the end of the rod, "*his eyes were enlightened*" (I Samuel 14:27).

I am planning to be back in my pulpit the first Sunday in May and I can't wait! God had given me a verse this year in **Luke 11:1**, "*Lord, teach me to pray.*" I have been preaching on this verse for over two months on the Lord's prayer life and what His disciples had to go through to learn to pray like our Lord prayed. This verse was in my heart and mind all through my "incident." God has taught me some prayer principles He has also taught our church. We have had the largest crowds, the largest love offerings, and the sweetest spirit of prayer in our services in 23 years of my ministry. **To God be the glory**, He is teaching us to pray . . . and we certainly do want to learn.

I feel the greatest need in our homes is to pray. The greatest need in our churches is to pray. The greatest need in our pulpits is prayer. I cannot wait to get back on the circuit of preaching in our F.B.F. meetings. I know that God is not through with me yet. My blood pressure is 120/80 and the doctor said I was in the best of health. I have no sign of any cancer or any other serious disease. I am praising the Lord and rejoicing that He gave me the privilege to have this special time with Him and come apart and rest awhile where He can teach me. The shepherd must travel the path first before he can lead his sheep. I certainly want to be able to lead the sheep that He has put in my watchcare, into deeper and richer blessings than before.

I want to thank the hundreds of preachers who called, the hundreds of people who sent cards, letters, and flowers. The switchboards were jammed. We received calls from all over America and around the world. God has truly brought us to our knees and taught us to pray. One of my members said, "Pastor, you have been preaching about praying early in the morning, praying late at night, praying for an hour, and praying all night." And she said, "I could not pray fifteen minutes, until the other night, (February 15) I started praying and I prayed all night. It went by so quickly." She said, "It was because my pastor was in trouble and I had a burden and a desire to pray." I said, "That's it, That's it. God needs to teach us to pray."

Thank you so much for praying. God has raised me. God is molding and making a man. My heart is on fire for the Fundamental Baptist movement in America. All of the moderators have rallied. The F.B.F. office has received some of the greatest reports on the meetings that they have conducted. They have had great prayer meetings. This thrilled my heart to know that God was teaching us to pray.

I am excited about being at our F.B.F. National Meeting in Schaumburg. I hope you are making plans now to attend. Dr. Bumpus and his church are "pulling out all the stops" to make this a great meeting.

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RELIGIOUS NEWS BRIEFS

by **DR. DON JASMIN**

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



1. A promotional letter for the Roman Catholic charismatic magazine *New Covenant* lists the names of Chuck Colson and John Wimber, the author of the "power" evangelism concept (the necessity to demonstrate the authenticity of the Gospel today by the use of signs, wonders, miracles, etc.). Wimber is declared to be a "protestant leader who is inspired by the Blessed Virgin."

2. The American Civil Liberties Union (ACLU) opposed a sex education bill in California that defends monogamy, claiming it violates the U.S. Constitution. The ACLU claimed that "teaching that monogamous heterosexual intercourse within marriage" as a "traditional American value" is an "unconstitutional establishment of a religious doctrine in public schools."

3. Din Dayal, the moderator of the United Church of North India, wrote an article in the January 1989 issue of the *North India Churchman* in which he claimed that Hinduism is not really a religion, but only a "culture"; the "culture" of all India and equivalent to "love of country." According to Dayal, the only way that Christianity can ever survive in India and be effective is for Christians to accept Hinduism's "culture" and become "Hindu Christians." (This would result in the loss of "exclusive" claims for Christianity! D.J.)

4. *Sword of the Lord* editor Curtis Hutson criticized John MacArthur's response to his critics, "I believe in the precious blood," as being inadequate and confusing. Hutson claimed that MacArthur has clouded the real issue by accusing his critics of being zealots and rumormongers and espousing views that led the Roman Catholic Church to espouse transubstantiation. Hutson also vigorously criticized MacArthur's teachings concerning Lordship Salvation and MacArthur's new book *The Gospel According to Jesus*, which Hutson stated is "actually the Gospel according to John MacArthur." (If MacArthur continues, he will eventually bury himself in the erroneous theological pits he is digging! D.J.)

5. Colin Brown, a professor at Fuller Theological Seminary is listed as a member of the "Jesus Seminar" scholars' committee. A report issued by the "Jesus Seminar" rejects the doctrines of verbal inspiration and a literal hell and claims many of the parables and teachings of Jesus (including the Lord's Prayer) were never uttered by Christ. A film on the life of Christ, based on the ideas of Christ's life set forth by the "Jesus Seminar" is reportedly in the planning stages.

6. The death toll from American's smoking habit is approaching 400,000 a year, nearly one of every six deaths in the USA. The number of cigarette-addicted American is estimated at 50 million.

7. Ted Bundy, the notorious murderer who was executed for his vicious crimes, said shortly before his death, "I don't want to die. I'm not going to kid you. . . but I deserve, certainly the most extreme punishment society has. I think society deserves to be protected from me and others like me."

8. A six-year old Illinois schoolboy, a dues-paying member of the American Atheists, is filing suit (under instigation from his atheist father) to have the words "under God" removed from the Pledge of Allegiance.

9. Messengers who attended the 1988 Southern Baptist Convention voted to dissolve a peace committee formed to help mend differences between the liberal-conservative factions in

the SBC. (It was doomed from the start. D.J.)

10. The Episcopal Church is leading the mainline Protestant churches in membership loss. More than one million members have left their denomination in recent years.

11. The New Testament has been banned from all Israeli schools. The education ministry issued an order which prohibits the country's schools from using Bibles containing both the Old and New Testaments. Mati Dagan, deputy director of the state's religious education division stated, "The Old and New Testament should not be taught as if they were equal, because the Old Testament came from God, while the New Testament was written by humans."

12. Louis Godena, resident of Fitchburg, Massachusetts, and local coordinator there of Jesse Jackson's 1988 presidential campaign, ran for a U.S. congressional seat as an independent. Godena is a member of the Communist party, and chairman of the W.E.B. DuBois Club in Fitchburg, a Communist party organization.

13. The Synod of the Christian Reformed Denomination voted unanimously to apply for membership in the National Association of Evangelicals, an organization it left in 1951 because of unease over the NAE's fundamentalist "ethos" at the time.

14. The General Synod of the Reformed Church of America (RCA) voted to renew efforts to also become an NAE member. Previous efforts have been stifled because of the RCA's membership in the NCCC and WCC.

15. A two-year study by African Anglicans claimed to find "no compelling nor implicit biblical evidence against the institution of polygamy. David Gitari, a Kenyan Anglican bishop, backing the report declared the the church in Africa had been wrong not to tolerate polygamy among church members.

16. October 21, 1988, marked the official opening of ACTS, the Associated Canadian Theological Schools, a consortium of Canadian seminaries. Participating schools are the Canadian Baptist Seminary (Baptist General Conference), Northwest Baptist Theological Seminary (not the GARBC-approved seminary, but the seminary associated with the Fellowship of Evangelical Baptist Churches in Canada), and Trinity Western Seminary (Evangelical Free Church). (Validation that the FEBC of Canada is saturated with new evangelicalism. D.J.)

17. A few weeks before leaving office, former President Ronald Reagan quietly signed the treaty outlawing genocide. In the treaty, genocide is defined as "an action with a specific intent to destroy a national ethnic, racial, or religious group." Claiming there is a "hidden thorn in this issue, one religious commentator indicated that foreign missionary organizations have already been accused by anthropologists of committing genocide because they attempt to change people's religion.

18. Rob Halford, lead singer for the blasphemous rock group "Judas Priest" declared that the "heavy metal" (a vicious, violence-oriented form of rock music!) music his rock band plays "provides a catalyst for millions of young people around the world." According to Halford, "heavy metal goes hand in hand with rock 'n' roll. It's all about rebelling" (It surely is!).

19. Dr. Charles Stanley, pastor for the First Baptist Church, Atlanta, and former president of the Southern Baptist Convention, is a slated speaker at the "Atlanta Fest" religious rock festival to be held June 15-17 in Atlanta, Georgia. Featured musicians include religious rock groups such as "Bash 'N The Code," "Mylon and Brokenheart," "BeBe & CeCe Winans," and others. Other speakers include charismatic James Robison and Joshua McDowell of ecumenical-oriented Campus Crusade for Christ.

20. Dr. Haddon Robinson, president of Denver Conservative Theological Seminary, was the guest speaker in March for the weekly radio and television programs of the Radio Bible Class. (Denver Seminary is one of the leading new evangelical seminaries, and its chancellor, Dr. Vernon Grounds is noted for his espousal of left-wing socialistic causes. D.J.)

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THE WATERSHED OF FUNDAMENTALISM: THE BLOOD OF CHRIST

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INTRODUCTION

The watershed of Fundamentalism is the doctrine of the Blood of Christ. The current embroglio hinges on whether Christ's blood was human or divine. A popular radio preacher initiated this recent controversy by stating expressions such as "Nothing in His human blood saves." ¹ This concept reflects the coeval thinking of New Evangelicalism. Liberalism has influenced New Evangelicalism in many doctrinal areas, even in the doctrine of the Blood of Christ. The Bible paraphrase *Good News for Modern Man*, which substitutes the word "death" for "blood" in numerous places, ² is the epitome of liberal scholarship on the doctrine of the Blood of Christ. New Evangelicalism's most recent theological work, *Christian Theology*, propagates this liberal view by stating, "so the references to Christ's blood are not to his actual physical blood per se, but to his death as a sacrificial provision for our sins." ³ In a word, the liberal view now being propagated by New Evangelicalism and influencing fundamentalism is that the Blood of Christ is human blood, and so references to the word "blood" really refer to Christ's sacrificial death. However, the Bible indicates that Christ's Blood is not mere human blood and therefore references to the "blood of Christ" must be understood literally and distinct from the word "death." Since Christ's Blood is not "human" blood, although it is corporeal and real, it is unique. It is unique because it is Divine blood. In fact, Scripture declares that Christ's Body, Birth, and Blood are unique. This uniqueness insures the perfect God-Man union. The Word of God demands the uniqueness of the Humanity of Christ.

CHRIST'S UNIQUE BODY

The author of Hebrews states that God prepared for Christ a body (*soma*), citing the Davidic Psalm 40:6-8 (Heb. 10:5-7). Hebrews indicates the uniqueness of Christ's Body, in that while men have partaken (*kekoinoneke*) in flesh and blood, Christ merely shared (*metesche*) in the likeness of flesh and blood (2:14). The verb *metesche* indicates that Christ shared in part or to a degree in the flesh and blood of humanity. ⁴ What was unique in Christ's humanity and therefore in His Body was that He had a human nature but He had not a sinful nature. The Bible declares that Christ "knew no sin" (2 Cor. 5:21) and that "in Him there is no sin" (1 Jn. 3:5). He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26) because He had no sinful, depraved nature. Again, He was different from man because Satan had nothing in Christ (Jn. 14:30). He was similar to man in that he had a physical body and blood, but He was different because His Body had no depravity and His Blood was not "human." ⁵ God was the source of His Body and His Blood.

CHRIST'S UNIQUE BIRTH

In order for Christ to have had a unique body, He needed a unique Birth. The Bible indicates that Christ's birth was different from man's birth in the doctrine of the Virgin Birth of Christ. The Virgin Birth of Christ was necessary because it circumvented human depravity which is passed on through natural generation. ⁶ God created in Adam the material and immaterial aspects of humanity (Gen. 2:7). With the natural generation of humanity comes the propagation of the depraved nature of mankind. Numerous Scriptures state that the sin nature is passed on through the natural generation of mankind. In Job 14:14, the text states that man is born unclean because his parents are unclean. David claimed he inherited his depravity from his mother (Psm. 51:5). Paul taught that man's nature is affected by sin and that this is a universal characteristic (Eph. 2:3). Again, in John's Gospel, Scripture states that the New Birth is not transmitted through natural generation ("blood"), ⁷ but by God's working (Jn. 1:13).

Christ's Birth had to be different from man's birth to avoid a depraved nature in Christ's humanity. Scripture is replete with the promise of the unique Birth of Christ. The Virgin Birth is couched in the proto-evangelium promise of Gen. 3:15. The seed of the woman is a male ("it" is "He" in the Hebrew text) who will be in conflict with the serpent's seed, Satan. The Virgin Birth was clarified in the Lord's promise to the House of David, which states, "Behold, a virgin shall

conceive..." (Isaiah 7:14). Matthew crystallized the doctrine by recognizing that the Birth of Christ was the fulfillment of that prophecy (Mt. 1:23). Luke, the physician, gives the precision of the details in Christ's Birth. According to Luke, the Holy Spirit "overshadowed" (*episkissei*) Mary, fathering the "holy thing" (*to hagion*) in her body. Since Christ is eternal, the "holy thing" refers to Jesus' human body. His human nature was without the taint of sin because it was produced by the Holy Spirit through the body of Mary. Christ indeed had a unique Birth.

CHRIST'S UNIQUE BLOOD

The Lord gave Christ a unique Body through the unique Birth. It would seem then that since Christ's Body was not tainted with depravity passed on through the "Bloods" (Jn. 1:13) of natural generation, that His Blood is therefore unique. Although His Blood was real and physical, it was not human blood. Since His Body was fathered by the Holy Spirit, Christ's Blood must be divine.

It is unique because it is "God's Blood," as Paul declares, "to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). It is unique because it is incorruptible, as Peter declares, "Forasmuch as ye know that ye were not redeemed with corruptible things... but with the precious blood of Christ" (1 Peter 1:18, 19). The preciousness (*timio*) of the Blood of Christ is its incorruptibility. The Blood of Christ is unique because it is in Heaven (Heb. 12:22-24). The author of Hebrews lists six realities of the heavenly Jerusalem, one of which is the "blood of Sprinkling." Grammatically, the "blood of Sprinkling" is a literal reality of heaven just as God, or Christ, or Angels, or the names of the Church of the firstborn are literal realities. ⁸ The Blood of Christ is unique because it is presently cleansing Christians as John declares, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn. 1:7). The Blood of Christ is unique because it is Divine Blood.

CONCLUSION

Satan hates the incarnation of Christ (1 Jn. 4:3), and he attempts to obfuscate the teaching about Christ. However, the Bible declares that Christ had a unique Body, a unique Birth, and unique Blood. If Christ's Blood was mere human blood it could not save sinners; however, it is unique and it does save sinners and cleanse Christians because it is Divine Blood. Moses recognized the importance of the Blood of Christ as typified in the Passover, and "through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (Heb. 11:28). May Bible believers have the same faith in the literal, real, Divine Blood of Christ!

NOTES

¹ This material is in a widely-circulated form letter addressed to "A Learning Member" from "John MacArthur, Pastor," dated 1976.

² *Good News for Modern Man* (New York: American Bible Society, 1966), pp. 344, 347, 450, 518, etc. Cf. also the liberal *The New Westminster Dictionary of the Bible* edited by Henry S. Gehman (Philadelphia: The Westminster Press, 1970), which states, "The 'blood of Jesus,' the 'blood of Christ,' the 'blood of Jesus Christ,' or the 'blood of the Lamb,' are figurative expressions for his atoning death (1 Cor. 10:16, Eph. 2:13, Heb. 9:14, 10:19, 1 Pet. 1:2, 19; 1 Jn. 1:7; Rev. 7:14, 12:11)," p. 121. Again, the left-wing New Evangelical G. E. Ladd, in *A Theology of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1974) states, "A moment's reflection suggests that such references are not primarily concerned with the actual physical blood of Jesus, for, as a matter of fact, Jesus shed very little of his material blood. The idea of shed blood refers to the slaughter of the sacrificial lamb, whose throat was cut and whose blood gushed forth," pp. 425, 426. This view fails to recognize the message of Isaiah 52:13-53:12.

³ Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), p. 809. Vide C. C. Ryrie, *Biblical Theology of the New Testament* (Chicago: Moody Press, 1973), which declares "The sacrifice was a sacrifice of blood (Heb. 9:7, 12), which was shed at Calvary and not taken into Heaven," p. 252. Ryrie then proceeds to quote the liberal B. F. Westcott to substantiate his position.

⁴ W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Chicago: University of Chicago Press, 1957), p. 515. Cf. also 1 Cor. 9:10.

⁵ This is not the teaching of Apollinarianism, which taught that Christ had no human spirit, not that He had no human blood.

⁶ H. C. Thiessen, revised by V. D. Doerksen, *Lectures in Systematic Theology* (Grand Rapids: W. B. Eerdmans Publ. Co. 1979) p. 166.

⁷ The Greek behind "blood" is the plural *haimaton* meaning "bloods," the union of father and mother.

⁸ The "and" (*kal*) sets off all of these groupings of realities.

PROFILES OF HISTORY — HENRIETTA SHUCK — “CONSECRATED MISSIONARY”

Mrs. Henrietta Shuck (1817-1844) was the first American female missionary to China. Although her lifespan was brief in duration, her consecration to the missionary task was boundless and great.

Born on October 28, 1817, in the “neck” of Northeastern Virginia, in the little town of Kilmarnok, she was the daughter of godly parents whose praise and prayers were early familiar to her lips. Her father, the Rev. Henry Hall, a former militia colonel, abandoned his law profession while she was in her teens and devoted himself to full-time Christian service.

In the summer of 1831, at age 13, she was the first convert in an old-fashioned camp meeting revival in Lancaster County, VA. Giving clear scriptural testimony of conversion, she was baptized by J. B. Jeter, then pastor of the Morattico Baptist Church (He later became the famed pastor of the First Baptist Church, Richmond, VA and also wrote her biography.)

From the commencement of her Christian experience, she cherished a missionary spirit. After attendance at a “female seminary” (The “female seminaries” in early American were NOT post college institutions for training female preachers, but private preparatory schools) in Fredericksburg, VA, she was married on September 8, 1835 to the Rev. J. Lewis Shuck, a student at the Virginia Baptist Seminary (now Richmond University). On September 10, two days later, not having quite reached the age of 18, she and her husband were commissioned for missionary service by the board of the “Baptist Triennial Convention” (The name of the national Baptist Fellowship before the 1845 split.)

In a letter to one of her former teachers (a Mrs. Keeling) shortly before her departure, her total devotion to the missionary cause was disclosed when she wrote: “The cause of missions, dearest teacher, lies near my heart. I feel greatly for the poor, dying heathen. The sincere prayer of my heart is ‘Oh! that I were qualified to become a missionary of the cross!’...If by parting with all that’s dear by the ties of nature, I could promote the cause of Christ in heathen lands, I would ...amongst the benighted heathen labor until death. And if, at last, I should be the means of rescuing one heathen from eternal woe, I should be amply compensated for all the difficulties and trials which I might have to undergo.”

Writing to her beloved father just four days before final departure she declared, “I bid you adieu, no more to see you...but when I say dear father ‘no more’ to meet, I speak of this world. Yes, we shall meet again in a world of glory...we shall not be separated long, the longest life is at best but short...we shall soon be called to take up our abode in the paradise above...’tis there, dearest father, we shall meet to part no more.”

On September 22, 1835, aboard the ship “Louvre,” the Shucks, along with eight other couples and four single missionaries, began their journey to the East. Dr. Malcolm, the agent of the Board of the Baptist Triennial Convention declared of that vessel that “never a ship left Boston Harbor more nobly.”

A spirit of humility characterized her brief years of missionary labor. Enroute to destination she wrote, “I have taken on me the responsible name of a missionary—a name too honorable for me to bear, an unworthy worm of the dust...if I know my own depraved heart, I feel willing, yea, anxious, if it be the will of Heaven, to live and die without ever again beholding the land of my nativity, and the friends of my childhood. It is sufficient to know that I do it for Christ.”

At the first land stop on the long journey, after more than four months at sea and 17,800 miles from home near Calcutta, India, she wrote, “I feel more anxious than ever to labor for the destitute heathen. Yes, in a heathen land let me live and let me die.” On February 20, 1836, the ship anchored temporarily at Amherst, Burma, where the missionaries went ashore, visited the grave of Mrs. Ann (Haaseltine) Judson, and met Adoniram Judson and his second wife Sarah (Boardman) Judson.

The Shuck’s first year was spent at Singapore on the Malay peninsula, in fervent Chinese language study. From the beginning of her missionary service, Mrs. Shuck was always sickly in health. Her small, frail, weak body was constantly subjected to extreme sickness, pain, and disease. Yet, she never complained or expressed a desire to return home to her native land.

When the ship which had brought them to the east, left port to return to America, Mrs. Shuck stated, “I felt no desire to return with her. Though nearly every tie which binds me to earth is in the land whither she goes, still I prefer remaining behind...my friends, I confess are truly dear, but I trust I can truly say ‘the cause of Christ is much dearer.’ ”

One of Mrs. Shuck’s sisters pleaded with her to return to America, indicating that she knew in advance the climate would not be conducive to Mrs. Shuck’s health. In reply, Mrs. Shuck wrote, “So far as I can judge, from present circumstances, I shall never return to America. It is not my wish, dearest Susan. The souls of the heathen are dear to my heart, and for their salvation I am willing to relinquish the comforts of my dear home, the privileges I once enjoyed, and health too, if it is the Lord’s will.” To her father she would write on November 3, 1839, “Dear Father, don’t be distressed...I am in my heavenly Father’s care. It may be His design to give me some suffering, and then take me home. If so, I am willing to go. I am happy in the thought of being with Christ.”

Spending five hours a day in language studies, she anticipated the joy, along with her husband, of communicating the Gospel. The peninsula of Macao, China, became the place of the Shuck’s service. On January 21, 1837, some 16 months after their departure, they received their first letter from America. On February 2, 1837, the Shucks had the joy of seeing their first convert baptized.

Writing to her father on April 4, 1838, she declared, “What a mighty work lies before us! How much to do! How few to do it! Were we to depend merely on our efforts, how surely should we fail; but...we have a high, holy and eternal God...on His promises...we depend.” Pleading for American believers to respond to the missionary call, she wrote again to her father on March 12, 1839, “How delighted should I be to welcome to the mission field some of our dear brethren and sisters...and are there none willing to come? None who feel it their duty and their high privilege to forsake the land of their nativity, that they may carry to the perishing Chinese the bread of life?”

In Hong Kong, the financial agents handling the Shucks funds went under—broke! For one year, Mr. Shuck had to find secular work as a newspaper editor, but the secular employment did not terminate their missionary labors. During that year, with his wife’s encouragement, the Rev. Mr. Shuck (a) built a chapel called the Queens Road Baptist Chapel; (b) erected a private residence for the family; (c) formed a school with twelve boys enrolled; (d) preached three times on Sundays and held eleven services weekly, the both of them working from early morn until late night. A church which began with five, increased to twenty in a short span.

Despite Mrs. Shuck’s frail and sickly health, she bore five children to her husband, and labored valiantly in his behalf. Perhaps her chief virtue was her patience in suffering, which she considered a privilege for the glory of God. On April 26, 1840, she wrote, “I think I can bless the Lord more for the affliction of body, which, in his infinite wisdom, He has been pleased to send upon me, than for anything else that I have received at His hand. It has been blessed to my eternal good.” When her body was racked by long, continued, agonizing pain, she was often heard to say, “Sweet to lie passive in His arms, and to know no will but His.”

In 1844, at the age of 27, Mrs. Shuck experienced her fifth, most serious, and final confinement of illness. Having premonitions of her death, she became more fervent in prayer, even more faithful in work and manifested a ripeness of piety far beyond

Continued on Page 6

HENRIETTA SHUCK, *continued*

her age. She was particularly remarkable for her affectionateness of disposition, loving everyone with whom she became acquainted and possessing a generous heart that knew no boundaries. In prospect of death, she was described as being "buoyant in hope, full of joy, always cheerful, and seeking to glorify God."

Mrs. Shuck maintained a fervent love for souls to the final step of her earthly journey. In her last letter to her sister Susan, written just a few weeks before her decease, she indicated that Mr. Shuck and she were "greatly encouraged by the number around us who seem to be truly inquiring the way to heaven. She described their great happiness at being able "to point them to the bleeding Lamb of God."

Her last letter ever was penned to her pastor, the Rev. J. B. Jeter, who had led her to Christ and baptized her. In that document she rejoiced that many were throwing away their idols and following the Saviour. Some of her final written words contained a plea for kindred saints to invest their lives in proclaiming the gospel to the Chinese. She wrote, "Are there not some willing to come and spend their lives in teaching the Chinese the unsearchable riches of Christ? We are very few in number, and very weak, while the work before us is great and powerful."

On November 27, 1844, her frail body experienced its last trial of pain, and her noble spirit winged its flight to heaven's shores to meet the Saviour whom she so ardently loved and laboriously served. In summing up her life, the Rev. J. B. Jeter declared that her service was "brief but bright," her "end, peaceful," and her "reward, glorious."

A resolution passed unanimously by the China Baptist Mission team termed Mrs. Shuck "one of the brightest ornaments and most valued members" of the mission. Being loved and esteemed by both the high and low in society, her funeral service was the largest ever conducted in the Hong Kong colony up to that time.

Henrietta Shuck was a consecrated missionary pioneer whose only goal was to be more "conformed to Christ" (her own words) and useable in His service as an humble instrument of the Gospel. Who will follow in her train?

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ILLUSTRATION:

"Man of God" Receives Letter Addressed to Him

James Henry Cole was a Bible-believing evangelist of the latter part of the 19th Century and the early portion of the 20th Century. An assistant to D. L. Moody, and later a well-known evangelist in his own right, he was one of the last of the original Moody group to die.

When *The King's Business* recorded his homegoing in its January, 1915 issue, its eulogy included the following facts: (a) that no citizen of the Adrian, Michigan city where he resided was more respected than the veteran evangelist; (b) that he was active as a soul-winner to the last; (c) that he was recognized everywhere as a "Man of God."

During his residency in Adrian, a letter was received by the post office without personal name, addressed simply to the "Man of God" in Adrian, Michigan. The post office promptly delivered the letter to the Rev. Mr. Cole, its intended recipient! Is your testimony as clear to the unbelieving world, that a similar letter to your post office would be delivered to you?

THE MINISTRY OF THE HOLY SPIRIT

1. The Holy Spirit IMPLANTS . . . I Peter 1:22,23 . . . The Seed
 2. The Holy Spirit INDUCTS . . . I Corinthians 12:13 . . . The Saint
 3. The Holy Spirit INDWELLS . . . I Corinthians 6:19,20 . . . The Spirit
 4. The Holy Spirit IMPARTS . . . I Corinthians 12:7,8 . . . The Spiritual Gifts
 5. The Holy Spirit INSTRUCTS . . . John 14:26 . . . The Student
 6. The Holy Spirit INTERCEDES . . . Romans 8:26,27 . . . The Suppliant
 7. The Holy Spirit INFILLS . . . Ephesians 5:18 . . . The Seeker
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SPIRITUAL SENSITIVITY

The following brief article written by the Rev. John Ashbrook appeared in a recent issue of *The Ohio Bible Visitor*. Because of its timely significance, the research secretary is reprinting it for our reader's benefit.

*"A while back I received a mailing from Jerry Falwell's **Fundamentalist Journal**. It included a free copy of the magazine and a covering lettering exhorting pastors to offer the publication to their church families. Let me quote a key paragraph from the letter:*

'Fundamentalist Journal provides its readers with informative and inspirational articles from familiar and respected authors—James Dobson, Jerry Falwell, Gloria Gaither, John MacArthur, and many others...'"

If you have your people subscribe to the *Fundamentalist Journal* where will its "respected authors" lead them? James Dobson will lead your people into "psycho-think" instead of "Bible think." His programs, usually featuring charismatics, Catholics, and new evangelicals, give little Bible and lots of psychology. Gloria Gaither will lead your people to a smypathy for contemporary Christian music and charismatism. John MacArthur will give good preaching, while setting bad example of going anywhere. He may even make your people wonder if God really meant "blood" when he used the word. He will never be mistaken for a fundamentalist.

Satan is always devious. What could be more confusing to the Lord's people than a magazine which calls itself *Fundamentalist Journal* and features a stable of "respected authors" who are new evangelicals? The *Fundamentalist Journal* and its progenitor Jerry Falwell, lack any sensitivity to the principles of biblical separation and spiritual discernment.

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Biblical Studies in the SCHOOL OF PRAYER

Revelation 3:20— "*Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*"

Introduction: For believers, prayer is both a privilege and a right. In this verse we observe (a) the **call** to prayer; (b) the **crux** of prayer, and (c) the **communion** in prayer.

1. **The Prompting to Prayer** (the desire to prayer)
"Behold, I stand at the door and knock"
Truth in a nutshell: The original desire for prayer stems from the Saviour, not the saint. Christ is standing at the door of our heart seeking access to our inner desires and needs.
2. **The Picture of Prayer** (the definition of prayer)
"If any man will hear my voice and open the door"
Truth in a nutshell: True prayer can be defined as opening the door of our heart and letting Christ have access to all our needs and desires.
3. **The Purpose of Prayer** (the description of prayer)
"I will come in to him, and will sup with him, and he with me"
Truth in a nutshell: True prayer is simply communion and fellowship with our Saviour.

Conclusion: This verse delineates (a) the encouragement for prayer; (b) the explanation of prayer; (c) the enjoyment of prayer. Let us exercise this divine privilege and right!
Suggested resource material: *Prayer*, O. Hallesby, Augusburg Publishing

Note to readers: The Research Secretary is now in the middle of his third year in the "School of Prayer" studies in the mid-week services of the church which he pastors. Each future *F.B.F. News Bulletin* will contain a similar "miniature" study of "prayer" taken from these mid-week Bible studies. This initial "lesson" was originally prepared for the previous *F.B.F. News Bulletin*, but was omitted due to lack of space. We are therefore adding another "lesson on prayer" in this issue under the regular "Bible Study" column.

BIBLE STUDY

GENESIS 12:8b

"THE WORK OF PRAYER"

"And there he builded an altar unto the Lord, an called upon the name of the Lord."

Introduction:

Nothing ever done successfully for God comes "easy." This is why so few believers ever attain anything for God. The spiritual dropouts are numerous because most believers like the "easy" route in Christian service. True prayer includes three elements: (a) worship; (b) work; (c) warfare.

Main Body:

True prayer always includes (a) **worship**. Abraham "called upon the name of the Lord." Worship begins with adoration of the Name of the Lord. Example: Model Prayer, Matthew 6:9 begins with "Our Father which art in Heaven, hallowed be Thy name." True prayer also involves (b) **work**, since Abraham "builded an altar unto the Lord. Ephesians 6:10-18 indicates that true praying also embodies (c) **warfare**.

This study emphasizes the work of prayer. One reason why we experience so little success in prayer is that we are not willing to "work" at it! We need to understand the real nature of this work. Prayer is a (1) **priestly work**. The major labor of the Old Testament priest was offering intercessory sacrifices for others. This priestly work was (a) a **designated work**—Hebrews 5:1 & 4; (b) a **daily work**—Hebrews 7:27; (c) a **demanding work**—Hebrews 5:7; likewise our ministry as believer-priests.

Believers are priests (Revelation 1:5, I Peter 2:5 & 9). While we don't offer sacrifices for sin (NO MASSES!), our ministry is one of intercession for others (I Timothy 2:1). The verb "intercede" means to "meet with in order to converse"; specifically, "to make petition to," "to plead with," either for or against.

Prayer is also a (2) **princely work**. Believers are a "royal priesthood" (I Peter 2:5); we are "kings and priests" (Revelation 1:6). Our priesthood is not of the temporary levitical line, but the line of Melchizedek, "king of Salem" (Hebrews 7:1). This makes prayer a noble, sublime and magnificent work, the most magnificent work anyone can perform. Because it is such a high great work, believers who have low-earthly, materialistic outlooks on life never attain to great "heights" in prayer labors. The great need is for men who are willing to become princes and giants in prayer!

Prayer should also be (3) **pleasurable work**. A vocation where a person loves his work will become an enjoyable and pleasurable vocation. In a pleasurable vocation, time goes quickly and is inconsequential. In Revelation 3:10 (one of the greatest texts on prayer!) prayer is pictured as pleasurable communion—"will sup with him and he with me."

(Illustration songs: "In the Garden," "The beautiful Garden of Prayer.")

Conclusion:

Prayer is (a) **rigorous work**. In Genesis 32 (Jacob at Peniel) and in Ephesians 6:10-18, it is portrayed as wrestling-arduous work! Prayer is (b) **rewarding work** (Genesis 32:36-29, Jeremiah 33:3, John 16:24, I John 5:14) and also (c) **radiating work** (Exodus 34:29 & 35, the face of Moses after he had communed with God on the mount).

Illustration: A veteran evangelist once distributed thousands of copies of a little tract entitled "How to Build a Great Sunday School" at a large international Sunday school convention. These tracts were discarded and thrown away by most delegates. The reason— The inside of the tract had these simple choice words, nothing more, in bold print: "GO TO WORK." Not many Sunday school workers were willing to pay that price! The path to spiritual success in prayer can be summarized in those three words: "GO TO WORK!"

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FOUNDATION WORK

As one of the first essentials in Bible study, the memorizing of the books of the Bible in their order, will be found the greatest help. I would also learn the number of chapters in each book, especially in the New Testament. In locating passages, a knowledge of these will be found invaluable, enabling one to turn instantly to the chapter and verse desired. As the next aid, I would suggest learning some of the key chapters of the Bible, so that when ready help is wanted on some important topic, one can immediately turn to a chapter dealing specifically with that subject. Following is a list of some of the more important of these:

Abiding chapter	John 15
Addition chapter	2 Peter 1
Admonition chapter	Heb. 13
Apostasy chapter	2 Thess. 2
Ascension chapter	Acts 1
Assurance chapter	I John 5
Atonement chapter	Heb. 9
Backslider's chapter	Jer. 3
Baptism chapter	Matt. 3
Beatitude chapter	Matt. 5
Beginning chapters	Gen. 1, John 1
Bottomless chapter	Eph. 3
Bread chapter	John 6
Businessman's chapter	Prov. 8
Character chapter	Job 29
Chastening chapter	Heb. 12
Christian's chapter	I Pet. 2
Commandments chapter	Exo. 20
Consecration chapter	Rom. 12
Convert's chapter	Isa. 12
Courage chapter	Josh. 1
Crucifixion chapter	John 19
Deacon chapter	Acts 5
Death to Sin chapter	Rom. 6
Duty chapter	Ezek. 33
Excuse chapter	Luke 14
Faith chapter	Heb. 11
Fear Not chapter	Isa. 41
Fisherman's chapter	Luke 5
Fool's chapter	Prov. 26
Gift chapter	I Cor. 12
Harlot's chapter	Prov. 7
Heaven chapter	Rev. 21
Holy Spirit chapter	John 16
Household chapter	Col. 3
Hypocrite chapter	Matt. 23
Intemperance chapter	Prov. 23
Jew and Gentile chapter	Rom. 11
Joyful chapter	Psa. 98
Judgment chapter	Rom. 14
Light chapter	John 8
Lord's Supper chapter	John 13
Lost and Found chapter	Luke 15
Love chapters	I Cor. 13; I John 4
Marriage chapter	Eph. 5
Millennium chapter	Rev. 20
Minister's chapter	Ezek. 34
Moralist' chapter	Psa. 14
Mother's chapter	Judges 134
Nativity chapter	Luke 2
New Birth chapter	John 3
Peace and Promise chapter	John 14
Pentecost chapter	Acts 2
Poor Man's chapter	Luke 14
Prayer chapter	John 17
Preacher's chapter	Isa. 61
Repentance chapter	Luke 13
Resurrection chapter	I Cor. 15
Revival chapter	I Cor. 15
Rewards chapter	I Cor. 3
Rich Man's chapter	Luke 16
Ruin chapter	Rom. 1
Saddest chapter	Luke 22
Safety chapter	Psa. 91
Saloon Keeper's chapter	Psa. 10
Salvation chapter	Rom. 10
Scorner's chapter	Prov. 1
Self-righteous chapter	Rom. 2
Separation chapter	2 Cor. 6
Sermon on the Mount	Matt. 5, 6, 7

Continued on Page 8

KEY BIBLE CHAPTERS, continued

Service chapter	Luke 10
Shepherd chapters	Psa. 23; Ezek. 34; John 10
Sight chapter	John 9
Sinner's chapter	Luke 19
Soldier chapter	Eph. 6
Soul Saving Psalm	Psa. 126
Sower's chapter	Luke 8
Sufferer's chapter	Is. 53
Temptation chapter	Matt. 4
The Believer's Hope chapter	I Thess. 4
The Disciple's Prayer	Matt. 6
The Great Psalm	Psa. 119
The Seven Great Parables	Matt. 13
The Transfiguration	Matt. 17
Tithing chapter	Mal. 3
Today chapter	Heb. 3
Tonic Psalm	Psa. 27
Traveler's chapter	Psa. 121
Victory chapter	Rom. 8
Virgin's chapter	Matt. 25
Widow's chapter	Isa. 54
Wife's chapter	Prov. 31
Wisdom chapter	Prov. 3
Wise Man's chapter	Prov. 15
Woman's Psalm	Psa. 45
Work chapter	James 2



FACTS FOR FUNDAMENTALISTS

ALCOHOL: 70 persons a day are killed in drunken driver collisions in the USA.

CRIME: It costs \$25,000 a year to keep a convict in prison. If let loose before his term ends, however, it costs society \$450,000 a year in criminal actions.

CULTS: Muslims now outnumber Episcopalians in the USA.

FEDERAL GOVERNMENT: Federal, state, and local governments now take about 37% of the gross national product.

POPULATION: World population will reach 6.1 billion by the year 2000.

PORNOGRAPHY: There are over 32,000 stores in the USA which sell hard-core pornographic video cassettes.

SMOKING: Cigarettes account for 17.2% of all deaths in the USA each year.



HYMN OF THE MONTH

"OH TO BE NOTHING"

Oh, to be nothing, nothing, Only to be at His feet,
A broken and emptied vessel for the Master's use made meet.
Emptied that He might fill me as forth to His service I go;
Broken, that so unhindered, His life through me might flow.

Oh, to be nothing, nothing, Only as led by His hand;
A messenger at His gateway, Only waiting for His command,
Only an instrument ready His praises to sound at His will,
In silence to wait on Him still.

Oh, to be nothing, nothing, Painful the humbling may be,
Yet low in the dust I'd lay me that the world might my Saviour see.
Rather be nothing, nothing, To Him let their voices be raised,
He is the Fountain of blessing, He only is meet to be praised.

CHORUS:

Oh, to be nothing, nothing, Only to be at His feet,
A broken and emptied vessel, For the Master's use made meet.
Georgiana M. Taylor, 1869

"VOICES FROM THE PAST"

Be Ye Clean That Bear the Vessels of the Lord

Whatever else a Christian minister may be, he should be a clean man. His character should be above reproach, that is not to say, that it should not be above criticism, but that it should be above just criticism. While it is true in a sense that every saint is under obligation to live as clean a life as a minister lives, it is also true that if a man is not living a clean life, he should not be in the ministry.

The Apostle Paul, writing to a younger brother in the ministry, has given us words that everyone who seeks to be a minister of the Gospel should deeply ponder: "*If a man therefore purge himself from these* (the context shows that the 'these' means all iniquity) *he shall be a vessel of honor, sanctified, and prepared for the Master's use, and prepared unto every good work.*" Our hearts have been made sick time and time again the last year or two in listening to the defense of men in the ministry who have been careless in their conduct, sometimes in matters of the gravest importance. While we have no right to demand that a minister be absolutely faultless, we have a right to demand that he live without consciously and deliberately doing anything which he knows to be contrary to the will of God; and certainly we have a right to demand that he shall be absolutely free from grave moral irregularities. There are certain sins which, if a minister commits, he forfeits his right to preach the Gospel, even though he repents and turns from his sin. If he commits sins of this character, he has no right to re-enter the ministry.

The qualifications for an elder, and the qualifications for a deacon are plainly laid down in Paul's epistles to Timothy and Titus (e.g. I Tim. 3:1-7; Titus 1:6-9). There are certain sins which, if a minister commits, it is outrage to put him in a position of influence over young men and young women, even though he repents, for who knows but he may fall again. Only a man who can be trusted should be placed in a position of such responsibility and power as that occupied by a minister of the Gospel. The moral qualifications for the ministry are far more important than the intellectual qualifications for a minister, and no matter how gifted a man may be as a preacher, if his conduct has been of such a character as to awaken serious distrust of his moral reliability, he should be compelled to quit the ministry.

Dr. R. A. Torrey, The King's Business, June 1917, p. 484.



"QUOTABLE QUOTES"

APOSTASY: "The modernist's motto is 'I hate you because you don't love me.'"—Dr. Monroe Parker

BIBLE: "The Bible has human penmanship, but divine authorship."—Dr. Norman Marks

CHILD TRAINING: "Sodom was a great place for raising cattle, but a poor place for raising children."—Dr. Les Ollila

FAITHFULNESS: "God didn't call us to be famous, but to be faithful."—Mr. Jerry Huffman

GOD: "The glory of God is the sum total of all His attributes."—Rev. Dave Rulapaugh

HUMILITY: "Every defeat that leaves you humble is better than a victory that leaves you proud."—Dr. Rod Bell

PROCRASTINATION: "There is no tomorrow in God's plan of redemption."—Dr. Harold B. Sightler

"The fire shall ever be burning upon the altar; it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN


HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

F.B.F. — OUR GREATEST NEED — REVIVAL

VOL. 12—NO. 3

Headquarters in Virginia Beach, Virginia.

MAY/JUNE, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

SIGN NUMBER TWO—

"Christians get distressed at the situation." I have spent hours with frustrated, distressed pastors, in our meetings and many late hours at night. Many of God's people are distressed about the apathy and carnality that exists in our local churches today. It seems to always be the thing that pastors "fellowship" around after the fellowship meetings.

SIGN NUMBER THREE—

"Satan raises up new opposition." Personally, I have seen more opposition in my own life in the last ten years, which is satanic opposition, than my thirty-three years in the ministry. Many of our pastors and people are experiencing the constant attacks of Satan through drugs, immorality, adultery, government pressure, economic pressure, and many of these things should not even be mentioned among God's people. It seems that the house of God and the fear of God has no respect when it comes to the sacredness of marriage. Men are breaking the sacred vows and the divorce mill is grinding even in our fundamental Baptist churches. Satan is having a field day in this new opposition that has arisen to suppress God's people. Parents are throwing up their hands in despair.

SIGN NUMBER FOUR—

"Christians begin to feel the only hope is God." I believe that many of our Baptist churches have tried carnival tactics (gimmicks, super-aggressive saturation of television, radio and all the tactics of the world and Madison Avenue sideshows). Now, they are seeing the frustration and shallowness of this and they are seeing men swing back to hyper-calvinism, the deeper life, lax in their holy living. Hot dogs and hamburgers cannot produce holiness. Therefore, there is a remnant in fundamental Baptists who feel that the Word of God and the power of God is the only hope. God must do something or we are going to sink into destruction. There is a remnant of holy desperation!

SIGN NUMBER FIVE—

"Christians have a burning desire for the lost." Amidst all of the apathy and the discouragement, I find a remnant of fundamental Baptist who have a burning desire to see souls saved, a burning desire to pray, a burning desire to witness and to intercede on behalf of their loved ones and their local churches. They see the barrenness of the last twenty years. They see the valley of dry bones. They are crying out to God, "O God, can these bones live?" They have a heart that is hungry for the reality for the power of God. Oh God, send revival fires!

SIGN NUMBER SIX—

"Preachers are burdened about revival." The more I talk with God's men, the more I see that they are becoming more burdened about honest, true, Holy Ghost, heartfelt, life-transforming revival. Oh God, let the fire fall!

SIGN NUMBER SEVEN—

"Preachers are willing to let God do it His way." My friends, we will never have revival until we get out of the way and let God have His way. My prayer is that God will use the Fundamental Baptist Fellowship as a channel for revival. Having gone through the last four months in "the school of affliction," I believe that God has created a burning desire in my heart for real revival. I am willing to let God use me in any way that He desires. I have tasted of the honey on the end of the rod, and my eyes have been enlightened. It is good for me that I

Continued on Page 3, Col. 2

I believe that God wants revival in our fundamental Baptist churches far more than we want it. We want His Presence to be a reality. I certainly believe that fundamentalism is "ripe for revival." I believe it was Charles G. Finney who said, "We can expect revival when the signs of revival are evident." He listed the following eight signs:

SIGN NUMBER ONE—

"When the providence of God indicates revival, we can expect one." The providence of God is simply the circumstances and the conditions that God permits to come into our lives to accomplish His purpose. The circumstances in fundamental Baptist churches in America are at an all-time state of apathy and confusion concerning spiritual things. Our fundamental Baptist churches have come to the place where they are discouraged and are either going into new evangelicalism, hyper-calvinism, or pure stagnation. Sin is rampant in the pulpit and in the pew. Frustration is at an all-time high. Pastors are leaving the ministry like rats leaving a sinking ship. I believe that the sovereign God has brought the Fundamental Baptist Movement in America to the place where we have our backs against the wall. Unless we have revival, our children will not know the Fundamental Baptist Movement as we have known it for the last forty or fifty years. Oh God, let the fire fall!

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GUEST EDITORIAL



When Brethren Go to War with Brethren!

Joshua 22:12

by Rev. Milton Jones

Pastor of Gateway Baptist Church
Macon, Georgia

Rev. Milton Jones is a member of the F.B.F. board and a main speaker at the 1987 national meeting in Memphis, TN.

We hear often today that the saints ought not to be fighting one another, that there are enough enemies out there in the world to fight without brethren going to war with brethren. While it is true that we ought not to have unresolved personal grievances among us, the question remains, is it right for brethren to go to war with brethren in a spiritual sense and if so when and why?

In the context of Joshua 22, the nation of Israel as a whole prepared to go to war against the two and a half tribes that were settled on the east side of Jordan because these had built an altar other than the altar of the Lord at the Tabernacle. The appearance was that these tribes were about to forsake the true altar and the Lord. This was intolerable and had to be corrected even if it meant war and bloodshed. There are some things that are more important than peace. If this was true of Israel, surely it is true today. If the price of peace within the ranks is departure from the faith, then the price is too high!

The Bible is an extremely militant book. It is filled with military terms and admonitions to the right kind of "holy war." Perhaps the most difficult front on which to wage this war is with "brethren," but wage this war we must, because we are commanded to do so. We must "fight the good fight of faith."

We must remember that the world, as such, is not the greatest enemy which the church has. The greatest enemies of the truth are those who claim to represent the truth. There are at least three great enemies of the truth within the ranks of professing Christianity. These three enemies represent the times when brethren must go to war with other "professing" brethren.

A. When the Way of Truth is Forsaken - Apostasy

What is apostasy? The word is used in II Thessalonians 2:3, where we will find its definition.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;"

The word for the phrase "a falling away" is the word for apostasy. Apostasy is a falling away from the truth. While apostasy can be taught to unsuspecting people, the originators of apostasy are always people who at one time knew the truth and deliberately chose to reject the truth. These are described by Jude 4— *"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."*

For the apostate there can be nothing but eternal judgment as clearly stated in Hebrews 10:26, 27. *"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."* If the apostate is under the just condemnation of God, how can we fail to recognize him as the enemy of the truth? We must do battle with the apostate churchman, who with his high-sounding pernicious doctrines would turn souls into hell.

B. When the Word of Truth is Compromised -Neutrality

There is an attitude abroad in the land, and has been for a number of years, that could best be described as the spirit of accommodation. This is the attitude that would attempt to find neutral ground with Christ-deniers and Bible-rejecters. These are those who would dialogue with the enemies of the truth. These are the compromisers who refuse to obey the admonitions of Scripture such as II Corinthians 6:17 - *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you."*

These compromisers actually aid and abet the enemies of the truth in

giving legitimacy to their claims of belonging to the Christian faith. No apostate is Christian! We must do battle with the collaborators with the enemy. By the very act of collaboration with the enemy, they become the enemy and traitors to the cause of Christ.

C. When the Witness of Truth is Jeopardized -Heresy

There is a difference between heresy and apostasy. Apostasy is a rejection of truth. Heresy is a perversion of truth. Of the two, heresy is in many ways the more dangerous. It is more dangerous because it is harder to detect. By its very nature heresy is closer to the truth than apostasy. The closer to the genuine the counterfeit becomes, the more insidious it becomes. No genuine believer would be tempted to embrace apostasy, but many have succumbed to the threat of heresy. For this very reason God clearly commands us to reject the unrepentant heretic. Titus 3:10 — *"A man that is an heretick after the first and second admonition reject."*

The problem of heresy compounds as the errors grow. Not only is the unsuspecting believer misled, he in turn becomes a misleader. By perpetuating the error, he runs the risk of confusing the unconverted as to the message of the truth. Witness the controversy about the efficacy of the blood of Christ. Every student of Scripture is well aware of the fact that the literal blood of Christ is a necessity to redemption. Enter the heretic who minimizes the importance of the blood and relegates the blood to a mere symbol. Surely such an error will turn souls into a Christless eternity. The saints of God simply cannot sit idly by and permit the witness of the truth to be thus jeopardized. We must indeed go to war with brethren who perpetuate heresy.

Now we must quickly answer the question of why we must go to war with "professing" brethren. The answer is again three-fold.

A. To Vindicate the Holiness of God

All forms of disobedience to the truth violate the holiness of God. A holy God is, and must be, intolerant of sin in any form; neither can the church countenance sin. The lost world must be made to put a difference between the holy and unholy, the pure and impure, truth and error. In maintaining the cause of truth, the faithful saints of God vindicate the holiness of God before the unbelieving world, and in so doing maintain the credibility of the faith of the Bible.

B. To Vanguard the Purity of the Saints

While all believers ought to be serious students of the Word, the truth is that most are not. They look to the leadership of their churches for direction and guidance. While it ought not to be the practice of the church to think for the saints [such would violate the individual priesthood of the believer], neither should the church fail to be the instrument of the blessed Holy Spirit in guiding men "into all truth" (John 16:13).

C. To Verify the Truth of God

The prevailing confusion in professing Christendom alone is frightening. Surely the unbelieving world must be totally frustrated at the sound of "so many voices." While we cannot force anyone to accept the truth, we can and we must be sure that we make the truth available to him. It is impossible to have a pure message without a pure church. The message will always be either enhanced or tainted by the instrument which proclaims it. We simply cannot maintain the truth of God in our preaching, while making common cause with the enemies of the truth in our fellowship. If the world goes to hell, and we have every reason to believe that most of it will, it must not be permitted to do so for lack of opportunity to hear the pure Word of God.

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Religious News Briefs

1. Moslems constitute the world's fastest growing religious group, with adherents now numbering almost one billion. If Moslems continue to grow at the current rate, they will account for 23% of the world's population by the year 2020.

2. "For the first time, official representatives of the Lausanne Committee for World Evangelization, World Evangelical Fellowship, and World Council of Churches have met together to discuss evangelism and the attitude of the organizations towards each other... one of the participants, Eugene Stockwell, WCC director for World Mission and Evangelism, saw the first importance of the meeting in the fact that it took place at all." (The New Evangelicals are moving closer and closer to the ecumenical orbit—remember, the pseudo-fundamentalists are only a short step behind! D.J.)

3. Grand Rapids Baptist College, A GARBC-approved educational institution, has received "preliminary" approval as a "teacher preparation institution" from the Michigan State Board of Education. During the preliminary "approval" period, Calvin College will serve as a sponsor for GARBC by recommending students who have completed state requirements. The preliminary "approval" was limited to state specified areas.

4. "Even if Mikhail Gorbachev keeps his pledge to shut down three military reactors, the Soviet Union will have at least eleven others able to make material for nuclear bombs, according to experts and documents available in the West."

5. The Southern Baptist Alliance, a group of loosely-organized liberals (not moderates—as they like to be called!) within the Southern Baptist Convention, voted to start a seminary in Richmond, VA. The seminary is being started in response to the reported takeover of Southeastern Baptist Seminary by theological conservatives within the SBC. The new seminary will cooperate with seminaries of the apostate American Baptist Convention and with a black Baptist seminary already in Richmond.

6. Malcolm Talbert, a New Testament professor at Southeastern Baptist Seminary recently declared that whether or not Jesus actually said everything attributed to Him in Scripture is not relevant to a belief in Christianity. Talbert stated, "The Christian faith is not based on what Jesus said," but rather "what happened to Jesus...." (Talbert was apparently attempting to affirm the historical authenticity of the humanity of Jesus, while denying the verbal inspiration of the "Word of Truth" that proclaims the Lord of Glory.)

7. Dr. Billy Melvin, executive director of the National Association of Evangelicals (NAE) has been conducting talks with the 2.6 million-member Lutheran Church-Missouri Synod, in an attempt to get the LCMS to join the NAE. Melvin was also hopeful that within the next decade several other denominational bodies now affiliated with the National Council of Churches (NCCC) will leave that body and seek affiliation with the NAE. Among those most likely to make such a change, Melvin cited the Reformed Church of America (RCA), the American Baptist Churches of America (ABC), and the Church of the Brethren. (With its looser form of federation and its "inclusivist" philosophy, the NAE could well become the "broader base" for the next stage of the ecumenical trap.)

8. The Marriott Inn chain, owned by a Mormon entrepreneur, features the Book of Mormon in every hotel-motel room.

9. The board of directors of the 8,000-member bar association of San Francisco has called for an end to a state law banning same sex marriages, claiming such a ban was "invidious discrimination."

10. Couples who live together before marriage have an 80% higher rate of divorce than those who refrain from such a practice.

Continued on Page 6, Col. 1

Quotable Quotes

on Biblical Separation & The Defense of the Faith

1. "If you're not contending, you're compromising."—*Dr. Rod Bell*
2. "We are for everything God is for and against everything God is against."—*Dr. Myron Cedarholm*
3. "Militant fundamentalists are God's Marines."—*Dr. Chuck Cofty*
4. "Paul didn't avoid the issues, he attacked the issues."—*Dr. Don Jasmin*
5. "If you stand up, you will stand out."—*Dr. Bob Jones, III*
6. "We ought not only to be bold about Bible separation, we ought to be dogmatically bold."—*Dr. John McCormick*
7. "We don't need to redefine fundamentalism, we just need to practice it."—*Dr. Benny Moran*
8. "Historic fundamentalism is militant fundamentalism."
—*Dr. Ed Nelson*
9. "A fundamentalist stands against anything that is opposed to the Word of God."—*Dr. Monroe Parker*
10. "Fundamentalism's strength is in its separation."—*Dr. J. B. Williams*



TERMS TO NOTE

1. **FUNDAMENTALISM:** "That biblically-loyal movement of ecclesiastical separation of the Twentieth Century which is simply a restatement of the historic Christian faith, emphasizing all the essential doctrines relating to the person and work of Christ, as revealed in the Holy Scriptures, which is regarded as infallible, inerrant, and authoritative."

2. **ECCLESIASTICAL SEPARATION:** "The application to the church of that biblically-revealed principle given by God for the preservation and propagation of His people, isolating them from wickedness in all its forms; condemning all false religious relationships, associations, and affiliations, to maintain its identity and integrity, so that the testimony of the church may be pure, the doctrine of the church be uncorrupted, the associations of the church be unquestioned, and that the Gospel might continue with us."

From a pamphlet by Baptist College & Graduate School of the West

FROM THE PRESIDENT, *continued*

have been afflicted. I rejoice in the spirit of God that is blowing across the valley of dry bones in my soul.

SIGN NUMBER EIGHT—

"Christians are willing to make necessary sacrifices." I believe that there is a remnant of fundamental Baptists in our Fundamental Baptist Fellowship who are willing to pay the price, whatever the cost may be. I have counted the cost and I cry out to God, "This body is a sacrifice. I lay it upon the altar daily. Let the fire fall!

Check your history and you will see that revivals in the past have always started with a few who have had a burning desire to pray. Luke 11:1, "Lord, teach us to pray," is my cry.

R. A. Torrey said, "When any church can be brought to the place where they recognize their need of the Holy Spirit, and take their eyes off all men and surrender absolutely to the Holy Spirit's control and give themselves to much prayer to His outpouring, and present themselves as His agents, having stored the Word of God in their heads and in their hearts, and they look to the Holy Ghost to give power as it falls from their lips, a mighty revival in the power of the Holy Ghost is inevitable." "Oh God, let the fire of revival fall on our local churches in fundamentalism," is our cry. "God, give us purity, power, and Thy presence in our lives, or we die."

BIBLICAL OUTLINES THAT TEACH SEPARATION

"IF I WERE THE DEVIL. . ."

I Peter 5:8

1. I would seek to destroy the families of the New Testament churches.
Ephesians 5:22-6:4
2. I would seek to destroy the fellowship of New Testament churches.
Philippians 1:5
3. I would seek to destroy the faith of New Testament churches.
Jude 3

FOUR METHODS ("Wiles"—Ephesians 6:11) BY WHICH THE DEVIL IS DESTROYING FAMILIES

1. The masculinizing of women and the feminizing of men—Isaiah 3:4 & 12
2. The mixing of marriages—II Corinthians 6:14-18.
3. The mutilating of music—Ephesians 5:19
4. The magnifying of sex—II Timothy 2:22

THREE GREAT TRUTHS CONCERNING CHRISTIAN FELLOWSHIP

1. The Bond of Christian Fellowship Acts 2:42
(THE NEED FOR FELLOWSHIP)
2. The Basis of Christian Fellowship I John 1:7
(THE NATURE OF FELLOWSHIP)
3. The Breaking of Christian Fellowship II Thessalonians 3:6-14
(THE NULLIFICATION OF FELLOWSHIP)

THE BIBLICAL BASIS OF SEPARATION

1. The Character of God I Peter 1:15-16
God's Holiness
2. The Call of God Acts 15:14
A Called Out People
3. The Covenant of God I John 1:7
A Blood Covenant Which Separates
4. The Command of God II Corinthians 6:14-18

THREE GROUPS WITH WHOM WE CANNOT HAVE FELLOWSHIP

1. DEFILED SINNERS Ephesians 5:7 & 11
2. DECEITFUL SEDUCERS I John 2:26
3. DISOBEDIENT SAINTS II Thessalonians 3:6-14

FIVE CLASSES FROM WHOM WE MUST SEPARATE

1. Those who Deny the Faith II Timothy 2:16-18
2. Those who are Disobedient to the Fellowship II Thess. 3:6-14
3. That which Defiles the Flesh II Timothy 2:19
4. That which Destroys the Family Psalm 101:3
5. Those who would Deceive the Followers II Cor. 11:13-15

THE WORD OF GOD TEACHES A FOURFOLD SEPARATION

1. Political Separation Matthew 22:21
The Separation of Church and State
2. Prelatical Separation II John 7-11
The Separation from Apostasy
3. Personal Separation James 4:4
The Separation from the World
4. Practical Separation I Corinthians 5:13
The Separation from Disobedient Believers

SIX REASONS WHY CHRISTIAN FELLOWSHIP MUST SOMETIMES BE BROKEN

1. Unresolved Problems Matthew 16:15-18
2. Unrepentant Perversions I Corinthians 5:11
3. Unscriptural Precepts I Timothy 6:3-5
4. Unbiblical Principles Romans 16:17
5. Unorderly Practices II Thessalonians 3:6-14
6. Unequal Partnerships II Corinthians 6:14-18

SEVEN BIBLICAL NEGATIVES OF SEPARATION

1. Separation from Sinful People Psalm 1:1
2. Separation from Sinful Pleasures Hebrews 11:23-25
3. Separation from Sinful Popularity I John 2:15-17
4. Separation from Sinful Poisons Proverbs 20:1
5. Separation from Sinful Places Psalm 1:1
6. Separation from Sinful Perversions I Corinthians 5
7. Separation from Sinful Practices II Corinthians 6:14-18

FOUR POSITIVE ASPECTS OF PERSONAL SEPARATION

1. Separated unto the Scriptures Psalm 1:1-2
2. Separated unto the Saviour I Thessalonians 1:9-10
3. Separated unto Service Colossians 3:23-24
4. Separated unto Saintliness Romans 8:29

THREE FOUNDATIONAL PRINCIPLES OF BIBLICAL SEPARATION

1. The Holiness of God.
2. The Honor of Divine Glory.
3. The Health of the Local Church.

PRINCIPLES UPON WHICH ECCLESIASTICAL SEPARATION IS BASED

1. The Principle of Preserving the Truth II Timothy 1:13-14
2. The Principle of Protecting the Flock Acts 20:28-31
3. The Principle of Purity of the Church Titus 1:9-10
4. The Principle of Partaking of Another's Sins II John 7-11
(This outline not original-copied)

FIVE ELEMENTS OF BIBLICAL SEPARATION

1. Separation from the World Psalm 1:1
2. Separation unto the Word Psalm 1:2
3. Separation unto the Work Acts 13:1, 2
4. Separation unto a Walk Ephesians 4:1-3
5. Separation unto a War Ephesians 6:11-18

THREE MEANS BY WHICH WE CAN MAINTAIN A SEPARATED TESTIMONY

1. Defense of the Faith Jude 3
2. Discipline in the Fellowship II Thessalonians 3:6-14
3. Devotion among the Faithful Revelation 2:3

THREE TESTS TO DETERMINE AN APOSTATE

1. What is his attitude toward the Place of Scripture John 8:47
2. What is his attitude toward the Person of the Saviour John 8:26
3. What is his attitude toward the Plan of Salvation Ephesians 2:8, 9

CAUSES FOR CHURCH DISCIPLINES

1. Doctrinal Beliefs that are Unscriptural Romans 16:17
2. Divisive Backbiting that is Unfruitful Titus 1:10-11
3. Disorderly Behaviour that is Unbecoming I Corinthians 5:1-13
4. Disaffected Believer who is Unresponsive Matthew 18:15-18

THE DEFENSE OF THE FAITH

1. We must defend the faith against those who would DENY it—the apostates.
2. We must defend the faith against those who would DEFRAUD it—the charismatics.
3. We must defend the faith against those who would DILUTE it—the new evangelicals
4. We must defend the faith against those who would DIMINISH it—the pseudo-fundamentalists.

The "Biblical Outlines That Teach Separation" are designed to take the place of the "Bible Study" section for this issue.

IMPORTANT LITERATURE DOCUMENTS RELATING TO BIBLICAL SEPARATION

Do Fundamentalists No Longer Need To Fear the Dark Shadow of Modernism? Dr. Bryce Augsburger, *The Baptist Bulletin*, June 1982, pp. 13-15, Regular Baptist Press, 1300 North Meacham Road, Schaumburg, IL 60173-4888.

EDITORIAL: WE'LL SOON BE FIFTY, Dr. Merle Hull, *Baptist Bulletin*, June 1981, p. 5. *A timely warning about the dangers of lowering separation standards and the error of alliances with new evangelical compromisers.*

Biblical Separation, *Baptist Bulletin*, July-August 1983, p. 27. *Resolution passed at 1983 annual GARBC conference on this vital theme. (Meaningful in content, but meaningless in consideration by current GARBC leadership.)*

Biblical Separation, 16-page pamphlet prepared jointly by the Bob Jones University Bible faculty. Bob Jones University, Greenville, SC 29614.

Scriptural Separation—First & Second Degree? Dr. Bob Jones, 6-page pamphlet, B.J.U.

"What is Second Degree Separation"? Dr. Bob Jones, *Faith for the Family*, April 1978, p. 4, B.J.U. Press.

Ten Important Scriptures on the Doctrine of Separation, G. Archer Weniger, D.D., 14-page pamphlet. Baptist College & Graduate School of the West, 1225 Franklin Street, San Francisco, CA 94109.

Spurgeon Left Denomination compiled by G. Archer Weniger, D.D. Single sheet, two sides; quotation by C.H. Spurgeon on separation. Baptist College & Graduate School of the West.

The Biblical Doctrine of Separation, Dr. Ernest Pickering, 8-page booklet, Central Baptist Theological Seminary, 2105 Fremont Avenue North, Minneapolis, Minnesota 55411.

Is Controversy Christian? Dr. Ernest Pickering, 8-page leaflet, Central Baptist Theological Seminary.

Separation of the Individual Christian and the Local Church Dr. Richard V. Clearwaters, Central Baptist Theological Seminary.

II Thessalonians 3:6-15, article by Dr. R. Bruce Compton, *The Sentinel*, Fall 1988, p. 1, Detroit Baptist Theological Seminary, 4801 Allen Road, Allen Park, MI 48101.

Ecclesiastical Separation, article by Rolland D. McCune, Th.D., *The Sentinel*, Spring, 1985, p. 1, Detroit Baptist Theological Seminary.

The Line of Separation, article by Dr. O. Talmadge Spence, *Straightway*, June 1982, pp. 1-3, Foundations Bible College, P.O. Box 1166, Dunn, NC 28334.

The Witness of Biblical Separation, article by Dr. O. Talmadge Spence, *Straightway*, June 1985, pp. 1-3.

Manifesto on Biblical Separation, two-page summation of *FBF stand on biblical separation* (reaffirmed at 1988 FBF national meeting) Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

Biblical Separation is Not Optional, It is Commanded by God, article by M. H. Reynolds, *Foundation*, Volume IV, Issue III, p. 22.

The Drift of the Times: Sound the Alarm, reprint of C.H. Spurgeon's statement as to why he left the London Baptist Association in 1888. *Foundation*, Vol. 6, Issue 5, pp. 4-7. Fundamental Evangelistic Association, P.O. Box 6278, Los Osos, CA 93402.

Is Biblical Separation Illogical, Unreasonable or Unloving? article by M. H. Reynolds, *Foundation*, Volume 5, Issue 3, p. 2

Separation Applied article by Dennis W. Costella, pp. 16-18, *Foundation*, Volume 5, Issue 2.

What is Christian Separation? 6-page leaflet by Dr. Frank R. Hamblen, Calvary Bible Church, 3360 West Elm Street, Lima, Ohio.

Separation article by Rev. Ron Williams, *Hephzibah Happenings*, April 1987, pp. 1-2, Hephzibah House, 508 School Street, Winona Lake, IN 26590.

Jehoshaphat & Separation article by Rev. Edward Scaglione, 6-page insert *The Ohio Bible Fellowship Visitor*, 3865 North High Street, Columbus, Ohio 43214.

Separation from Apostasy article by Pastor John F. Ashbrook, 6-page insert *The Ohio Bible Fellowship Visitor*.

Separation from Brethren article by Pastor John F. Ashbrook 6-page insert, *The Ohio Bible Fellowship Visitor*.

Lessons on Separation from the Past article by Rev. Donald L. Gallion, *The Ohio Bible Fellowship Visitor*, May 1981, pp. 2-4.

Separation from Disobedient Brethren—Is It A Scriptural Doctrine? Pastor Robert I. Potter, *The Ohio Bible Fellowship Visitor*, 4-page insert.

The Importance of Separation article by Rev. Bob Bradberry, *The Projector*, Vol. 8, No. 9, pp. 1 and 5, P.O. Box 643, Milton, FL 32570.

Second Generation Apostates article by Dr. Dayton Hobbs, *The Projector*, Vol. 8, No. 9, pp. 1 and 8.

Divinely Ordered Divisions sermon by the late Dr. W. B. Riley. *The Sword of the Lord*, 9-23-88, p. 1, P.O. Box 1099 Murfreesboro, TN 37133.

Dr. Barnhouse & Separation article by Dr. Walter E. Handford, *The Sword of the Lord*, 1-24-58. *Presents the case not only for separation from blatant apostasy, but also the biblical evidence for exposure and separation from brethren who err in doctrine and behaviour.*

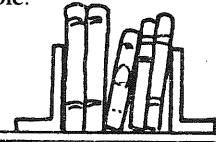
Biblical Separation Dr. D. A. Waite. *A compilation of 1,896 Scripture verses on this timely theme.* *The Bible for Today*, 900 Park Avenue, Collingswood, NJ 08108.

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ILLUSTRATION: LOVE FOR THE BIBLE

The Rev. C. H. Spurgeon was once shown a Bible which was carelessly put by a servant into a damp cellar. A certain kind of worm had eaten a hole through the Bible from board to board. The lady of the house expected Mr. Spurgeon to say "What a careless servant," but he didn't. He held the Bible in his hands, lifted up his eyes to Heaven and prayed, "Lord, make me a worm like that." Every believer should have the desire to be worm-like with regard to the Bible.

Literature to Consider



Christian's Guide to Roman Catholicism, by Bill Jackson. Formerly published as two separate booklets, this 264-page paperback volume is an invaluable resource aid in witnessing to Roman Catholics. The book not only clearly explains all the teachings of Romanism, but provides a scriptural refutation for each major Romish error. Suggest retail price - \$12.00. Available from Christians Evangelizing Catholics, P.O. Box 99141, Louisville, KY 40299.

Clothing, The Universal Language, by Wm. Nicholson. Subtitled "A Brief Look at the Importance of How We Dress," this 72-page (5" x 8") booklet delivers a powerful and needed message about the influence and impact of the clothing we wear. In successive chapters, the author deals with "The Language of Fashion," "The Origin and Purpose of Clothing," "The Psychology of Fashion," "Androgynous Clothing," and "Does It Matter How We Dress?" Having thoroughly researched the issue, each chapter is well-documented and validates the author's thesis that clothing is truly a "universal tongue" and communicates a message that is either positive or negative with regard to the believer's testimony.

The author is a recipient of three earned degrees, has done additional study at two other institutions and has been a successful pastor and Christian educator for over 15 years. He is presently the pastor of the rapidly-growing Granite State Baptist Church in Manchester, NH. Booklet price - \$2.95, P.O. Box 180, Suncook, NH 03275 (Quantity prices available on request.)

RELIGIOUS NEWS BRIEFS, continued from page 3

11. Only 5% of the clergy and 16% of the membership within the Presbyterian church (USA) believe the Bible is to be taken literally.

12. Cedarville College, an approved school of the General Association of Regular Baptist Churches (GARBC) placed an advertisement in the April, 1989, Baptist Bulletin (the official periodical of the GARBC) seeking for a "chairperson" to head up its department of music. (Watch for an increase in "feminist" terminology among so-called "fundamentalists" in the era ahead. D.J.)

3. Due to last-minute vote switches, a gay rights bill was defeated 79-71 in the Connecticut legislature. One of the leaders in the fight against passage indicated that several legislators did not make up their mind whether to press the "yes" or "no" button until the last minute. A similar but stronger bill, is expected to pass in the Massachusetts legislature, where it has already received initial approval in the house.

14. Herb Hubbard, a Baptist Bible Fellowship pastor in Taylorville, Illinois stated that one of the secrets of his success in the ministry in that midwestern town has been that "I made myself available to the YMCA, United Way, and Optimist Club." Hubbard indicated that he was "quickly accepted" and next year will become "president of all three organizations." According to Hubbard, he has "helped to raise \$250,000 for these organizations." (Most "United Way" organizations include R.C. Agencies. The YMCA should change its letters to YMACA—Young Men's Anti-Christ Association—D.J.)

15. During his eight years in the presidential office, Ronald Reagan did not receive an official National Council of Churches of Christ (NCCC) delegation "even once" into the Oval Office for a conference or reception. One World (March, 1989, p. 18), the official publication of the World Council of Churches (WCC), viewed this regrettably as an indication of the declining influence of the NCCC.

16. An ordinance passed by the city council of Plymouth, Minnesota, regulates the size and percentage of a church lot that can be governed by a church building. John Eidsmoe, a prominent attorney stated that "this is really telling a church what size they can or cannot be to fit into a neighborhood...the message is very clear to a church that's reaching its size limit: Don't evangelize or you're going to have to move."

17. The proportion of people cohabiting before their first marriage has quadrupled from 11% in 1965-74 to 44% in 1980-84.

18. A group of ministers and members of the Church of God (Cleveland, TN - Pentecostal) have formed the "Holiness Fellowship of America" to protest changes approved last year in the denomination's moral code. The 1988 General Assembly approved eased code restrictions in such areas as movies, mixed swimming and other matters. (Some of the "code restrictions" may not have had a reasonable scriptural basis, but there is an obvious deterioration of standards to conform to the present level of that denominations' constituency.)

19. Dermot J. Meagher, a lawyer with the Boston Bar of Overseers, was nominated to the Boston Municipal Court, becoming the first openly gay person to be named by Massachusetts Governor Michael Dukakis to the State Judiciary. (This is the real Michael Dukakis in action!)

20. The African Islamic Republic of Mauritania continues to maintain a closed door policy to Christian evangelism. Mauritanian law forbids residents from initiating a conversation about Jesus Christ. A former medical specialist who worked in the country from 1985-87 stated, "You encounter no problems if you respect their

culture, their laws, and their religion—and if you don't evangelize." Mauritania is 99% Muslim.

21. A controversial administrative code allowing a Chinese provincial government to tighten control over religious activities there has prompted strong reactions in both Hong Kong and China. The code requires that places where any kind of religious activity is held be registered with the authorities. The code caused considerable concern in Hong Kong which will revert to Chinese control in 1997.

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Publications Dealing with Issues Relating to BIBLICAL SEPARATION

BIBLICAL BAPTIST FUNDAMENTALIST, Dr. Jake Johnson, editor, 6907-41 Avenue, Edmonton, Alberta T6K, Canada. 11 issues-\$15 yearly.

CALVARY CONTENDER, Mr. Jerry Huffman, editor, Calvary Baptist Church, 1800 Sparkman Drive, Huntsville, AL 35805. Semi-monthly - \$6 yearly.

CHRISTIAN BEACON, Dr. Carl McIntire, editor, 756 Haddon Avenue, Collingswood, NJ 08108. Weekly - \$12 (USA subscriptions) \$17 foreign.

CHRISTIAN VIEW OF THE NEWS, Dr. Norman Pyle, editor, Bible Baptist Church, 91 Valley Hill Road, Riverdale, GA 30274. Semi-monthly - contribution appreciated.

FOUNDATIONS, Dr. Marion Reynolds, Fundamental Evangelistic Association, P.O. Box 6278, Los Osos, CA 93402. Bi-monthly - \$6 yearly.

FUNDAMENTAL BAPTIST FELLOWSHIP NEWS BULLETIN, Dr. Don Jasmin, Research Secretary (editor), 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464. Bi-monthly - \$8.50 yearly.

FUNDAMENTAL NEWS SERVICE, Dr. Robert Biscoe, editor, The American Council of Christian Churches, P.O. Box 816, Valley Forge, PA 19482. Bi-monthly-contributions appreciated.

O TIMOTHY, David W. Cloud, editor, Himalayan Baptist Outreach, 1219 North Harns Road, Oak Harbor, Washington, USA 98277. Bi-monthly - \$12 (USA subscription).

OBSERVATIONS, Rev. Richard A. Ciarrocca, editor, Hope Evangelistic Ministries, RFD 2, Box 466, Union, Maine 04862. Monthly - contribution appreciated.

OHIO BIBLE FELLOWSHIP VISITOR, 3865 High Street, Columbus, Ohio 43214. 10 issues - \$3 yearly. (Publication of Ohio Bible Fellowship)

THE BIBLE FOR TODAY, Dr. D. A. Waite, editor, 900 Park Avenue, Collinswood, NJ 08108. Monthly - \$4 yearly or purchase of literature.

THE INNER WITNESS, Dr. Brian Wenham, editor, 32 Lancelot Street, Condell Park, N.S.W., 220 Australia. Quarterly-overseas subscriptions - \$7 yearly.

THE MARANATHA BAPTIST WATCHMAN, Dr. Allen P. Dickerson, editor, Maranatha Baptist church, 3141 Old Elk Neck Road, Elkton, MD 21921. Monthly-contribution appreciated.

THE PROJECTOR, Dr. Dayton Hobbs, editor, P.O. Box 643, Milton, FL 32572. Bi-monthly - contributions appreciated.

THE REVIVALIST, Dr. Ian R. K. Paisley, editor, Martyrs Memorial

Continued on Page 7, Col. 1)



PUBLICATIONS, *continued from page 6*

Presbyterian Church, 356-376 Ravenhill Road, Belfast, BT6 8GL, Northern Ireland. No price listed, write for sample (Publication of Free Presbyterian Church of Ulster).

THE SWORD OF THE LORD, Dr. Curtis Hutson, editor, P. O. Box 1099, Murfreesboro, TN 37130. Semi-monthly - \$12 yearly.

WHAT IN THE WORLD, Bob Jones University, Greenville, SC 29614. Free semi-monthly news service for local churches (bulletin-size insert).

THE BRITISH COUNCIL OF PROTESTANT CHRISTIAN CHURCHES also publishes an informative periodical. For sample, write Dr. Brian Green, editor, 36 Whitten Dene, Hounslow, Middlesex, TW3 2JT, England.

NOTE: The above listing is not intended as an exhaustive compilation of all fundamentalist publications. Listing does not imply endorsement by the FBF Research Secretary of all articles-materials printed in/by the above publications, nor similar endorsement by the FBF Board. This also applies to the books reviewed and literature source listings in this issue. Since some of the books-literature listed were published several years ago, current addresses and availability of literature cannot be insured. (Do not write the Research Secretary for copies.)

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SEPARATION: HOW FAR DO YOU GO?

Biblical separation is the guardian of the great doctrines of the faith. It must not be undervalued or misused. Some, in the name of separation, foster a spirit of provincialism and shun all who don't hold to their particular interpretations of every point. Others, calling themselves "broadminded," become tolerant of even the most rank heresies.

No saint can afford to let down his guard. This present generation is filled with those who have gone from staunch defenders of biblical separation to total compromisers. Even some pastors don't have a working knowledge of the scriptural principles regarding separation. The following questions may help in this area.

1. "Will the questionable association help the ungodly?" (II Chronicles 19:2). The Lord said that Jehoshaphat, by helping evil King Ahab, actually loved the ungodly. A common enemy does not allow the violation of God's Word. I admire some of what Francis Schaeffer did, but his teaching on co-belligerence was wrong, as is the politico-reformatory movement in this nation. Abortion, drugs, sodomy, and other social ills are abominable, and we have the moral and God-required duty to oppose them. But it is scripturally incorrect to join cultists and heretics to support a righteous cause.

2. "Will that questionable association further compromise?" (Romans 14:21). If compromise will cause a weaker brother to stumble, then such an association is wrong. This prohibits action by more mature Christians that would impede the progress of a weaker brother toward Christian maturity. Many new or untaught Christians slide into an attitude of compromise because a spiritual leader they respect makes compromise with new evangelicals or pseudo-fundamentalists appear justified.

People have a tendency to go further with a teaching than their leader does. Some don't have the spiritual maturity to make distinctions that the leader does, so they compromise beyond what he taught. In addition, people generally rise no higher than their leaders. High standards of separation are imperative for every Christian, but a spiritual leader's life is an open book. Others scrutinize his every move. It is tragic when immature Christians stumble and fall due to a leader's questionable association.

3. "Will that questionable association confuse people?" (I Corinthians 14:8). The wrong practices in Corinth concerning spiritual gifts had to be corrected by Paul to keep those within and outside the church from being confused and led astray. No one should have to guess where we stand. On the other hand, the PTL-Falwell combination has caused untold harm to the cause of Christ. Even the secular news media questioned this association. God is not the author of confusion, so the trumpet must sound a clear tone to prepare Christians for battle, ready to fight a spiritual warfare.

4. "Will this association violate a clear command of Scripture?" (I

Kings 13:16-19). God judged the unnamed prophet because of his compromise. The prophet should have known better than to trust a contradictory message. God's Word does not contradict itself, yet this man violated a clear command of God. Today, both personally and ecclesiastically, compromise is at almost epidemic proportions. Sin is made light of by professing Christians in the name of Christian liberty. Whatever happened to a holy lifestyle? Thousands in fundamental churches are violating clear commands of Scripture and passing it off with a shrug. Compromise cost the prophet his life. Can Christians today really feel indestructible? Biblical separation begins with obedience to the Scriptures.

These principles are not hard to understand. They must be used prayerfully. The human heart is very deceitful and can make you think you are strong when you are weak. A thorough knowledge of God's Word gained by prayer and consistent study will bring the needed maturity to judge issues correctly and will keep us true to Christ, fit for the Master's use.

—Bill Lowry, Missionary—Gospel Fellowship Association

BOOKS DEFENDING BIBLICAL SEPARATION & HISTORIC FUNDAMENTALISM

BIBLICAL SEPARATION DEFENDED (1976). A biblical critique of ten new evangelical arguments. Demolishes and destroys the typical statements used to defend new evangelical compromise, 85 pp., Presbyterian and Reformed Publishing Co., Box 185, Nutley, NJ 07110.

BIBLICAL SEPARATION—THE STRUGGLE FOR A PURE CHURCH (1979). Traces the struggle for a pure testimony from New Testament origins to the 20th Century; includes chapters of the scriptural basis of separation and implementing separatist convictions, 260 pp., Regular Baptist Press, P.O. Box 95500, Schaumburg, IL 60195. (Now that the author has withdrawn from the GARBC Fellowship, an additional chapter dealing with new evangelical penetration of that movement would be helpful—don't expect R.B.P. to publish it!)

THE CASE FOR SEPARATION IN THESE TIMES (1952 & 1976). Written more than 35 years ago by a former research secretary for the Fundamental Baptist Fellowship (then known as the Conservative Baptist Fellowship), this reprint classic deflates the inclusivist-infiltration concept and presents a strong case for biblical separation from both the Old and New Testaments. The Challenge Press, P.O. Box 5567, Little Rock, AR 72205.

EVANGELICALISM, THE NEW NEUTRALISM (1976 Edition). This 130-page soft cover booklet contains scores of documented evidence exposing the compromise of new evangelical organizations and personalities during the 1950-1970 decades. Available from the author's son, Pastor John Ashbrook, 8686 Hilltop Dr., Mentor, Ohio 44060.

THE CUTTING EDGE. A booklet series dealing with vital issues facing fundamentalists in the 1980's; composed of articles written by preachers within the F.B.F. movement; gives timely insights, biblical instruction, and documented information concerning current trends with which fundamentalists are grappling. Fundamental Baptist Fellowship, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

A HISTORY OF FUNDAMENTALISM IN AMERICA (1973 & 1983). Traces the history of the fundamentalist movement in America through three historical eras beginning with 1875 through 1973. The appendix contains a list of topics for discussion and research in all three eras. A biographical index contains the names and brief synopsis of dozens of American religious personalities during the 1875-1973 span. (An invaluable resource!) A glossary of terms is also contained at the back of the volume. Order from The Author, P.O. Box 1234, Sarasota, FL 33578.

THE FIGHT FOR FUNDAMENTALISM (1983). A "follow-up" edition of *A History of Fundamentalism*, with emphasis upon the years 1973-1983. Zeroes in on the compromising-liberal trends in Christian education and Christian colleges; includes personal analysis of Jerry Falwell and Bill Gothard Ministries by Author; also includes biographical sketch of prominent religious personalities who died during 1973-83 decade. See address listed above.

IN PURSUIT OF PURITY (1986). The most thorough, exhaustive, and

Continued on page 8

BOOKS, continued from page 7

accurate treatment of American fundamentalism produced thus far; outlines the history of this movement from 1850 to the 1980's. The author colorfully and skillfully portrays the fidelity of its leading personalities, as well as honestly delineating the traits of main figures who betrayed its cause by compromise and defection; an invaluable reference source for any serious student of American fundamentalism, but written in easy readable form so that the average layman can grasp its basic contents. Unusual Publications, Greenville, SC 29614.

REVIVALISM AND SEPARATISM IN NEW ENGLAND, 1740-1800 (1962 & 1987 reprint). This scholarly volume records the history of strict congregationalists and separate Baptists in the Great Awakening. While the author does not adhere to the separatist philosophy, this intriguing treatise reveals how many "strict" congregationalist pastors and churches ended up as fundamental Baptists, when they endeavored to maintain the "purity" of the faith in their fellowships. (Their endeavors led them to the principle of immersed believers as a membership qualification!) Wesleyan University Press, Middletown, Conn.

WHAT THE BIBLE SAYS ABOUT SEPARATION. First printed in 1976, this 56-page booklet reveals that separation is rooted in the nature of a Holy God and the inerrant Scriptures. The author delineates the imperative of biblical separation, as well as exposing the new evangelical strategy and the "degree" separation fallacy. Cornerstone Baptist Church, 2114 Massachusetts Avenue, Cambridge, Mass. 02140.

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SCHOOL OF PRAYER STUDIES

"Effectual Praying"

TEXT: James 5:16, "... the effectual fervent prayer of a righteous man availeth much."

INTRODUCTION: The goal of every believer in prayer should be "effectual" praying, not just "prayers," but "effective" praying! "Effectual" comes from the Greek verb "energeo" which means "to put forth power," thus "productivity" or "that which produces results." Effectual prayer is productive prayer, it is prayer that produces results!

Effectual praying is thus powerful praying. It is praying that catches the ear of our heavenly Father, is heard at the throne of God, and produces effects upon earth in our lives and the souls of others.

There are seven characteristics of effectual praying, four of which are found in the "model prayer," six total in the statements of Christ, and one additional principle from the pen of the Apostle John.

1. **EFFECTUAL PRAYING INVOLVES AVOIDING** (Matthew 6:5, 6); (a) the **Avoiding of Vain Recognition**-the hypocrites who love to pray standing in the synagogues and in the corners of the streets that they may be seen of men; (b) **Avoiding Vain Recompense**-they have their reward; and (c) **Avoiding Vain Repetition**- use not vain repetitions.
2. **EFFECTUAL PRAYING INVOLVES ADORING** (Matthew 6:9). "*Hallowed be thy name.*" Adoration is the magnifying and extolling of God; this involves praise. II Samuel 22:4 - "*I will call on the Lord, who is worthy to be praised.*"; Psalm 50:23 - "*Whoso offereth praise glorifieth me....*" this praise involves (a) **Adoring the Word of God**, Psalm 138:2; (b) **Adoring the Works of God**, Job 36:24; and (c) **Adoring the Wisdom of God in Christ**, Colossians 2:3.
3. **EFFECTUAL PRAYING INVOLVES ASKING** (Matthew 6:8). "*Before ye ask Him.*" Apart from the introduction, the entire model prayer is one of asking! Christ repeatedly exhorted His disciples to "ask": Matthew 7:7-8, Matthew 7:11, John 15:7, John 16:24. We need to ask (a) **DAILY** - "*Give us this day our daily bread*"; (b) **DEFINITELY** "*bread*"; and (c) **DECISIVELY** "*come boldly*" Hebrews 4:16.
4. **EFFECTUAL PRAYING INVOLVES ACKNOWLEDGING** (Matthew 6:12). "*... and forgive us our debts....*" Other verses: Psalm 66:18, Proverbs 28:13, I John 1:9.
5. **EFFECTUAL PRAYING INVOLVES AGREEING** (Matthew 18:19-20). "*If two of you shall agree on earth as touching as any thing that they shall ask....*" In Acts 1:14, they were all of "one accord"; in Acts 12:5, the church was in agreement in concerted prayer for Peter.

6. **EFFECTUAL PRAYING INVOLVES ABIDING** (John 15:7) "*If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.*" this abiding must be (a) **A Divine Abiding**, "*abide in me*"; (b) **Daily Abiding**, Joshua 1:8, Psalm 1:3; (c) **Dependent Abiding**, Ephesians 3:16 and 3:20.

7. **EFFECTUAL PRAYING INVOLVES ANOINTING** (I John 2:20 & 27). "*Unction*" equals "anointing." This anointing abides in us, John 14:16, 17—the abode of the Holy Spirit. Ephesians 6:18 and Jude 20 remind us that our praying must be done "with" and "in" the spirit, which means praying in the fullness of the spirit's power, Ephesians 5:18.

CONCLUSION: How "effectual" is your praying? There is a vast difference between saying our prayers and real "effectual" praying. The characteristics listed above are simple, but imperative elements for productive praying.

F.B.F. REGIONAL MEETINGS

NORTHEAST **October 2-3-1989**

Faith Baptist Church, Palmer, Massachusetts
Host Pastor: Pastor Paul Anderson

MID-AMERICA **October 9-11, 1989**

Falls Baptist church, Menomonee Falls, Wisconsin
Host Pastor: Dr. Wayne Van Gelderen, Jr.

WESTERN **November 9-10, 1989**

Citadel Baptist Church, Sacramento, California
Host Pastor: Dr. James F. Armor

MID-SOUTH **February 13-15, 1990**

Thrifhaven Baptist Church, Memphis, Tennessee
Host Pastor: Dr. Charles Britt

ROCKY MOUNTAIN **February 26-28, 1990**

South Sheridan Baptist Church, Denver, Colorado
Host Pastor: Dr. Ed Nelson

MID-ATLANTIC **March 6-8, 1990**

Troy Baptist Temple, Troy, Ohio
Host Pastor: Dr. Rick Arrowood

SOUTHEAST **April 23-25, 1990**

Ridgeview Baptist Church, Charloote, North Carolina
Host Pastor: Dr. Charles Foushee

1990 NATIONAL MEETING **June 12-14, 1990**

Beth Eden Baptist Church, Denver, Colorado
Host Pastor: Dr. Greg Mutsch

1990 WORLD CONGRESS OF FUNDAMENTALISTS LONDON—JULY 16-20, 1990

Brochures available in the early summer of 1989!

Write to:

World Congress of Fundamentalists

P.O. Box 34555

Greenville, SC 29614

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CENTRAL BAPTIST SEMINARY

"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN


HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

69th National Meeting — Great Success! Dr. Bumpus and Bethel Baptist Church - Great Host!

VOL. 12—NO. 4

Headquarters in Virginia Beach, Virginia.

JULY/AUGUST, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

the recent physical crisis of our beloved colleague and esteemed leader. Dr. Rod Bell.

The skillful hands and abilities of these surgeons were providentially used by God in preserving the life of our beloved brother during the most critical hours of his recent physical perils. We are grateful to God for their invaluable skills and labors. Going beyond the call of duty, they gave themselves unreservedly to help sustain our brother's life.

We would like to thank them again for their timely assistance in an hour of desperate need, and we wish them continued success in their medical endeavors.

I greatly appreciate the cooperation of the Board. This was one of the best attended Board meetings that we have ever had and we do appreciate men who come in from across the nation. The following new board members were added: **Dr. Rick Arrowood, Dr. Ed Caughill, Evangelist Roy Ormsby, Pastor Brad Smith, and Dr. Harry Love.**

Next year our national meeting will be held in conjunction with the World Congress of Fundamentalists in London. We are looking forward to being there July 16-20, 1990. Our Board will have a luncheon and our annual meeting as usual. We are looking forward to being at the Beth Eden Baptist Church in Denver, Colorado, with Dr. Greg Mutsch for our 1991 national meeting. The dates are June 11-13.

The Fundamental Baptist Fellowship met at the Bethel Baptist Church in Schaumburg where Dr. Frank Bumpus is pastor. There were 800-1000 present nightly. Pastors from California, Maine, Florida, and all over America were present. The preaching was encouraging, spirit-filled, and Christ-honoring. The workshops were extremely well attended and were a great help to hundreds of pastors and workers.

The Board unanimously voted on the following resolution:

RESOLUTION OF APPRECIATION

We, the members of the board of the Fundamental Baptist Fellowship, would like to express our appreciation to Dr. Juan Montero and Dr. Pru Mendez for the wise and incisive medical skills they employed during

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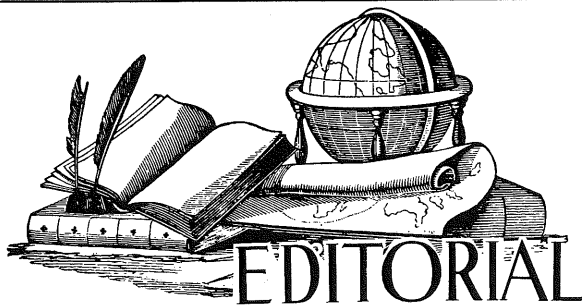
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OR CURRENT RESIDENT

The Fundamental Baptist Fellowship has the spirit of a true Barnabas, who was an encourager and a true Paul, who was an enthusiastic defender of the faith. We thank God for the balance and the spirit of these men. We are encouraged by all the new preachers who are coming into our fellowship.

I would like to encourage you to attend our regional meetings in the Fall of 1989 and Spring of 1990. Thank you for your prayers.





Front Parlor Chandeliers
by Rev. Leroy Bickel

One of Dr. Bob Sr.'s frequent and homey expressions had to do with the comparison between the front parlor chandelier and the back hall light. I often heard him say that "the back hall light is the most important light in the house because it keeps you from breaking your fool neck when going to the bathroom during the night."

The application was that the high profile preachers and Christian workers are like the highly visible and prominent chandelier which gracefully illuminates the front room through which all visitors enter the house. Conversely, the preachers, pastors, and Christian workers who work for God tucked away forgotten, seldom recognized, seldom credited, never applauded, yet preaching the same gospel, proclaiming the same truths of the Word of God, plodding on, fighting the same battles while remaining relatively unknown and unrewarded, are like the unattractive, barely noticeable back hall light, burning for the sole purpose of guiding some lone roamer during the night.

I write for the encouragement of these lesser luminaries, by far in the majority. They may never be invited to speak at a Bible conference or take a chapel service, not because they are less gifted or less capable, but because only the Holy Spirit, the bestower of Spiritual gifts—and a few choice saints—are aware of their activities. They may not be asked to chair a panel or lead a seminar on "How to" projects, not because they have not done such projects, but because few know what they have done. It is unlikely that they will ever be singled out for public recognition. But, fellow "back hall light," let's keep burning for God! If Dr. Bob was right in his insistence that the lesser light was the most needful light in the house, then it is neither beauty nor brilliance, but consistent shining that is important. I suspect that in the economy of God it is patient and persevering faithfulness that wins.

Chandeliers and back hall lights, let's keep shining for Jesus! We shall all soon appear before the Judgment Seat of Christ, when He Who called us will also reward us. "And behold I come quickly, and my reward is with me to give every man according as his work shall be... Amen, even so come, Lord Jesus" (Rev. 22:12, 20).

RESEARCH SECRETARY'S NOTE: A large percentage of pastors within the ranks of fundamentalism serve the Lord in "smaller" churches, where their ministry is unheralded and their labors unknown outside the flock to whom they minister. While appreciative of "larger" uncompromising churches which receive most of the acclaim, the research secretary believes the servants of God mentioned above constitute the real "heroes" in fundamentalism; therefore, the inclusion of the above article. Gratitude is expressed to the BJU Alumni Association for consent to reprint this article which appeared in the summer 1989 *Voice of the Alumni*.

★★ ★★ ★★ ★★ ★★ ★★ ★★

BELIEVE IT OR NOT

The Northfield Mt. Hermon School (formerly two schools) is the private preparatory institution (grades 9-12) founded by the great evangelist, D. L. Moody. Totally apostate today, it maintains only a superficial facade of its former faith.

A brochure entitled "The Chaplaincy at Northfield Mt. Hermon School explains the present emphasis. The brochure states, "The (chaplaincy) assumes a basic respect for the diverse cultures and pluralistic traditions represented within the school. Worship opportunities include Protestant services, Roman Catholic mass, Jewish Shabbat and High Holyday services, and occasions for various groups such as Bahai's, Buddhists, Muslims, and Quakers to practice their faith...."

The Protestant services are part of a United Church of Christ (UCC) denominational structure which worships on Sundays on both campuses. *Believe it or not*, the brochure declares that "the church is served by a Board of Deacons comprised of students." (The 9th-12th graders—male and female!) The chaplaincy program is led by a husband-wife "team," both of whom are ordained ministers!

When reflecting upon this incredible religious structure, one is reminded of the words of Isaiah 3:4 and 12 to apostate Judah: "And I will give children to be their princes, and babes shall rule over them . . . As for my people, children are their oppressors, and women rule over them." As Isaiah 3:12 aptly states, those who are leading the Northfield Mt. Hermon School have caused it to "err" and have destroyed "the way" of its former "paths."



MEDICAL INSURANCE PLAN

While attending the recent national F.B.F. meetings, the research secretary picked up a brochure describing a comprehensive major medical plan developed in conjunction with the Association of Independent Baptist Churches of Illinois. Available to fundamental Baptists anywhere in the U.S.A., the plan appears to offer a wide range of benefits, with cost containment features, at low competitive rates. Interested ministers should contact Dr. Gordon Edgington, the AIBC of Illinois General Director at 406 W. Kelsey Street, Bloomington, IL 61701. (Not an endorsement; just a listing for your further consideration.)



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RELIGIOUS NEWS BRIEFS

BY DR. DON JASMIN

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
F.B.F. Research Secretary



1. A federal court jury awarded a woman \$300,000 for injuries suffered when she "swooned and fell" and fractured her back at a faith-healing ceremony conducted by Charles and Frances Hunter. The victorious plaintiff, Evelyn E. Kuykendall of Marshville, NC, also suffers from a spinal disease unrelated to the fall and was led (nearly doubled over) into the courtroom.

2. Soviet President Mikahil Gorbachev, at a news conference when he ended his visit to Germany, declared that the "Cold War" was over and that the reunification of Germany was a definite possibility. (*Shades of the revived Roman Empire? D.J.*)

3. The Illif School of Theology, a Methodist seminary located in Denver, CO, passed up a \$125,000 grant from a conservative Methodist foundation to fund a "conservative" professor of evangelism, hiring a Latin American "Liberation Theologian" instead. (*In this instance, it looks like the United Methodist Denomination has opted for a "call to arms" rather than a "call to the altar." D.J.*)

4. Harry Bollback, co-director of Word of Life, Schroon Lake, NY, was a chapel speaker in January 1989 at new evangelical Kings College. Other chapel speakers during the 1988-89 year at Kings College included Stuart and Jill Briscoe (she served as a co-chairman of the women's committee for the 1979 Milwaukee Billy Graham Crusade; Roman Catholics held a giant mass for converts of that crusade!) plus Gary Habermas of Liberty University.

5. Twenty years after their daughter drowned in Edward Kennedy's car at Chappaquiddick, the parents of Mary Jo Kopechne have broken their silence about the tragedy, claiming there was a "big cover-up" and that "everybody was paid off." Kopechne's stated that his daughter did not die in vain, however because her death "kept the senator from becoming president."

6. "Partners Together," a religious organization working on behalf of Chinese Christians, reports that "being an evangelist without communist government permission is illegal." If individuals are "caught evangelizing," they "could be imprisoned for anywhere from six months to three years."

7. For the first time in 130 years, the Reformed Church in America and the Christian Reformed Church held a joint communion service as a part of their concurrent synods which were held in June at Calvin College in Grand Rapids, MI. For ecumenicists, the service was an important breakthrough to the new evangelical ranks. The Christian Reformed Church is a member denomination of the National Association of Evangelicals (NAE), having rejoined the NAE this year after a departure 38 years ago in 1951 because it considered the NAE too pro-fundamentalist oriented. The Reformed Church in America is a member of both the NCCC and the WCC, the leading inter-church agencies in the apostate ecumenical movement. The above action thus represents the first time a member denomination of the new evangelical NAE, and a member denomination of the ecumenical apostate NCCC have officially joined hands in a religious service—a significant step in the ecumenical process.

8. The Massachusetts State Senate defeated (by a 23-16 vote) a resolution that would have recognized conception as the beginning of life.

9. Analyzing Chinese life, after his recent visit there in May 1989, Dr. Patrick C. Lee, (a first-generation American whose

parents fled China during the communist takeover in the 1940's), declared "Everybody works...everyone gets paid by the government. Nobody wants to work hard because there's no incentive. You get paid regardless, and that's the real problem with socialism. There is no incentive to work hard."

10. Based on a national sampling of almost 17,000 students on 19 widely-scattered campuses, one in every 500 college students is supposedly infected with the AIDS virus. A report prepared by the Government Accounting Office predicts that 300,000 to 485,000 Americans will have been diagnosed with AIDS by the end of 1991, a considerable increase from the government's original estimate of 195,000 to 320,000.

11. The fifth assembly of the world Conference on Religion and Peace was held in Melbourne, Australia in January, 1989. Participants included "Christians, Muslims, Hindus, Buddhists, and Jews, together with adherents from Shinto, Sikh, Jain, and traditional indigenous religions." The Roman Pontiff, John Paul II, sent a message to the conference expressing his support. The World Council of Churches monthly magazine, *One World*, gave a favorable two-page report of the conference in its May, 1989 issue.

12. Dr. Jerry Falwell has disbanded the Moral Majority organization claiming that it had achieved its purpose in the election of U.S. presidents Ronald Reagan and George Bush. Dr. Falwell also wrote an article in his May, 1989 *Fundamentalist Journal* entitled "I Am a Fundamentalist." The article, however, makes no mention of, or reference to biblical separation.

13. A new study published recently in the *New England Journal of Medicine* has concluded that smoking cigarettes that yield less nicotine and carbon monoxide than regular cigarettes does not reduce the risk of heart attack. In particular, the study discovered that women who smoke cigarettes that are low in nicotine and carbon monoxide face about four times the usual risk of suffering first-time nonfatal heart attacks as those women who do not smoke, the same rate as those who smoke ordinary brands.

14. A Muslim group has purchased a piece of property in Roxbury, Massachusetts and plans to build a seven-million dollar mosque on the site, which would be the largest in New England.

15. Larry L. Kiser, assistant pastor of the Southside Baptist Church, Greenville, SC, wrote a brief letter to the editor of the *Fundamentalist Journal* which was published in the June, 1989 issue. The letter encourages the editor to "keep up the good work," stating that the publication is "always informative and challenging." (*Dr. Jerry Falwell is the publisher of the Fundamentalist Journal. D.J.*)

16. Keston College, a United Kingdom-based institution which conducts studies on religious persecution in the USSR, reported that an unregistered Baptist church building in Kharkov was burned down on February 14 under "suspicious circumstances," and that another unregistered church in Rostov-on-Don was demolished on April 4.

17. According to findings by the Notre Dame Study of Catholic Parish Life, outside of the Sunday mass, bingo is the "most popular, well-attended and vital activity in American (RC) parishes today."

18. The San Francisco Board of Supervisors recently unanimously approved the nation's first law allowing live-in partners of the same or opposite sex to register their partnerships publicly. The news article reporting this legislation indicated that "only a few voices in the religious community strongly opposed" the bill, a response which it termed a "marked contrast to the strong resistance voiced against a similar proposal just seven years ago." (*This is a common tactic employed by advocates of "pervert" legislation; gradually wearing down the resistance of opponents*

CONTINUED ON PAGE 4

RELIGIOUS NEWS BRIEFS,continued

by re-introducing continually the same morally degarding bills. The "Gay Rights" bill has been introduced and defeated for 20 consecutive years in the Massachusetts legislature. After gradually wearing down the opposition, it appears headed for a solid victory in 1989. D.J.)

19. **Edgar Whisenant** (with the help of a Greg Brewer this time) has issued another book setting a date for the rapture. Entitled *The Final Shout—Rapture Report 1989*, the book sets the rapture date for September 1, 1989. Whisenant claims that his mistaken date for last year (September 14, 1988) was really only a partial error; the September 14, 1988 date actually being the "shout" for the bridegroom by the bride, while the September 1, 1989 date is the date for the "removal" of the bridegroom. Whisenant also claims to know the specific location of the Lake of Fire.

§ § § § §

SERMON SEEDS

- The Lord's Remembrancers..... Isaiah 62:6-7
- The Secret of the Lord Psalm 25:14
- True Riches Luke 16:11
- The Christian's Consolation..... Romans 8:28
- Bewitched by the World Galatians 3:1
- The End of the Roman Express Revelation 17-18

SCHOOL OF PRAYER STUDIES

"The Visit of the Queen of Sheba"

TEXT: II Chronicles 9:1-12

Introduction: In Matthew 12:42, the conclusions of the Queen of Sheba are presented as a type of the infinite wisdom of Christ. The visit of this queen to Solomon in II Chronicles 9:1-12 (see also I Kings 10:1-13) is a lovely picture of the relationship between the believer and the Lord Jesus Christ in prayer.

Things to note about this queen: (1) *she learned of his fame*— "heard of the fame" 9:1; (2) *she longed for his fellowship*—"communed with him" 9:2; This fellowship was an (a) *enlightening fellowship* - 9:7; (b) *enjoyable fellowship* - 9:8; and an (c) *exchanging fellowship* - 9:9 and 9:12; (3) *she listened to his findings* - "nothing hid...which he told her not" - 9:2,3; (4) *she left with fulfillment* - 9:12.

The three great elements of prayer are all portrayed here: Prayer is a (1) *Coming to Christ* - "she came" - 9:1; (2) *Calling upon Christ* - "her questions" - 9:1; and a (3) *Communing with Christ* - "she communed with him" - 9:1. cp: (1) Hebrews 4:16; (2) Jeremiah 33:3; (3) Revelation 3:20.

In coming personally to Solomon she (1) *came to the right counsellor with her doubts and difficulties* - 9:1, cp. Isaiah 9:6, 7; (2) *came with some rigid considerations* - "hard questions" - 9:2; and (3) *came to the right conclusions* - "true report" - 9:5.

In her coming, calling, and communing she discovered three great truths about Solomon: (1) *she saw the glory of his person* - "the wisdom of Solomon" - his wisdom - 9:3; (2) *she saw the greatness of his possessions* - his wealth - 9:4; (3) *she saw the grandeur of his pursuits* - "house that he built" - his works - 9:3.

Conclusion: Some final thoughts: (1) Distance and time did not keep her from coming - 9:1; (2) She didn't withhold

from him anything that was troubling her heart - she shared all her confidence - 9:2; (3) She extolled his greatness - 9:6; (4) She discovered that the happy people were those who stood continually in the king's presence - 9:7; (5) The king granted her all her desires - gave her "whatsoever she asked" - 9:12. A beautiful portrait of the relationship of Christ and the believer in prayer!

IS CONTROVERSY CHRISTIAN?

D. L. MOODY — "Dwelling among enemies of God was the cause of Lot's troubles. Be separate! Choose carefully your companions, and do not, like the Israelites of old, settle down with the enemies of God."

G. CAMPBELL MORGAN — "I am often told that what the church needs in order to succeed is to catch the spirit of the age. I reply that the church succeeds only in proportion as she corrects the spirit of the age."

HARRY A. IRONSIDE — "While outward unity is desirable, it would not be a blessing if at the expense of the truth."

J.C. RYLE — "There is a hatred which is downright charity: that is the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy: that is the intolerance of false doctrine in the pulpit."

BOB JONES, JR. — "There are many pleas made these days for 'tolerance.' But often 'tolerance' is not the right word for that which is demanded. What is meant is 'compromise.' Tolerance and compromise are not the same thing. This is tolerance—to grant to another the same rights which I claim for myself. This is compromise—to sacrifice heartfelt conviction in order that someone else may be pleased or in order to avoid a breach of peace."

MARTIN LUTHER — "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at the moment attacking, I am not confessing Christ however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point."

WILLIAM PENN — "Right is right, even if everyone is against it; and wrong is wrong, even if everyone is for it."

FACTS FOR FUNDAMENTALISTS

ABORTION: 98% of all abortions take place for social reasons, rather than for medical reasons.

ALCOHOL: 86% of American teens age 15 and up use alcohol.

CHURCH ATTENDANCE: While church membership in America increased 30% during a recent 10-year period from 1977-1987, Sunday school attendance has dropped 34% since 1970.

CRIME: 50% of all criminals begin their crime careers before the age of 14.

CULTS: Mormon missionaries now number more than 36,000 around the world.

DRUGS: Americans consume 60% of the world's production of illegal drugs.

EVOLUTION: In Darwin's *Origin of the Species* he said "I suppose" or its equivalent over 800 times.

FAITH: There are nearly 500 references in the Bible dealing with the words "faith" and "believe," but less than 10 which mention "feel" or "feeling."

“QUOTABLE QUOTES”

BIBLE: “The Bible has the fingerprints of man, but the voiceprints of God.”
Dr. Rick Arrowood

CHILD TRAINING: “What your children becomes depends on you.”
Evangelist Gordon Sears

CHRIST: “If you have Christ, you lack nothing; if you lack Christ, you have nothing.”
Dr. John McCormick

LOVE: “Calvary shows us the measure of man’s sin. It also shows us the measure of God’s love.”
Dr. Gary Jones

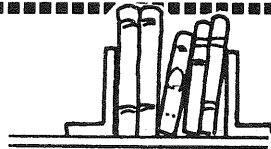
MATERIALISM: “You never see a U-Haul Trailer behind a hearse.”
Dr. David Innes

PRAYER: “Prayer will either be a productive force or a prodigious farce.”
“Dr. Harry Love

SEPARATION: “You cannot have a fundamentalist stand without a separatist stand.”
Dr. Bob Jones

SIN: “Most of us grow a crop of sin and then ask for a crop failure.”
Rev. Ron Williams

Literature to Consider



Pentecostalism: Purity or Peril, Dr. O. Talmadge Spence, author. Unless you are a serious student of Pentecostal history, much of this volume may not appeal to your mental consideration. The last two chapters (6-7), however, contain projections and analyses of current relevance for all fundamentalists-separatists.

Concerning the value of biblical controversy, Spence quotes the great 18th century Methodist preach John Fletcher: “Controversy, though not desirable in itself, yet properly managed has a hundred times rescued truth groaning under the lash of triumphant error” (p. 101).

The author firmly believes that the ultimate battle for 20th century Christianity will be fought over the issue of biblical separation (p. 108); but also declares that any defining of separation which fails to include the exaltation of Christ as its foundation should not be termed “biblical separation” (p. 105). On page 106, he indicates that a genuine balance is needed between personal separation and ecclesiastical separation. According to Spence, ecclesiastical includes separation from disobedient brethren as well as unbelieving apostates (p. 107). On page 112, Spence strikes hard at pseudo-fundamentalism, declaring that the PTL scandal is proof that “pseudo-fundamentalism and charismatic can work together.” According to Spence, one of the chief attacks upon biblical separation is being waged in the musical realm where he sees a definite deterioration, accommodation, and pragmatism, even in some fundamentalist ministries. As an example Spence (frankly, but lovingly) cites the ministry of Dr. Frank Garlock whom he claims has “moved from that firm separated position in recent years to a more moderate and contemporary position in his own music” (p. 127).

On page 129, Spence decries what he terms as the “principle” of “charismatic”; an evil which manifests itself in

excessive adulation of leading personalities and churches within fundamentalism. The author claims that this dangerous trend among “some” fundamentalist ministries and personalities is similar to what occurred within the Pentecostal movement in the 1950’s.

In his brief survey of fundamentalist history, the author divides fundamentalism into five historic periods: the “puritan” period (1900-1920); the “pilgrim” period (1920-1930); the “neutral” period (1930-1976 - the incubation and rise of the new evangelicalism); the “compromise period (1976-1983 - the pseudo-fundamentalist era); and the current period - the “pragmatic” period (1983 -).

In this current historical stage, the chief dangers are pragmatism, pride, and prosperity, with the standard of success being too often a humanistic “prosperity theology” (p. 136) basis.

The author then raises the question concerning the nature of the final period of 20th century fundamentalism. Will it be a period of “great demise,” “revival,” or “charismatic” fundamentalism (p 137)? While the future is unknown, Spence expresses a longing, in concluding his book, that the final 20th century fundamentalist era be one of genuine revival.

Available from Unusual Publication, Greenville, SC 29614; \$8.95, plus appropriate postage charges. Note: **Never** a charismatic, the author has also broken all theological ties with the Pentecostal movement.

Hymn of the Month “FLY TO JESUS”

Guilty sinner, fly to Jesus;
He alone can purge our guilt;
From each deadly sin He frees us,
’T was for this His blood was spilt.
Come, and welcome;
Come this moment, if thou wilt.

Empty sinner, haste to Jesus,
For in Him all fulness dwells,
And His inmost soul it pleases
When a longing soul He fills.
Be not backward;
He invites whoever wills.

Hopeless sinner, look to Jesus,
In His death thy ransom see;
From despair His word releases,
Trust in Him, and fear shall flee.
High as heaven
Are his thoughts of love to thee.

Worst of sinners, come to Jesus,
He has said He’ll cast out none;
Come with all thy foul diseases,
He can cure them every one;
And, with wonder,
Thou shalt sing what grace has done.
Chas. Haddon Spurgeon

NOTE: Some readers may not know that Spurgeon was not only a great preacher, but also a prolific hymnwriter and poet. The above selection is just one of numerous hymns that he composed.

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

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!

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 F.B.F. 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.

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 also has given many of those years in unheralded but dedicated labor as the F.B.F. treasurer; and

WHEREAS, due to his physical condition he must now regretfully resign this position;

We, the participants in the F.B.F. meeting in Schaumburg, Illinois, June 13-15, 1989, extend to our brother our sincere appreciation for his important and sacrificial contribution to the F.B.F. ministry, and wish him God's richest blessings in accordance with the prayer of Ill John 2, "*Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*"

Resolution Regarding Manifestors on Biblical Separation & Evangelism

WHEREAS, the Fundamental Baptist Fellowship stands without apology for the inseparable twins of both biblical (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 manifestors and urge that they be implemented in our churches and ministries.

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.

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.

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.

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.

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.

CONTINUED ON PAGE 7

RESOLUTIONS, continued

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

One Picture Is Worth A Thousand Words!

The 69th Annual F.B.F. Meeting at Schaumburg, Illinois



President of the F.B.F., Dr. Rod Bell, addresses the 69th annual meeting.



Dr. John McCormick was one of the main speakers at the meeting. The Bethel Baptist Church Choir, seated behind him, provided much of the music.



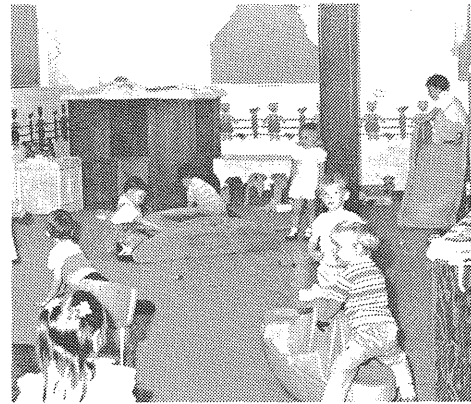
People from all over America passed through the lobby and information area.



The Tim Fischers and the Gordon Greers were featured vocalists.



Missionary to the U.S.S.R., Dr. Georgi Vins, speaks through his interpreter at one of the workshops.



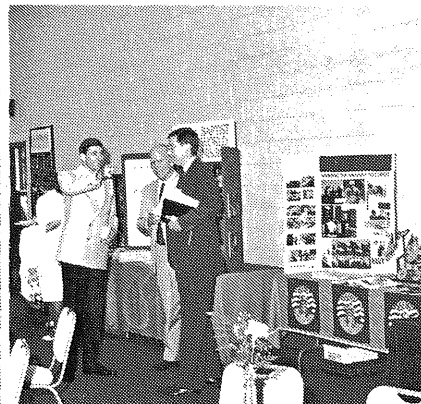
A nursery was provided during every service. The little ones enjoyed the time of play.



The Bethel Baptist Church Orchestra performed for this great assembly of fundamentalists.



Good tasting and eye-catching foods were a treat for those at the board meeting luncheon.



Many colleges and institutes, mission boards, and ministries displayed what each had to offer.

Outlines for Teaching & Preaching

THE TRIBULATION PERIOD — Matthew 24:21

1. A Time of **Confederation of Nations** Rev. 13:1
2. A Time of **Coalition of Personalities** Rev. 7:12-13
3. A Time of **Consolidation of Power** Rev. 17:1-3, 15,16
4. A Time of **Carnage** Rev. 6:4-9
5. A Time of **Consternation** Rev. 6:13-17
6. A Time of **Calamaties** Rev. 8:7-9
7. A Time of **Conversion of Remnant** Rev. 7:3, 4

TITLES OF OUR SAVIOUR — I John 4:14

1. Some Titles Refer to our Saviour's Antiquity
 - a. Ancient of Days Daniel 7:22
 - b. First and Last Rev. 2:8
 - c. Everlasting Father Isaiah 9:6
2. Some Titles Refer to our Saviour's Ancestry
 - a. Seed of Abraham Gal. 3:29
 - b. Seed of David II Tim. 2:8
 - c. Lion of Tribe of Judah Rev. 5:8
3. Some Titles Refer to our Saviour's Attributes
 - a. Emmanuel Matt. 1:23
 - b. Wisdom of God I Cor. 1:24
 - c. Holy One of God Mark 1:24
4. Some Titles Refer to our Saviour's Activity
 - a. Creator Isaiah 43:15
 - b. Teacher John 3:2
 - c. High Priest Hebrews 4:14
5. Some Titles Refer to our Saviour's Afflictions
 - a. Man of Sorrows Isaiah 53:3
 - b. Stone Refused Matt. 21:42
 - c. Smitten One Isaiah 53:4
6. Some Titles Refer to our Saviour's Atonement
 - a. Ransom I Tim. 2:6
 - b. Lamb of God John 1:29
 - c. Redeemer Isaiah 59:20
7. Some Titles Refer to our Saviour's Authority
 - a. Ruler of Israel Micah 5:2
 - b. Head of the Church Col. 1:18
 - c. Potentate I Tim. 6:15

INCORRECT SUPPOSITIONS

1. An Incorrect Supposition about Cash I Tim. 6:5
2. An Incorrect Supposition about Circumstances Acts 27:13
3. An Incorrect Supposition about Condemnation Luke 13:1, 2

GOD'S WORD AN "ESSENTIAL" FOR THE BELIEVER

1. Essential to Keep the Believer from Sin Ps. 119:11
2. Essential to Keep the Believer from Spiritual Failure Joshua 1:8
3. Essential to Keep the Believer from Satanic Error Matthew 22:29
4. Essential to Keep the Believer from Stunted Growth I Peter 2:2

WHO IS THIS ONE CALLED CHRIST? — Matthew 27:22

1. Christ is the **Divine One** John 1:1
2. Christ is the **Detecting One** Jer. 23:24
3. Christ is the **Despised One** Isaiah 53:1-3
4. Christ is the **Delivered One** Romans 4:25
5. Christ is the **Departed One** John 13:1
6. Christ is the **Dividing One** John 7:43
7. Christ is the **Denouncing One** Matt. 11:21-23
8. Christ is the **Declared One** John 1:29
9. Christ is the **Defending One** Heb. 7:25
10. Christ is the **Descending One** II Thess. 4:16
11. Christ is the **Disclosing One** Romans 2:16
12. Christ will be the **Destroying One** II Thess. 1:7-9
13. Christ will be the **Desired One** Haggai 2:7
14. Christ will be the **Dominant One** Phil. 2:9-11

AN OUTLINES OF ROMANS — "The Gospel of Christ"

1. The Doctrinal Embodiment of this Gospel 1-8
2. The Dispensational Explanation of this Gospel 9-11
3. The Devotional Expression of this Gospel 12-16

REASONS WHY SINNERS REJECT CHRIST

1. Pride Proverbs 16:18
2. Prejudice Mark 7:7
3. Procrastination Proverbs 29:1

The "Biblical Outlines for Teaching & Preaching" section is designed to take the place of the "Bible Study" page for this issue.



CAUSES OF COMPROMISE

CAUSE

CASE

CAUTION

Companionship	I'm lonely I will go along with this to have a friend.	John 16:32; II Tim. 4:16, 17; Heb. 4:15,16
Opportunity	This is a great chance to reach people for Christ.	Rom. 3:8; 6:1; Eph. 5:10, 11; Heb. 12:28
Money	If I take too strong a stand, I will lose support.	Matt.6:33; I Tim. 6:9, 10
Personal friendship	He has been my friend for so long I cannot offend him.	Amos 3:3; Matt. 10:37; Gal. 1:10; 4:16
Respect (admiration)	Look at the job he is doing and how successful he has been.	Matt. 7:21-23; II Thess. 3:14, 15; II Tim. 2:5
Opposition	I am just tired of fighting. Everyone seems to be against me.	Num. 14:9, 10,24; Neh. 6:2,3; Dan. 3:15-18; 6:10; I Peter 2:19, 20
Misinformation	I just don't know what is happening or what the issues are.	II Cor. 11:3, 4, 13-15; II Tim. 2:15
Intellectualism	If you will call me a scholar, I will call you a brother.	Rom. 1:22; 12:16; II Cor. 10:5
Success (ambition)	I want to have the greatest work and the biggest workin the area.	Judges 9:1-7,22,23 (orchestrated success); Matt. 23:12; Luke 22:24; I Cor. 4:2; 3:12-15; I Tim. 3:6
Embarrassment	I am disillusioned with the way people in the separatist camp act.	Micah 7:5, 6; Matt.24:12; Rom. 14:10-13
Results	Look at all the good that is being done and the results.	Josh. 9:14; John 7:24
Sin (disobeying Bible)	I know the Bible says that but ...	Ps. 119:9-11; II Tim. 2:15; II Tim. 3:16, 17; James 4:17

—developed by Dr. Bud Bierman

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"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



CENTRAL BAPTIST SEMINARY

Fundamental Baptist Fellowship of America

NEWS BULLETIN


HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

Greatest Need in Fundamental Baptist Churches: PURITY AND HOLINESS

VOL. 12 — NO. 5

Headquarters in Virginia Beach, Virginia

SEPTEMBER/OCTOBER, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

"Follow peace with all men, and holiness, without which no man shall see the Lord" Hebrews 12:14.

If there is ever a need in fundamental Baptist churches, it is a need for holiness. Without holiness, no man can see God. Our heart's cry is for revival. We must have an outpouring of the Spirit of God in our life and in our local churches. I would like you to read the following article written by Dr. Doug McLachlan on *"Purity in the Ministry."*

PURITY IN THE MINISTRY

Dr. Douglas R. McLachlan
Introduction

It was a cynical Oscar Wilde who on one occasion wrote: "I can resist everything but temptation," and "the only way to get rid of temptation is to yield to it."

The Christian landscape is strewn with the wreckage of those who followed Wilde's advice. It is riddled with the remains of both men and women who exchanged a life-time of rich and rewarding spiritual potential for one moment of ecstatic and erotic sensual pleasure; a life-time of ministry for a moment of ecstasy. In that moment these men and women forgot that to choose the **beginning** of a way is also to have chosen the **end** of that way. And what moral impurity produces in the end is a grotesque anti-climax to what it promised in the beginning.

None of us should take lightly the warnings of Scripture relating to the dangers of immorality. All of them constitute a sobering reminder that Christians live out their lives in the midst of a culture which is infected with moral decadence. And they are a reminder that Christians are only one step removed from paganism themselves. All of us were pagans until we were born again, and the infection of our pagan society is constantly working upon us. It is imperative, therefore, that we submit ourselves to the Biblical admonitions calling us to avoid immorality and embrace moral purity.

In broaching such a broad subject in such a limited forum, it is difficult to know exactly where to turn. Nevertheless, in an attempt to do some justice to this matter, I have decided to look at it from **three Biblical perspectives**: (1) Joseph's Moral Conquest (Gen. 39:7-23); (2) David's Moral Collapse (II Sam. 11 and 12); and (3) Paul's Moral Command (I Thess. 4:3-8).

Joseph's Moral Conquest (Gen. 39:7-23)

Joseph was probably 27 when he was faced with the most eruptive temptation of his life. At that age he would have been in the full flush of youthful masculinity with all of the appetites which can be attached to that stage of life. Mrs. Potiphar was a "liberated" Egyptian woman who was a "slave" to immorality! With her eyes (she "cast her eyes upon Joseph"—v. 7), words ("lie with me"—v. 7) and gestures ("caught him by his garment"—v. 12) she assaulted Joseph's moral integrity. Her seduction gained strength for at least four reasons:

1. **It was Clandestine**—That is, it was totally unexpected. That means that we must always be **prepared**. Temptation never waits until we have donned our armor before it strikes. We shall be given no time to brace ourselves. That is why Christians are to be "vigilant," to be clothed with their spiritual "armor" and to be exercising themselves "unto godliness" (I Peter 5:8; Eph. 6:13; I Tim. 4:7,8). It was Joseph's spiritual readiness which fit him for the moral crisis.
2. **It was Constant**—"She spake to Joseph day by day" (39:10). That means that we must always be **preserving**. The constant repetition reinforced the initial shock. But Joseph would not toy with sin, only turn from it. His tactic in dealing with temptation was that of a decisive break not a dallying, and such a response provides a significant insight into the caliber of his character.
3. **It was Convenient**—"And there was none of the men of the house

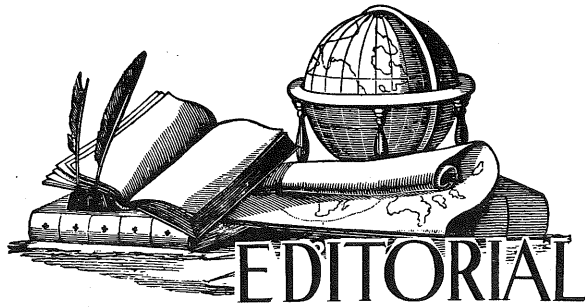
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“CHURCH HOPPING”

by Dr. Phil Shuler



Something bothers me. In the last ten years or so I have seen a growing number of Christians who belong to good, strong, fundamental churches, leaving those churches to skip across town and join another. The churches that they leave have no moral problems with the leadership, nor can they testify to the fact that the doctrine of the pulpit is faulty. They just leave without any scriptural reason, and settle elsewhere.

I can't find the Scriptures applauding this kind of action. I will agree that the Bible never said that we were to belong to one church, period. It does say this about a wife, but not a church. However, the New Testament does give us examples, and the one that stands out to me is that of extreme loyalty to the local church and to the Christ of that church. The New Testament church in Jerusalem is a good example of that. Another is the early church in Rome, where Christians would rather go to the lions than to run from the local body!

I remember problems in my father's church as I grew up. We had friction, now and then, right up to the board of stewards, but we hardly saw people right with God jumping ship. We had people leave, but usually it was because they were in rebellion, or were transferred to another town. We did have some that were handpicked to help out small, struggling churches; but other than these incidents, we saw extreme loyalty to the local church.

I was raised this way, and our family practiced it. We left Trinity, my dad's church, only when a modernist took over the pulpit after dad was forced by the Methodist church to retire. We moved to Denver where we found a church of like philosophy and we raised our children in that church. I left Beth Eden Baptist Church to go to Anaheim to help Dr. Bob Wells start a Christian college, for there was a great need for one on the West Coast. That did not pan out, but the motive of my changing churches was a scriptural one.

In searching the Scriptures, I find only three real "reasons" for leaving a fundamental church and joining another. **The first reason is doctrinal.** If the pastor leaves the apostle's doctrine, then we leave that pastor. If the pastor will leave the church, all good and well; but, if the constitution does not allow for one to

leave, even though he turns from the Scriptures, then it is up to the member to move elsewhere. Do not give comfort to the enemy.

The second "reason" for leaving a fundamental church and joining another, as taught in the Bible and given example of, is a moral problem with the pastor. We are seeing more and more of this in these last days. Most times, the pastor leaves, but there have been some times when they do not, and have the majority of the congregation behind them. In such a case, you should leave. You should not wish them God's speed. You should just leave, and turn them over to God. He will take care of that pastor!

The third "reason" to leave a fundamental church and join another is the leading of the Lord in one's life that moves his living headquarters to another region, making it impossible for that person to continue in his present church. But be aware of this; the devil will try his best to give you false echoes. A raise in pay is not necessarily the way God's will is exercised. I would much rather live on my present salary and be in God's direct will as far as membership is concerned, than to have twice the pay and not have God's choice evidenced in my new church. I have not only proved this in my ministry, but have seen hundreds of families lost in a sea of confusion and backsliding because they put the money sign above God's will for their lives. This is what Dr. Bob Jones Sr. referred to when he said, "Don't sacrifice the permanent on the altar of the immediate." Many have, and their tears could no doubt fill a good-sized lake!

I honestly feel that the spiraling divorce rate has given birth to the idea that a Christian can "divorce" a good fundamental church with less pain and strain than a mate, so they do it. Loyalty is a word lost in their vocabulary. And let me say this; in almost every case, where a Christian takes his family out of his present fundamental church and goes to another, except for the three reasons listed above, I have seen tragedy IN THE CHILDREN. Oh, the

Continued on page 7

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RELIGIOUS NEWS BRIEFS

by **DR. DON JASMIN**

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



WCC COMMITTEE MEETS IN MOSCOW

The "Central Committee" of the world Council of Churches (WCC) met recently in Moscow for a ten-day meeting. Soviet Prime Minister Nikolai Ryzhkov addressed the WCC participants at a reception held in the "Great Kremlin Palace."

In response to Ryzhkov's speech, WCC General Secretary Emilio Castro addressed the combined group as "comrades, brothers, and sisters." In concluding his address, Castro made reference to the writings of Karl Marx and stated that "Marxists and Christians," in significant measure, share a common source for hopes and dreams about a "new humanity" which "makes it possible for them to do much together."

Among the activities of the ten-day meeting was a "dialogue" with five prominent Soviet citizens. Dialogue participants included, among others, Russian Orthodox Archbishop Kirill and Andrei Gratchov, deputy director of the Foreign Department of the Central Committee of the Soviet Communist Party. Gratchov claimed that the 70 years of the "socialist project" had "made a big contribution to our society." Gratchov argued for the continuation of the "socialist project" in the USSR, with reforms that do not threaten the order of security. (Translated simply that means *maintaining* the diabolical communist system, but making it workable-adaptable to current economic realities, since the so-called communistic "utopia" has been a financial disaster!)

Alexei Bichkov, (whom Dr. Carl McIntyre claims is a member of the Soviet KGB secret service), general secretary of the All-Union Council of Evangelical Christian-Baptists (AUCECB), was one of the guest speakers at a press conference during the conference. Bichkov described "signs of reconciliation" with non-registered "Christian believers" in the Soviet Union who did not join the official government recognized AUCECB. Bichkov declared, "We are trying to establish good relations with them." According to Bichkov, a large group of Reformed Baptists, numbering about 8,000 in 150 congregations, have decided to cooperate with the AUCECB in publishing and clergy training.

In light of the above information, the FBF Research Secretary believes we should pray that (a) Bible-believing Baptist brethren in the Soviet Union will not be deceived by the slick-talking ecumenical leaders in that land, particularly by the AUCECB leadership; (b) that faithful brethren in the USSR will effectively utilize the "temporary" freedoms granted in evangelistic-soul-winning endeavors. As validated by recent events in Communist China, the time for open public proclamation may be limited. An additional reason for prayer is that we believe that many uncompromising brethren continue to face harassment, opposition, and pressure from local authorities, despite the release of the imprisoned Christians.

PURITY, continued from page 1

there within" (39:11). That means that we must always be prudent. Joseph knew what many of us have forgotten: "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). While it was true that no men were watching, God was. Joseph always felt an obligation never to offend those watching eyes. It is amazing to see what people will do in "the eyes of God" that they would never do in the eyes of their peers. The reality of God to you can be judged by what you are willing to do with only God watching.

4. **It was Conducive**—That is, it would have been personally advantageous for Joseph to have accommodated his master's wife. That means that we must always be principled. No matter the "good standing" which Joseph might have gained with Mrs. Potiphar, he resolutely shut his eyes to personal advancement and clung to moral principle. There is a desperate need in our day for men who live by such principle, for all too often principles plummet and convictions crumble in our haste to satisfy personal aspirations. Not so with Joseph. His was a costly faith, one which was prepared to pay a price in order to be loyal to principle.

If those were the factors which intensified Mrs. Potiphar's seduction, what were the factors which strengthened Joseph against it and led ultimately to his moral conquest? It seems to me that there were at least five such factors:

1. **He Had a Singular Focus**—"How then could I do this . . . and sin against God" (39:9). Joseph's focus was upon God. To him the essence of sin was that it was a betrayal of God, and betrayal was never an option for Joseph for he was unconquerably loyal. It may be that the "ship of morality" is sinking so far as secular society is concerned. Joseph and his followers are going to be loyal to it and never abandon it.

2. **He Had a Sensitivity to Sin**—"How then can I do this great wickedness and sin against God" (39:9). To others this may have been nothing more than a "passing affair" or a "one night stand." To Joseph it was "this great wickedness." Joseph had retained what many of us have lost: the capacity to be shocked by sin. Alexander Pope's verse is especially relevant in our picture-oriented world:

Vice is a beast of such frightful mein
That to be hated is but to be seen
But seen too oft, familiar of face
We first endure, then pity, then embrace.

Our greatest security against sin is developing the capacity to be shocked by it and thus turn away from it.

3. **He Was Saturated with Scripture** (39:2,3,23). There is one word in each of these verses which suggests to me that Joseph was saturated with the divine word. It is the word "prosper." Joshua 1:8 and Psalm 1:3 make very clear the direct link between meditation in God's Word and the experience of "prosperity." Joseph was habitually prepared to conquer sin because he was completely saturated with God's Word. He immersed himself in the divine promises which God had given to him.

4. **He Had a Strength of Commitment** (39:8-10). Like Daniel, Joseph had "purposed in his heart that he would not defile himself." So we read that "he refused" (v. 8) and that "he hearkened not unto her" (v. 10). Joseph's mind was set against yielding. To him it was the unthinkable thing. It was this strength of commitment, settled on long before the crisis arose, which reinforced his resolve to do right.

5. **He Had a Strategy of Boldness** (39:12). Joseph's strategy was both simple and profound: "he left his garment in her hand and fled, and got him out." This was not a strategy of cowardice but of courage and conviction. The easy thing, the weak thing was to stay; the difficult and strong thing was to go. We know this all too well. And Joseph knew that to linger and toy with temptation is to fall, for in a battle between the imagination and the will, it is always the imagination which wins. Here is the "will" steeled against moral impurity, but here is the "imagination" flirting with it. Whenever we enter that scenario the imagination conquers and the will collapses. So Joseph "fled, and got him out." He knew the sweet taste of moral conquest.

To be continued in the November/December issue

FUNDAMENTALISM: The Vanguard of the Christian Faith

by Dr. J. B. Williams

Served 40 years as a missionary
F.B.F. Heritage Committee, Chairman



From day one of my salvation I was a fundamentalist. I attended two universities to train for the ministry. At one, I was subjected to both religious and political liberalism. At the other, it was a strange mixture of dead orthodoxy, liberalism, and neo-orthodoxy.

Yet in spite of this teaching, I finished school a stronger fundamentalist than before. I could see the total fallacy of other positions. Lo, these sixty-two years I have been a fundamentalist, confessing it publicly!

In the theological crisis of the mid 1940's, I assumed another Christian classification, a "separatist." My deep convictions of Bible principles would not allow me to theologically fraternize with unbelievers in Christian service, and I was extremely uncomfortable with those that did.

To the point; I was, am, and plan to always be, a hard-core fundamentalist. The term "fundamentalist" has been misused and abused, but it still identifies those who have stood for the faith through all the theological storms and controversies.

Along with others, I have paid a price for these convictions, but with other fundamentalists, the price is of no consequences, God's Word, God's Will, and God's Work are far more important.

In the last thirty-five years, I have noticed trends within the ranks of fundamentalists that concern me.

One of the more recent ones is serious in nature; younger men, who claim allegiance to fundamentalism are concerned about the methodology used in the past in defending the faith. They are troubled about the "shoot from the hips" action, firing indiscriminately with wild accusations and without all the facts.

These young fundamentalists note a hard censorious and almost arrogant approach, especially in dealing with personalities of the opposition. Added to these are disenchantments because of the lack of candor and honesty in dealing with the weaknesses of present-day fundamentalism. Fundamentalism needs their support. There are several thousands of these men and I am concerned that we not lose them and we do not need any new groups formed in fundamentalism. It is time for fundamentalism to come to grips with some of its problems.

Let me explain my concern in a simple outline.

I. THE DUTY OF FUNDAMENTALISM

1. All will agree that fundamentalism is obligated to believe and practice the Great Commission: Matthew 28:19-20.
 - a. Evangelize the unsaved.
 - b. Congregationalize the converts into local churches.
 - c. Edify the believers in the faith.
2. Beyond this mandate there are others, equally as important.
 - a. The defense of the faith. Jude 3 — "to earnestly contend (a verb used of two wrestlers in combat) for the faith once delivered to the saints."
3. I Cor. 16:13 — Five things we are to do:
 - a. We are to ever be on the alert to detect false doctrine.
 - b. We are to stand in the on-going spiritual conflict.
 - c. We are to be courageous in this conflict.
 - d. We are to be strong in spiritual strength.
 - e. In all these matters we are to do everything in Christian love.

The obligation to operate in Christian love is just as binding as the command to defend the faith.

Fundamentalism must keep itself from such sins as envy, unnecessary strife, bitterness, lack of concern for others, jealousy, and all forms of unkindness.

4. There are other passages just as binding on the conduct, relationships with others and our attitudes in life. (Eph. 4:1-4, I Cor. 13, Titus 2, I Peter 1:1-2, I Peter 3:8-11, Col. 3:12-14, I Peter 4:8 says "love covers a multitude of sins.")

Fundamentalists have an obligation to be examples of true practicing, Christian believers.

Being a fundamentalist does not give one the license to be unkind, unconcerned about the feelings of others, nor to be arrogant.

II. THE DISTRACTIONS OF FUNDAMENTALISM

One shudders at the thought of the spiritual condition of Christianity had not the fundamentalist taken a stand, attempting to keep Christian doctrine pure.

However, while engaged in this obligated defense of truth, there have been distractions from the main functions of the work of the Lord.

There is a principle taught in psychology: an action brings a reaction. Ironically, there has been action i.e. ecumenical evangelism, then the reaction which many times was an over reaction. Then came counter reactions from both parties in the fracas. Fundamentalists denounced evangelicals just as severe as they had liberal theologians. Evangelicals began joining hands with the liberals in the harsh treatment of fundamentalists. In the heat of the battle, all sides became "overheated." This became a distraction to the work of the Lord.

A great tragedy occurred—many professed fundamentalists went neutral and allowed the militant fundamentalists to do all the protesting against the infraction of vital Bible principles. They remained aloof from the fracas. This has caused ill feeling that has lasted for years. This became a distraction in the Lord's work.

There is a moral to this story: there must be a correct creed, but it must be accompanied by correct conduct, otherwise it becomes a distraction. We defend the faith by Christian methods.

Note quickly, this does not imply that the defenders of the faith are sissies, wimps, nor effeminate. It is character under full control.

Dr. Charles Stevens, founder of Piedmont Bible College, in the *Day-break* magazine August, 1961, called these distractions, "weaknesses."

"... from our point of view, here are some of the dangers facing the fundamentalist.

First, **pugnaciousness**...fundamentalists are naturally and positively against some things. They all agree concerning the full inspiration of the Scriptures and the basic truth of historic Christianity. However, in contending for the truth, often there is a danger in our fight against liberalism of becoming lopsided and negative in our attitude. It is easy for us to wear a theological "chip" on our shoulder. Like any over-emphasis, where passion and prejudice stand-up, reason sits down.

Second, **censoriousness**...In standing for the truth, it becomes easy to be hypercritical of the brethren, even those in our own group. We have seen this demonstrated a thousand times.

Third, **negativism**...It is everlastingly true that you cannot have a positive without a negative, but it seems rather unfortunate to play on the negative until it becomes monotonous to ourselves as well as

Continued on page 5

FUNDAMENTALISM, *continued from page 4*

to others. It is well to kill snakes that cross our path, but it is hardly becoming of a servant of God to go snake hunting.

Fourth, **pharisaism**. Remember the pharisees in their day that were fundamental—their was a fundamentalism gone to seed. Standing as we do for the truth, it is easy for us to take the position that we are so absolutely right and all others are so completely wrong until our dogmatism becomes a religion and our vice is a past virtue. Our struggle rests in making differentiations between things that are minor and things that are major. In some things, we can never compromise; in minor matters, we can show a spirit of tolerance.

Fifth, **individualism**. By the nature of our position, one tends to be a rugged individualist. If he were not somewhat of an individualist, he would follow the pack and not dare stand alone. This can, however, become a fault that militates love of the brethren and a spirit of legitimate cooperation.

Sixth, **self-seeking**. Perhaps one of the imminent dangers of those who call themselves fundamentalist is that of working alone; it is hard to get three of them to work together for any length of time. The strength of character that makes us separatists oftentimes degenerates into selfishness. If one has nominal success and the evident blessing of the Lord, he wants to start something of his own. It may be a school, an orphanage, a paper, or a missionary society. This does not imply in any sense that God does not use men to do these very things, but sometimes it is being overdone. One great trouble with us it seems we have far too many chiefs and not enough Indians."

Twenty-eight years have passed since this article was written by Dr. Stevens. The religious climate of today demands the same soul-searching. Fundamentalists must pray, "Search me, O God, and know my heart, try me, and know my thoughts: and see if there by any wicked way in me, and lead me in the way everlasting" Ps. 139: 23-24.

Note other distractions:

1. The High Profile-Success Stampede

I left the Southwide Baptist Fellowship a few years ago because I felt very uncomfortable with the undue emphasis on success in the ministry, success being equated with numbers and mega-activities. The old Jesuit doctrine was followed, "the end justifies the means," human viewpoint all the way. The Holy Spirit only glorifies the Lord Jesus Christ, John 16:14, not men, even popular men, well-respected men, or successful men, from the human viewpoint.

What a huge bonfire there must be at the Judgment Seat of Christ.

One only needs to see some of the sickening results of this success syndrome to know it is a distraction. Unfortunately it doesn't end with many of the well-known men with immoral allegations against them, bankrupt churches, and many with multiplied problems, but the young men entering the ministry and some in the ministry who think only in worldly terms of success. This success-seeking is an infectious syndrome that distracts from the real work of the ministry.

2. The Distraction of Over-defensiveness of Peripheral Matters.

Unfortunately, this defense is with the same intensity as with hard-core doctrines and principles. We must maintain biblical standards, with a biblical dress code, but the way these are implemented is ridiculous. Recently, I witnessed and prayed with a young man who was bitter toward a fundamental church that requested he not return to visit the church since he wore a gold chain around his neck. This is operation "overkill."

In a public meeting, a Baptist pastor loudly proclaimed his strong stand on a dress code, no leader in his church was allowed to wear rimless glasses. Amens came from all over the audience. My message that followed, expounding some great biblical truths, was as cold water that chilled their emotions. This is a distraction in the ministry. Frankly, we do not need

theological policemen. Fundamentalism must protect the person, property, and privacy of others. Our personal likes and dislikes must not be imposed on others.

3. We are Distracted by the Issue over the Versions.

This brings heat to the surface. We rightly sound an alarm and reject Bible translations that cast any reflections of the Deity of Jesus Christ and His blood atonement. However, we can overshoot the runway on this issue.

Personally, I use the King James Version in my ministry. I plan to continue to use it. I like it. In my studying, I use two French translations, three Greek texts, and several English translations. I refuse to be distracted by the senseless arguments that are being raised in this issue.

4. The Needless Reviving of Issues that are Past.

It may make for "good preaching," negative type, but distracts from the main issue—expounding God's Word.

Isn't it ironic, that most of our church problems stem from personality differences and secondary issues. Very seldom do church problems stem from hard-core doctrines or Bible principles violated.

III. THE DEFINITIVE NEED OF FUNDAMENTALISM

Negatively, fundamentalism does not need a re-evaluation. Fundamentalism is foundational. It is the basic doctrines of the Christian faith and these never change, nor do the principles God has used over the ages.

While fundamentalism is permanently anchored to God's truth, there are problems within its ranks. The trend continues toward spiritual staleness and, generally speaking, the Christian message is ineffective. The unsaved are harder and harder to reach. The apostasy is deepening, its effect is seen more and more in the grip of humanism on society.

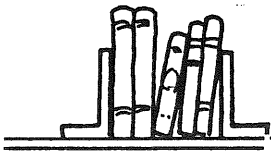
Fundamentalism desperately needs several things to be more effective.

1. A return to Bible, expositional preaching and teaching. The meaning of the word "preaching" is misunderstood or at least misapplied. The communication of God's Word, in its accuracy, is missing over the greater part of Christendom.
2. A ministry designed to bring the saints to spiritual and emotional maturity.
3. However, the most desperate need of fundamentalism is an old-fashioned, spiritual revival. A real visitation from Heaven.

This revival would be characterized by the following:

1. The confession, cleansing, and abandonment of sin. It would be from the leadership to the rank and file of the movement.
 - a. There would be cleansing from sins of the flesh—fornication, etc.
 - b. There would be cleansing from sins of the tongue—gossip, deceit, lying, etc.
 - c. There would be cleansing from sins of attitude—selfishness, bitterness, envy, jealousy, pettiness, ill-will, pride, and arrogance.
2. This revival would bring a peace and heartfelt joy based on the promises of God's Word.
3. The priority of obedience in the Christian life regardless of its cost.
4. A return to a Christlike spirit in our dealings with others.
5. Enable the Spirit to work in our ministry, unquenched and un-grieved. Unthinkable power would shake this unbelieving and careless generation. Heaven and hell would become a reality. Multitudes would seek the Lord.

GOD HAS GIVEN FUNDAMENTALISTS AN ASTOUNDING OPPORTUNITY TO BRING HONOR AND GLORY TO OUR SAVIOUR'S NAME. IT IS IMCUMBENT TO MAKE THE NECESSARY STEPS.



LITERATURE TO CONSIDER

Axioms of Separation, by John E. Ashbrook. In the reviewer's opinion, this thirty-page (6" x 9") booklet is the finest treatise of biblical separation to recently appear in print. The booklet contains five chapters based on twelve scriptural "axioms" (self-evident biblical truths). Each biblical axiom contains one or more historical reference, so that the average layman or busy pastor can readily discern and apply its meaning to a current situation.

The booklet is filled with pungent one-two sentence statements like: "Apostasy always masquerades in respectable garments"; "immorality or unbelief tolerated usually builds a following"; "you cannot preserve a position without crusading for it" (Axiom No. 9); and numerous others.

Ashbrook cites the national IFCA movement as an example of an organization that has ceased to be an "outspoken fundamentalist group in the front rank of the battle" due to its decision some thirty years ago not to be militantly aggressive in reproving apostasy. Ashbrook declares, "Trying to take a stand, while remaining all positive, is the halfway house between fundamentalism and new evangelicalism. It always leads to the weaker position, not the stronger one."

The author exhorts fundamentalists to remain militant in their defense of the faith stating, "In the early days of fundamentalism its leaders were known as being 'fighting fundamentalists.' The fundamentalists were namers of names. They identified liberals. They quoted their infidelity. They reproved apostasy. New evangelicism criticized that. They accused fundamentalists of being unkind to the liberals. They said that it was wrong to name names. Under the pressure of this criticism many of the tigers of fighting fundamentalism have turned into the pussy cats of quiet fundamentalism. Many quiet fundamentalist now purrs on the hearth of new evangelicalism. The last forty years of church history prove that you cannot preserve a position without crusading for it" (p. 20).

The reviewer encourages every pastor to secure copies for ALL his deacons, church leaders, etc., and Christian organizations to obtain copies for ALL staff. Implementation of the principles discussed in this timely booklet will help preserve fundamentalist ministries from compromise and capitulation. Order from "Here I Stand" Books, 8686 Hilltop Drive, Mentor, Ohio 44060. Single copies-\$2.00; five copies-\$7.50; 10 copies-\$12.50; 25 or more-\$1.00. Price includes shipping.

Charleston Christian Relief Fund

Dr. John Stevens, an F.B.F. board member, has set up a **Charleston Christian Relief Fund** for the victims of Hurricane Hugo. All contributions will be given to this fund and distributed to pastors and families of the independent, fundamental, Baptist churches in Charleston, SC. *The greatest need now is money.* Many families have lost their homes and jobs. Dr. John Stevens will give a complete accounting of the money sent in. Please send your contribution to:

Dr. John Stevens
Charleston Christian Relief Fund
Northside Baptist Church
78 Northside Drive, Charleston, SC 29418

Ecumenism in the Pro-Life Movement

Opposing abortion has become a practical exercise in ecumenical cooperation. Roman Catholics, charismatics, and even fundamental Bible believers often stand should to shoulder in presenting a united Christian front against abortion. The American Family Association Journal lumps together an evangelical Presbyterian, D. James Kenney; a Bible Baptist, Jerry Falwell; and a Roman Catholic cardinal, John J. O'Connor as united in their Christian stand to rescue unborn babies.

In Toronto, Canada, a Fellowship Baptist pastor, Rev. Ken Campbell, appeared with Mother Theresa last November 13 in the Charismatic Queensway Cathedral. Campbell also shared a platform with Larry Henderson, a Roman Catholic, and Ezz E. Gad, a Toronto spokesman for Islam. It appears that to such people abortion is *the* issue and that separation from anyone opposing abortion is unthinkable.

Dr. Frank McClelland, minister of Toronto Free Presbyterian Church, opposed Campbell's ecumenical activities. He denounced "the common denominator [of] some vague recognition of God, with a 'you have yours and I'll have mine' attitude to doctrinal definition." To him, agreement to oppose abortion is not "sufficient grounds for Christian cooperation" He concluded, "King Ahab was the apostate king of Israel when godly Jehoshaphat was king of Judah. It could be argued that they had more in common than biblical Christianity has with Romanism or Islam. Yet when Jehoshaphat joined with Ahab in the outwardly laudable campaign of battling the common enemy, he was condemned by the Lord. *Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord*' (II Chron. 19:2). For the committed Christian, that Scripture alone (and there are others) erects a serious barrier to the sort of cooperation practiced by Ken Campbell."

Dr. Bob Jones, Sr., often said, "It is never right to do wrong to get an opportunity to do right." When it comes to fighting abortion many Christian proliferers cannot see the argument. Indeed many who agree that evangelism is not a good enough reason to cooperate with Roman Catholics and liberals (and who, therefore, oppose Billy Graham), fail to recognize that in opposing abortion there can be no united Christian testimony with the enemies of the gospel. Frank McClelland maintains, "It is a solemn fact that some of those with whom many Bible-believing Christians have cooperated in a united Christian witness against abortion are just as truly enemies of the gospel and of the souls of men as abortionists. Opposing abortion is right. Unbiblical ecumenism is wrong. Even a desire to protect the interests of the unborn cannot make it right."

—copied

A NEW VERSION OF A FAMILIAR POEM

Too long I've laid me down to sleep;
and prayed the Lord my soul to keep.
I should awake before I die
and realize time is passing by.
I should arise and go and tell the lost;
despite the plans, despite the cost!
Too long I've laid me down to sleep
while multitudes around me weep.
I must awake before I die
and realize my time is passing by.

copied

OUTLINES THAT TEACH & PREACH

Evaluations of Christ — Isaiah 53

1. Israel's evaluation of Christ, 53:1-3a

- One of disbelief, 53:1
"Who hath believed our report?"
- One of disregard, 53:2
"No beauty that we should desire him."
- One of despite, 53:3
"He is despised and rejected of men."

2. Believer's evaluation of Christ — 53:3b-6

- Before salvation, 53:3b *"We esteemed Him not"*
- After salvation, 53:4-6 *"Wounded for our transgressions"*
 - the certainty of His work — *"surely"*
 - the completion of His work — *"hath"*
 - the character of His work — *"borne"*

3. Father's evaluation of Christ — 53:7-12

- a silent Lamb, 53:7a — *"opened not his mouth"*
 - a submissive Lamb, 53:7b — *"a lamb to the slaughter"*
 - a slain Lamb, 53:8b *"cut off"*
 - a substitutionary Lamb, 53:8b — *"for the transgression of my people"*
 - a sinless Lamb, 53:9 — *"no violence nor deceit"*
 - a satisfied Lamb, 53:11a — *"and shall be satisfied"*
 - a saving Lamb, 53:12b — *"shall my righteous servant justify many"*
 - a sharing Lamb, 53:12 — *"shall divide the spoil"*
- § § § §

THE FOUNDATION OF GOD — II Timothy 2:19

- A solid foundation, I Corinthians 10:4
 - A sheltering foundation, Exodus 33:18-21
 - A sealing foundation, Ephesians 4:30
 - A sole foundation, I Corinthians 3:11
 - A slighted foundation, Matthew 7:24-27
- § § §

WATCH THOU IN ALL THINGS — II Timothy 4:5

- Watch your doctrine, II Timothy 4:2, 3
 - Watch your devotions, II Timothy 1:3
 - Watch your decorum, II Timothy 3:10
- § § §

SUBTLETIES OF SATAN — Genesis 3:1-6

- Satan sometimes shows up in nice places, Genesis 3:1
The Garden of Eden
 - Satan sometimes shows up as a nice personality, Genesis 3:1
"more subtle"
 - Satan sometimes shows up with nice promises, Genesis 3:5
"Ye shall be as gods"
- § § § §

S - I - N, Psalm 32:5

- God finds our sin Jeremiah 23:24
God sees our sin — Numbers 32:23
 - God forgives our sin Ephesians 1:7
God sees our Saviour — II Corinthians 1:30
 - God forgets our sin Psalm 103:12
God sees our spotlessness — Ephesians 5:25-27
- § § §

CONFUSING MISTAKES, I Corinthians 14:33

- Mistaking human griping with Holy Spirit groaning — Rom. 8:25-28
- Mistaking carnal happiness with Christlike holiness, Eph 4:22-24
- Mistaking statistical size with spiritual success, I Cor. 3:13

DON'T BE ASHAMED OF THE GOSPEL, Romans 1:15-17

- Don't be ashamed of the Presentation of the Gospel 1:15
"I am ready to preach the gospel to you"
—relates to the Spreading of the Gospel
 - Don't be ashamed of the Person of the Gospel 1:16a
"I am not ashamed of the gospel of Christ"
—relates to the Saviour in the Gospel
 - Don't be ashamed of the Power in the Gospel 1:16b
"the power of God unto salvation"
—relates to the Salvation in the Gospel
 - Don't be ashamed of the Purity of the Gospel 1:17
"The just shall live by faith"
—relates to the Simplicity in the Gospel
- § § §

THE PEACE OF GOD, Isaiah 26:3

- The Source of this Peace, *"Thou"*
 - the Father and peace, Philippians 4:6, 7
 - the son and peace, John 14:27
 - the Spirit and peace, Galatians 5:22-24
- The Substance of this Peace
 - Perpetual peace, *"wilt keep"*
 - Personal peace, *"him"*
 - Perfect peace, *"in perfect peace"*
- The Secret of this Peace
 - A constant trust, *"whose mind is stayed on thee"*
 - A confident trust, *"because he trusteth"*
 - A complete trust, *"in Thee"*

NOTE: The outlines listed above come from sermon outline notebooks which the Research Secretary has been compiling for several years, based on personal devotions and pastoral studies.

CHURCH HOPPING

Continued from page 2

parents suffer, but the children see the inconsistency in the parents, and type themselves after them. But that's not all, they usually outrun their parents.

My Christian friends; BE LOYAL TO YOUR CHURCH. If God placed you there, be content. Your pastor might not preach as well as one down the street, but that is not a reason for leaving your present church. Maybe the church across town has a better youth program. Still no reason to leave. Just put your shoulder to the wheel and build a better youth group! Don't put your efforts into the problem, put them in a solution. Don't be guilty of gossiping and complaining. Refuse to listen to those who criticize your pastor. In my meetings, when one comes to me with criticism of the pastor, I stop them immediately with this, "Look, I have been brought here to augment the ministry of your pastor. God led me here. I will not listen to any criticism concerning him, and if you persist, I will answer you FROM THE PULPIT!" That usually does it. Sometimes, however, I have had to answer them from the pulpit, and usually that person is quickly gone from the church!

Stay true, folks. In these last days, many shall faint along the way. Fight it!

Dr. Phil Shuler is a full-time evangelist with headquarters in Poway, California. For nearly 40 years, he has been setting "evangelistic fires" across America and around the globe. Noted for his colorful, dynamic pulpit delivery; he and his talented wife, Marie, form a unique musical team—an added "plus" in his evangelistic campaigns.

SCHOOL OF PRAYER STUDIES . . .

THE ACCOMPANIMENTS OF PRAYER

TEXT: Luke 11:1 - "Lord, teach us to pray"

INTRODUCTION: Prayer is a gift which every believer has the privilege of exercising; no special calling or commissioning is needed. We need more "pray-ers" today than we do preachers. If we had more "pray-ers" today, we would have better preachers! Prayer is (a) a **precept of Scripture**-1 Thess. 5:17; it should be (b) a **priority for servants**-Acts 6:4; and (c) a **pleasure of saints**-Rev. 3:20.

In Hebrews 6:9, the writer speaks about the "accompaniments of salvation." Not only are there certain elements that accompany true salvation, there are certain elements that accompany true prayer.

BODY OF STUDY

1. **True prayer is accompanied by a liberating from sin**—1 John 1:9; also Pro. 28:13. When is it that we don't feel most like praying? When unconfessed sin is present in our lives. The believers who sin the least are those who confess their sins the most! The steps to spiritual victory include (a) a **loathing of our sin**-Ps. 51:3-4; (b) a **letting go of our sin**-Ps. 66:18; and (c) a **liberating from our sin**-1 John 1:9.

2. **True prayer is accompanied by a lifting of our spirits**-Lamentations 3:41. "Let us lift our hearts with our hands unto God in the heavens." In true prayer, we lift our spirit above the strife, the sound and the sphere of this "earth" world, and enter into the "heavenly" orbit. There is too much "low" praying today — we need "high" praying, where our spirits are lifted into the "heavenlies" with Christ Jesus-Eph. 1:3.

3. **True prayer is accompanied by a looking unto our Saviour**-Hebrews 12:1-2, "Looking unto Jesus the author and finisher of our faith." This follows as a corollary of No. 2. We (a) **looked to Christ for salvation**-Is. 45:22; (b) **look to Christ for supply**-Phil. 4:19; (c) **look to Him for the second coming**-Phil. 3:20; we need to (d) **look to Him now in supplication**.

4. **True prayer is accompanied by a longing for sanctification**-Ps. 17:15. Beholding the face of Christ in righteousness should not only be a prospective assurance, but a present aspiration. True prayer can simply be defined as a "desire for God." "True prayer does not change the will of God, but it enables God to change the will of men."

5. **True prayer is accompanied by a laboring in supplication**-Col. 4:12, "Epaphras. . . always laboring fervently for you in prayers." James 5:16 speaks about "effectual fervent" prayers. "Effectual fervent" comes from the Greek root verb **energeo**—"to energize!" True prayer is the putting forth of spiritual energy. It is also the "striving" (**agonizomai**—agony) of Col. 4:12.

6. **True prayer is accompanied by a linking with Scripture**-1 Thess. 3:1-2, ". . . pray for us, that the Word of the Lord may have free course." There are three important truths to note about the link between Scripture and prayer. We must (a) pray with the **language of Scripture**; not much of this kind of praying today; (b) pray in the **light of Scripture**; (c) pray by the **Lord of Scripture**. It was said of Praying Hyde that when he knelt to pray, the Bible was always open before him.

7. **True prayer is accompanied with a leaning on the Spirit**-Eph. 6:18, "Praying always with all prayer and supplication in the Spirit." The arm of the flesh will fail; the arm of the Spirit will always prevail.

CONCLUSION: True prayer never walks alone; it has choice companions such as those listed above. Are you truly "praying" or just "playing" when you pray? "A prayerful life is always a powerful life and a prayerless life is always a powerless life."

The above study was a condensation of lesson #96 in the "School of Prayer" studies presented by the Research Secretary in mid-week services.

F.B.F. REGIONAL MEETINGS

- WESTERN** November 9-10
Citadel Baptist Church, Sacramento, California
Host Pastor: Dr. James F. Armor
- SOUTHEAST REGION (Satellite Meeting)** . . . November 27-28
Central Baptist Church, Dothan, Alabama 36301
Host Pastor: Pastor George Peabody
- MID-SOUTH** February 19-20, 1990
Thrifhaven Baptist Church, Memphis, Tennessee
Host Pastor: Dr. Charles Britt
- ROCKY MOUNTAIN** February 26-28, 1990
South Sheridan Baptist Church, Denver, Colorado
Host Pastor: Dr. Ed Nelson
- MID-ATLANTIC** March 6-8, 1990
Troy Baptist Temple, Troy, Ohio
Host Pastor: Dr. Rick Arrowood
- SOUTHEAST** April 23-25, 1990
Ridgeview Baptist Church, Charlotte, North Carolina
Host Pastor: Dr. Charles Foushee

"Quotable Quotes"

- ANGER:** "To be angry and sin not, we must be angry at sin and nothing else."
- BACKSLIDING:** "Many of God's people who claim to be 'chosen in Christ' appear to be 'frozen in Christ.'"
- CHILD TRAINING:** "A good father finding his son on the wrong track will provide 'switching' facilities."
- EXAMINATION:** "We don't encourage each other by excusing each other."
- FLATTERY:** "Flattery is soft soap, and soft soap is 90% lye."
- HYPOCRISY:** "The real enemy of faith in God is the man who says God is alive and acts as if He were dead."
- MONEY:** "Many people are spending money which they haven't earned, for things they don't need, to impress people they don't like."
- OBEDIENCE:** "God uses the thermometer of obedience to test the temperature of love."

(Original sources for above quotes are unknown)

"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

WORLD CONGRESS OF CHRISTIAN FUNDAMENTALISTS Make Plans to Attend — London — July 16-20, 1990

VOL. 12 — NO. 6

NOVEMBER/DECEMBER, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

"DECADE OF DESTINY"

The decade of the nineties holds great promise for the church. We have an **opportunity** to be a witness to the grace of God and also to grow churches. This is our last opportunity to leave our mark on the 20th Century. God help us not to let the wings of opportunity fly by, but help the Fundamental Baptist Fellowship to take advantage of it.

We will have **outreach** to the regions beyond with missions and the special ministries of our churches.

We will face **obstacles**. Anything that moves forward will produce friction. We have a message that is cutting across the grain of the 21st Century. Therefore, we need the power of the Holy Spirit in our lives to face the obstacles that will face us in the decade. We faced many obstacles in the decade of the eighties not only in our Fellowship, but also in our churches

and in our personal lives. However, we must realize that without tears there can be no sweet triumph. I am rejoicing in the victories that have been won in my own personal life and thank God for the lessons that I have learned. We must make our obstacles a stepping stone instead of a stumbling block.

Some of the greatest obstacles that we will face, I believe, are not only the above mentioned, but also:

1. **Morals** - we are going to see the floodtide of the flesh loose and morality at an all-time low. Perversion will be accepted as an alternative lifestyle. God help us to keep our lives clean and keep a pursuit of purity in our ministries.
2. **Materialism** - The god of this age has blinded the minds of our people to the eternal values. Materialism has become the god of most fundamental Baptists. Our church people and our young people have their hearts set upon making money. The Scripture says there is no way we can serve God and mammon. We need to "... seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."
3. **Music** - Satan is trying to bring the music of Zion down to the gutter of the world. Although I am a mountain man and my foot taps sometimes to the beat of the music, my spirit and my soul know the difference in the music of Zion from Zion's hill and the music from the hills. We MUST leave a heritage to our young people of proper music that reaches the soul before it reaches the foot.

We must **"occupy** until He comes"—literally doing business for our King of kings and Lord of lords. What a wonderful opportunity we have to transact business for another country and be God's spokesmen in this next decade.

I am praying that we will look back on the decade of the nineties as the shining hour of the Fundamental Baptist Fellowship as we face this decade and the 21st Century in a pursuit of purity.

In each issue of the **New Bulletin**, beginning with this one, we will print reports on regional meetings which have taken place across the country. We will

Continued on Page 8

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“Purity in the Ministry” by Dr. Douglas R. McLachlan Continued from the Sept./Oct. issue

David’s Moral Collapse (II Sam. 11 and 12)

We all know the story of David and Bathsheba. As sordid as it is, we are still able to maintain a measure of respect for David, for when he was confronted with his sin, he did not seek either to erect an ethic for it or shift the blame to someone else (Psalm 32 and 51). He accepted full responsibility, refused to impute blame and made a decisive break with his sin. In a sense his sinfulness before the prophet came was matched only by his brokenness after the prophet came. Nevertheless, it is helpful to take note of the factors in David’s life, prior to his episode with Bathsheba, which at least in part account for his tragic moral collapse. What were those factors?

- 1. Arrogance**—There is evidence that David had grown proud. David had enjoyed unparalleled military victory and ever-expanding economic prosperity that, “*he sent Joab*” in his place “*at the time when kings go forth to battle*” (II Sam. 11:1). Experience has proven, and Scripture confirms, that men with inflated egos often fall into immorality. We must face ourselves squarely here and learn what the Scripture means when it says: “*yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble*” (I Pet. 5:5).
- 2. Indolence**—There is evidence that David had grown lax. David’s unparalleled expansion militarily and economically had opened up to him a special access to the luxuries and comforts of the royal palace. So he “*tarried still at Jerusalem*” (II Sam. 11:1) and it suggests a settling in to a state of relaxation. There is, of course, a place in all of our lives for periodic experiences of relaxation, but never to the exclusion of the fulfillment of our personal responsibilities. Irresponsible relaxation is always a platform for demonic invasion. It is still true that “*idleness is the devil’s playground.*”
- 3. Affluence**—There is evidence that David had grown inordinately wealthy. Nathan’s parable makes clear the excessive wealth of David and the relative poverty of Uriah, Bathsheba’s husband (II Sam. 12:1-3) while it is true that the possession of wealth is greed, and it is not intrinsically evil, it is equally true that many sordid and selfish temptations lurk all around it. The demon of wealth can be transmuted into lust for women—for many it is only a short step from one to the other.
- 4. Intemperance**—There is evidence that David had grown somewhat promiscuous. Shortly after David’s accession to the throne of Israel we read: “*And David took him more concubines and wives out of Jerusalem, after he was come from Hebron*” (II Sam. 5:13). The corruptive influence of power had touched David. This act was simultaneously a clear violation of the Law of Moses and a tragic revelation of David’s weakening moral character. He was developing the inability to restrain his self-indulgent appetites, and this was preparing him for the Bathsheba catastrophe. This refusal to say “No” to ourselves is as old as the Garden of Eden and lies at the root of many a moral collapse.
- 5. Indifference**—There is evidence that David had grown quite uncaring. From David’s own lips there comes a condemnation of the culprit in Nathan’s parable: “*And he shall restore . . . fourfold . . . because he did this thing, and because he had no pity*” (II Sam. 12:6). Although it was unknown to David at this point, Nathan’s “culprit” was David himself. Like many of us, David had a keen sense of justice, except when it was to be applied to himself. To the uncaring, those who are indifferent and without pity, people are not “persons” at all, but “things” to be used, abused and then discarded in their march toward the satisfaction of their own self-centered appetites. So it was then that Nathan boldly and fearlessly affirmed: “*Thou art the man*” (II Sam. 12:7).

Do any of these factors in David’s moral collapse ring a bell in our personal lives? It was this lackluster set of values which in large measure accounted for David’s demise. The cumulative weight of arrogance, indolence, affluence, intemperance and indifference led quite naturally, and most inevitably, to his indulgence, and his indulgence led on to turbulence of the deepest kind for his child died and his family and kingdom were irreparably fractured. Joseph knew the sweet taste of moral conquest; David now knew the bitter experience of moral collapse.

Paul’s Moral Command (I Thess. 4:3-8)

The apostle Paul was deeply concerned for the moral integrity of his converts. The need for this concern was accentuated by the lack of such integrity in the Greco-Roman civilization in the midst of which the first century Christians were called upon to live out the Christian ethic. While it may seem strange that Paul would go to such lengths to inculcate moral purity in a Christian congregation, two things must be remembered: (1) **Their Recent Conversion.** They had only recently come into the Christian faith and in doing so they had left behind deeply imbedded patterns of behavior which were almost completely devoid of chastity. Paul knew and feared the strength of the temptation to return to such behavior. (2) **Their Culture’s Corruption.** Infidelity and immorality of all kinds were blatant and without shame, and the infection of such a culture would be constantly working upon these infant congregations.

Since Paul does not mention any specific sins among the Thessalonians, it is best to take the instruction in this passage as **precautionary** rather than **condemnatory**. And the same words of precaution are relevant to us today. In these verses Paul lists **seven major motivations** for Christians to hold on to their moral integrity in the midst of almost inconceivable moral impurity. What are these motivations?

- 1. The Will of God for Us Forbids Impurity (4:3).** Paul wishes to put this issue on the highest possible plane so he insists that this instruction is “the will of God.” Intrinsic to God’s will is the divine insistence on moral integrity. Paul is precise in defining what God’s will consists of: “*your sanctification, that ye should abstain from fornication.*” “Sanctification” is “holiness,” and it means **radical** non-conformity to the world; **resolute** conformity to Jesus Christ. Practically, this will mean that we “abstain from fornication.” His emphasis is: complete severance from every illicit form of sexual perversion, which, according to one author was “the great national disease of Greece.” Christians are never “cultural determinists.” For us it is not culture, but Christ, who determines the level of our morality.
- 2. The Image of God in Us Abhors Impurity (4:4).** Paul makes it clear that we are responsible to “honor” this “vessel.” It is likely that “vessel” is a reference to the human body (II Cor. 4:7; II Tim. 2:20-21), and Paul insists that we are to “*possess (it) in sanctification and honor.*” “Possess” is the word which means to gain mastery or control over something, and in this context that means that the body must be used only for holy and honorable purposes (in sanctification and honor).

But why is the body accorded this revered and honored status? It can only be that we are creatures made in the image of God, and that includes our body. Even the body bears the stamp of the divine image, in the sense that it was created in anticipation of the **incarnation** of Christ. Christ’s body was “*prepared*” (Heb. 10:5) not simply in the womb of Mary, but supremely in the Garden of Eden. So Paul says: “*. . . the body is not for fornication, but for the Lord, and the Lord for the body*” (I Cor. 6:13). Image-bearers have a fundamental responsibility to make sure that their bodies are inhabited by Christ, not infected with corruption.

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Religious News from a Fundamentalist Perspective

by **DR. DON JASMIN**

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



Dr. Warren Wiersbe, general director of the Back to the Bible Radio Ministry, will be one of the featured speakers at the 1990 Congress of the Evangelistic Association of New England. Some of the other main speakers include Os Guinness, Gordon MacDonald, and Richard Allen Farmer.

An author and administrator (executive director of the Williamsburg Charter Foundation), Guinness has authored numerous books including *The Gravedigger Files*, which was "inspired by the imagery" in the of Soren Kierkegaard's writings. (Kierkegaard was an existentialist apostate of the 18th century!) A former pastor of the Grace Chapel in Lexington, Massachusetts and past president of Intervarsity Christian Fellowship, MacDonald resigned from the IVCF presidency after admitting to an adulterous relationship during his Lexington pastorate. He was later reinstated in the ministry by Grace Chapel after a "probational" period, and now serves as pastor of the Trinity Baptist Church in New York City. (The New Testament clearly teaches forgiveness of sin(s) for any believer, but NOT restoration to pastoral leadership after adultery.) Farmer is dean of the Chapel at Gordon College, an institution well known for its pro-ecumenical sympathies.

The 1990 EANE Congress also features numerous seminars whose leaders are directly affiliated with apostate denominations within the structural relationships of the National Council of Churches of Christ (NCCC) and the World Council of Churches (WCC).

By "speaker" participation in the EANE Congress, Dr. Wiersbe has clearly indicated once again his strong "bent" and sympathies for the new evangelical camp. Like his late predecessor, Dr. Theodore Epp in his latter years, Dr. Wiersbe is continuing, by his compromising associations, to lead the ministry he heads "away from the Bible," rather than "back to the Bible."

† † † † †

An Interesting Fact

Joseph Smith, the founder of Mormonism, walked with a limp after a childhood bout with typhoid. This fact is listed in several Mormon historical sources. The Mormon religion claims to be based on a revival of the Aaronic priesthood, but its founder was not qualified to be an Aaronic priest, according to Leviticus 21:16-21, because of his blemish; a fact the Mormon religion conveniently overlooks.

— SAFETY TIPS —

1. Do not ride in an auto . . . they cause 20 percent of all fatal accidents.
2. Do not stay at home . . . 17 percent of all accidents happen there.
3. Do not walk in the street . . . 15 percent of all accidents happen to pedestrians.
4. Do not travel by air, rail or water . . . 16 percent of all accidents result from these activities.
5. Only .001 percent of all accidents happen in church.

"Not forsaking the assembling or ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

PURITY IN THE MINISTRY

Continued from Page 2

3. **The Character of God Above Us Contradicts Impurity (4:5).** Paul states that pagans who "know not God" live out their lives in the "passion and lust" (literally). This last phrase describes the surrender of a man to his passionate lust as though he were "overmastered by it and passively borne along by it." It means that those who know God are to be marked by a genuine spirituality. Why? Because they understand that the very character of God is antithetical to moral impurity, and every person who truly "knows" God is repulsed by that which contradicts His divine character.
4. **The People of God Around Us are Exploited by Impurity (4:6a).** To indulge in impurity is not only an offense against God's will, the human body and the divine character, it is also an act of self-centered aggression against a fellow human being— "That no man go beyond and defraud his brother in any (this) matter." To "go beyond" is to transgress and "to defraud" is to take advantage of for selfish purposes. We never sin in a vacuum. We always sully, pollute and defile others.
5. **The Wrath of God Over Us Follows Impurity (4:6b).** "Avenge" is the word which describes full and righteous judgment imposed on a criminal. Paul means that Christians are not exempt from the harvest of sorrow and pain which comes from "sowing to the flesh" (Gal. 6:7,8). Judgment begins "at the house of God" (1Pet. 4:17). It is imperative, therefore, that we set our house in order with respect to this critical matter of moral integrity.
6. **The Call of God to Us Excludes Impurity (4:7).** Every spiritual biography begins with a call from God, and it is a call which demands of us holiness not lewdness: "God . . . bath saved us, and called us with an holy calling . . ." (II Tim. 1:8,9). The very nature of this divine call renders unthinkable the Christian's participation in the moral decadence around him. To succumb to it is to betray God's summons, for "God bath not called us to uncleanness, but unto holiness."
7. **The Spirit of God Within Us Recoils at Impurity (4:8).** Paul's grammar accentuates the holiness of the Spirit: "His Spirit, the Holy One" would be a good rendering. The gracious and sensitive Spirit is also "the Holy Spirit." One of his great tasks is to reproduce His holiness in us. It naturally follows that whenever unholiness invades His domain He recoils. The sensitive and sacred Spirit, Who has taken up residence within us, will always retreat from the offensive odor of moral impurity whenever He detects it in our lives. It is when Christians take lightly and treat flippantly (the meaning of "despiset") the moral imperatives of the apostolic band that they wound the Spirit's holy heart (grieve Him) and stifle the flame which he has kindled within (quench Him).

So Joseph, David and Paul all combine to call God's 20th century servants to a life of impeccable morality. They insist, both by their example and their word, that Christian living in general and Christian ministry in particular must be characterized by self sacrifice and not self-indulgence. There is no doubt that "there is no corruption like the corruption of the best" (Prov. 25:26). And perhaps there has been no century like ours where such corruptive influences have invaded so much of Christian ministry. Notwithstanding, as we stand on the very edge of the 21st century, it is time for a whole new generation of God's men to rise up and say: "I will not exchange a life-time of rich and rewarding spiritual potential for one moment of ecstatic and erotic sensual pleasure. No passing ecstasy will erase a permanent ministry!" With Joseph, we too must affirm: "How . . . can I do this great wickedness, and sin against God" (Gen. 39:9)!



SERMON SEEDS

- "The Beauty of Holiness" Psalm 219:2
- "The Furnace of Affliction" Isaiah 48:10
- "Encouragement for the Desponding" . . . John 6:37
- "The Supreme Investiture" Matthew 28:18-20
- "The Roman Express" Revelation 17
- "The Dangers of Soft Winds" Acts 27:13



From Associated Press—

Liberty argues case for tax-exempt bonds

LYNCHBURG — A biology department chairman defended academic freedom at Liberty University during questioning Thursday by attorneys attempting to deny the **school tax-exempt bonds because of its ties to religion.**

Also Thursday, the Rev. Jerry Falwell completed 2½ days of testimony by arguing that the \$60 million in bonds would allow **Liberty to sever its financial dependence on the Old-Time Gospel Hour, a religious institution.**

Falwell, head of both the university and the ministries, said Liberty's financial independence should disarm the argument that the city of Lynchburg would be violating the constitutional separation of church and state by issuing the tax-exempt bonds.

The money would be used to buy from the Old-Time Gospel Hour all of the buildings on campus except **those expressly used for religious purposes**, such as the chapel and the school of religion.

Most of Thursday's testimony **dealt with Falwell's contention that the 18-year-old university is primarily an educational, rather than a religious institution.**

Professor Robert Littlejohn said **Falwell met with the biology department faculty and told them they were not obligated to teach creationism, the theory that God created life.**

"Rev. Falwell instructed that we were not to cover creationism, but to cover the prevailing principles of evolution," Littlejohn testified.

The school's creationism course was moved out of the biology department and into the philosophy department several years ago, Falwell said.

Littlejohn said no teachers at Liberty inject religion into coursework.

A higher education consultant also testified about Liberty's

accreditation from the Southern Association of Colleges and Schools. Henry Ashmore said Liberty would not have been accredited if the association felt academic freedom was infringed upon.

However, Ashmore acknowledged that between 7 and 8 percent of the 800 schools that the association has accredited are theological institutions.

The bond issue, already approved by the City Council and the Industrial Development Authority, is being opposed by an Arlington man who is a staff member of the Free Congress Political Action Committee, and by two Lynchburg men.

COMMENT —

Liberty University not a Religious Institution

After reading the article, "*Liberty argues case of tax-exempt bonds*," the editor's observation is ...

1. How can anyone call Liberty University a Christian school? — let alone call it a fundamental Baptist institution. The founder, himself, says that the university is primarily an educational rather than a religious institution.

2. Money must be tight and the temptation of Baalam still snares its men.

3. The spirit of pragmatism, situation ethics, the end justifies the means is prevalent in new evangelicalism. Humanistic thinking is alive and well at Liberty University.

4. This is no surprise when you start compromising principles of separation. You don't compromise the principle of separation, you surrender it.

5. This is the danger that happens when religious institutions seek state accreditation. This is one of the major pitfalls. There is no way that a fundamental Baptist could recommend Liberty University to educate and train their children. Liberty University is riddled full with this kind of humanistic thinking and independent, fundamental Baptists should beware. Pastors should not support this institution with money and, surely should not recommend their students to go there. **Rod Bell**

—RELIGIOUS NEWS BRIEFS —

1. At its 1989 annual national meeting, the Independent Fundamental Churches of America (IFCA) ratified plans to hold its 1990 convention at Dr. John MacArthur's church in Panorama City, California. The decision is viewed as evidence, by many militant fundamentalists, that the IFCA fellowship has capitulated to the new evangelical compromise.

2. The AWANA organization is now using the New King James Version (NKJV) in its handbooks. After pressures by some AWANA missionaries, who wished retention of the KJV, the new policy was changed to allow a choice of either the NKJV or the KJV for "the present time." Art Rorheim, the AWANA president, was recently awarded an honorary Doctor of Divinity degree by new evangelical Liberty University. (The AWANA ministry is obviously moving in a direction far different from that of biblical fundamentalism. Is it not time that obedient fundamentalists begin exercising their separatists' convictions on this issue?)

3. In a recent year, nine out of ten leading billboard advertisers were tobacco or alcoholic companies.

4. A January, 1989 meeting, hosted by the World Council of Churches, brought together Latin American Pentecostals from seven different Latin American countries. One of the purposes of

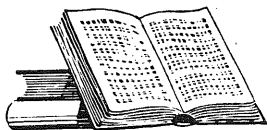
the meeting was to "reflect on the specific contribution the Pentecostal movement can and should make to the ecumenical movement and to an ecumenical understanding of the church's mission...."

5. Karla Worley, noted "contemporary" religious entertainer, was the guest artist for the annual "Coronation Concert," October 13, at the Grand Rapids Baptist College. In advertising the concert, the college paper, the *GRBC Messenger* stated that she had been a "background vocalist for the Bill Gaither Trio," and that she had "sung on albums and in concert with Sandi Patti, Larnelle Harris, Evie, and Dino." (Sandi Patti is the vocalist who sang for the pope in his 1987 Los Angeles appearance!)

6. The *Baptist Bulletin*, the official organ of the General Association of Regular Baptist churches (GARBC), reported in its October, 1989, issue that Cedarville College (a GARBC-approved school) began its 1989-90 school year with a Bible conference by Dr. Erwin Lutzer, pastor of the Moody Church in Chicago. (The above two items show the continued new evangelical drift in these two GARBC "approved" schools.)

7. The "national debt clock" rises by nearly 500 million dollars per day with an approximate 2,750,000,000,000 figure.

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LITERATURE TO CONSIDER

FOOTPRINTS OF FAITH — Here is a devotional guide you can use without embarrassment about either the position of the writers or publishers. Edited by Dr. Alan Cairns, and published by the "Let the Bible Speak" radio ministry, the 421-page paperback volume contains the following special features: (a) a verse-of-the-day section at the beginning of each month; (b) 366 practical meditations on Scripture texts dealing with the leading characters of the Old and New Testaments; (c) a memorable quotation by one of our great spiritual forefathers based on the daily meditation; (d) 12 art illustrations of notable scriptural events.

INSIDE THE SOUTHERN BAPTIST CONVENTION — If you are searching for the real truth concerning the depth of apostasy within the Southern Baptist Convention, this book will provide the factual documentation and ammunition you need. Written by a graduate of an SBC seminary, who also spent more than 25 years within the convention; this book contains a wealth of documentary material, much of it gleaned from the archives of the six SBC seminaries.

The book is a landmark exposé of what the SBC is really like, as seen from the inside, and conclusively proves that the Southern Baptist Convention is suffering from a spiritually terminal cancerous apostasy, for which the only real remedy is withdrawal and separation.

Available from Dr. R. L. Hymers, P.O. Box 15308, Los Angeles, CA 90015. Price of \$10 includes postage, along with a free cassette tape by Dr. Hymers entitled, "America Gone Wild."

1989 CUTTING EDGE (FBF BOOKLET) — This yearly booklet contains three timely messages on the following subjects: (a) "The Precious Blood of Christ" — Dr. Rod Bell (the FBF president takes a courageous and scriptural stand for the preservation of Christ's blood!); (b) "Purity in the Ministry" — Dr. Doug McLachlan, and "Are You A Legalist?" by Pastor Michael Harding (he believes that most fundamentalists are NOT legalists). \$3.00 -Fundamental Baptist Fellowship, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

RELIGIOUS NEWS BRIEFS, *Continued*,

The "per family share" totals nearly \$42,000 for each home.

8. The Saint Francis Lutheran Church in San Francisco, California, has voted to call a lesbian couple as assistant pastors. The two individuals, Ruth Frost and Phyllis Zillhart, indicated they would accept the call provided that another area church, the San Francisco Evangelical Lutheran Church call a gay male to its staff, so that the three individuals could form a "team" ministry to lesbians and gays in the Bay Area.

9. Bishop K. H. Ting, the head of the "Three-Self Patriotic Movement (TSPM)—the Chinese government-controlled church organization) and leader of the China Christian Council (CCC), has endorsed the actions of the Communist Party Committee in repressing the student demonstrations (the massacre of Tiananmen Square); a reversal from an earlier position when he supported the student movement. Due to this reversal in stand, Ting was expected to be allowed, by the Chinese government, to maintain his posts at the helm of both the TSPM and the CCC. (Bishop Ting has been promoting the Communist line for many years. He desires American funds, but NO American missionaries!)

10. Under a new Danish law, homosexual couples may receive a certificate of partnership which give them most of the rights of married heterosexuals. Six male homosexual couples were legally "joined" in "registered partnerships in Denmark on October 1.

11. A National Council of Churches (NCCC) survey of child care centers in Protestant, Greek Orthodox, and Russian Orthodox church revealed that less than 16% of the churches surveyed indicated that religious education was in their top three priorities. (Note the sources, please!)

12. Tadeusa Mazowiecki, the new prime minister of Poland, was a leading "Catholic layman" in Poland prior to his selection, editing an independent Roman Catholic monthly. He also authored the first Polish book on Catholic-Marxist dialogue. Since the Polish government is now a mixture of pacifistic-type socialists and communists, Mazowiecki will probably attempt to "practice what he preached" in his book.

13. "A conference to help Christians who have different beliefs about the Bible get acquainted and find common ground" was held at the Christian Theological Seminary in Indianapolis, Indiana, September 28-29. William Platcher, a member of the faculty at Wabash College and a keynote speaker, claimed that the terms like "liberal" and "conservative" are not only inaccurate, but that they "polarize Christians." Platcher declared that "all Christians view the Bible as authoritative, but in three equally valid ways." Apparently accepting the third (a neo-orthodox approach) view, Platcher stated, "Maybe each gospel story isn't accurate, but they (taken together) make a truthful picture of Jesus...What matters is the truths they convey." (Sorry, Dr. Platcher, but the only valid way is the one promulgated by Scripture itself—the verbal inspiration way. All other views of Scripture are frauds and fakes conceived by Satan and his henchmen!)



VOICES FROM THE PAST

The Bible Does Not Become Obsolete *from Life in the Word, by Philip Mauro*

One of the most prominent characteristics of books written by men for the purpose of imparting information and instruction is that they very quickly become obsolete, and must be cast aside, and replaced by others. This is particularly true of books on science, textbooks, school books and the like. Indeed it is a matter of boasting (though it would be hard to explain why) that "progress" is so rapid in all departments of learning as to render the scientific books of one generation almost worthless to the next. Changes in human knowledge, thought and opinion occur so swiftly, that books, which were the standards yesterday, are set aside today for others, which in turn will be discarded for yet other "authorities" tomorrow. In fact, every book which is written for a serious purpose begins to become obsolete before the ink is dry on the page. This may be made the occasion of boasting of the great progress of humanity, and of the wonderful advances of "science"; but the true significance of the fact is that man's books are all, like himself, dying creatures.

The Bible, on the other hand, although it treats of the greatest and most serious of all subjects, such as God, Christ, eternity, life, death, sin, righteousness, judgment, redemption,—is always the latest, best, and *only* authority on all these and other weighty matters whereof it treats. Centuries of "progress" and "advancement" have added *absolutely nothing* to the sum

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TRIBUTE TO: CHESTER McCULLOUGH

On September 27, Dr. Chester McCullough, longtime FBF board member and a "brother beloved," entered the presence of His Saviour. For more than thirty years, he labored as the treasurer of the FBF, resigning only this year when confining health forced his retirement.

A successful businessman when God called him to preach, Dr. McCullough abandoned his secular career, devoting himself unreserved to the Gospel ministry. During a pastoral tenure that spanned nearly thirty-five years, he served churches in Alabama, Colorado, Indiana, and Michigan.

A courageous contender for the truth, he was also widely respected as a gracious Christian gentleman. During the battle over new evangelicalism in the Conservative Baptist movement, when the FBF was a part of that religious structure, he stood in the forefront of the conflict, leading the fight for ecclesiastical purity, while maintaining a balanced stand. The strong separatist position now maintained by the FBF can be traced in part to his unceasing militant stance in that duel.

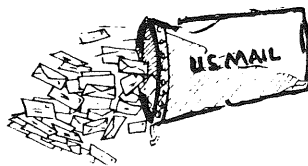
In recognition of his contributions to the cause of fundamental Baptists, the Central Baptist Seminary awarded him an honorary doctor of divinity degree. Active in service outside his local church ministries, he served on the board of numerous Christian organizations including the Baptist World Mission, the Fundamental Baptist Fellowship, and Maranatha Baptist Bible College.

During the last two decades of his life, he was afflicted with a deteriorating myopic condition, but he never complained, serving his Lord with a grateful and thankful spirit. Funeral services were conducted on September 30 at the Central Baptist Church in Dothan, Alabama (a church he formerly pastored), by Dr. Monroe Parker, a close companion and friend for many years. He is survived by his beloved wife, Pat, whose devoted service to her husband in his physical affliction has been a source of encouragement to many.

Dr. McCullough's cheerful presence will be greatly missed in FBF meetings. Our next meeting with him will be in glory, unhindered by the afflictions that took their toll here. We regretfully say a temporary "good night" down here to a "brother beloved," but look forward to the day when we shall meet to say "good morning" over there.

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LETTERS to the RESEARCH SECRETARY



"I am a subscriber to the **FBF News Bulletin** and appreciate having such valuable material in my files. I am grateful for the effort you have made to compile this material so that it is available to all Bible-believers."
Lyle E. Baylis, Florida

(Bro. Baylis kindly writes and ask if more of our outlines and school of prayer studies are available in published form—sorry, they are not—maybe someday!)

"Thanks so much for putting together the **FBF News Bulletin**; it is really a blessing; again thank you."

Dr. Bill Wingard, North Carolina

"Your article (on GARBC compromise) was just plain trash. As a fellow fundamentalist, I am concerned about recent trends

which are mostly related to ethics and not compromise."

Rev. F. James Barnes, Indiana

(We are concerned about both-D.J.)

"Thanks for the card reminding me that I needed to renew my subscription. I do not wish to do without it."

Mike Haxton, California

"Thank you for the bulletin. The GARBC article (Jan-Feb., '89), is a reminder of the time when many of the churches of Minnesota pulled out of the Conservative Baptist movement, after they (previously also) pulled out of the American Baptist Convention."

Lee W. Holm, Minnesota

LETTER TO DR. BELL:

"I received my "News Bulletin" today, and I just wanted to write and commend you and Brother Jasmin for an excellent September/October issue. It both challenged me and encouraged me about the direction of our movement. I could not agree with you more that we need a great emphasis upon "purity and holiness" in our churches. J.B. Williams' article was encouraging and a reminder of the continuing need we have to watch our own movement and be sensitive to the needs of the present and future. Then Phil Shuler's article gave a balance of the practical problems that we face daily in our ministry. Thank God for Fundamental Baptists and the great heritage that we have."

Dr. Wayne G. Vawter, Wisconsin

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SERMON OUTLINES

DAVID

- 1. A Man of Perception II Sam. 5:12
- 2. A Man of Prayer II Sam. 5:19 & 23
- 3. A Man of Praise II Sam. 6:5

MOSES

- 1. Mount Horeb Exodus 3
The Mount of Consecration and Calling
- 2. Mount Sinai Exodus 19-20
The Mount of Communion
- 3. Mount Nebo Deuteronomy 34
The Mount of Consummation

NOAH—Hebrews 11:7

- 1. A preacher to His Family
- 2. A Protector of His Family
- 3. A Pattern for His Family

PHILLIP

- 1. An Example in His Personal Life Acts 6:3 & 5
- 2. An Example in His Church Life Acts 8:5 & 35-38
- 3. An Example in His Family Life Acts 21:8, 9

STEPHEN

- 1. A Serving Man Acts 6:2
- 2. A Spirit-Filled Man Acts 6:3
- 3. A Suffering Man Acts 7:55-60

TIMOTHY

- 1. A Begotten Son in the Family I Tim. 1:2
- 2. A Bestowed Shepherd for the Fellowship II Tim. 1:6 & 13,14
- 3. A Brother-Servant for the Famous Phil. 1:1; II Cor. 1:1
- 4. A Bonding Succourer in the Field Phil. 2:19,23
- 5. A Battling Soldier for the Faith II Tim. 2:3-4
- 6. A Bountiful Student for the Father II Tim. 2:15
- 7. A Benevolent Saluter of the Faithful II Tim. 4:19

VOICES FROM THE PAST

Continued from Page 1

of knowledge on any of these subjects. The Bible is always fresh and thoroughly "up to date." Indeed it is far, far ahead of human science. Progress cannot overtake it, or get beyond it. Generation succeeds generation, but each finds the Bible waiting for it with its everfresh and never-failing stores of information touching matters of the highest concern, touching *everything* that affects the welfare of human beings.

MIDDLE-OF-THE-ROAD MEN

The middle-of-the-road man is the theological menace of the 20th century. He has been a danger-driver; to his influence may be attributed the triumph of infidelity in the denominational camps. His vote has been the balance of power, and it goes almost uniformly to the theological leftists . . .

The middle-of-the-road man commonly mistakes compromise for discretion. . . Years ago, on the rapid rise of modernism, we believed that many of these people were self-deceived and did not intend to be companions in the destruction of the Faith and the distress of the true church; but as time has moved along and the results of modernism have become increasingly evident, it seems impossible that an intelligent individual should not realize that . . .

The middle-of-the-road man will tell you in private conversation that he accepts all these (the fundamentals), but when there comes a showdown in the Convention, he uniformly votes with the opposition and consequently disclaims the Faith which he himself has professed, since he is easily the balance of power in popular assemblies.

On that account, the middle-of-the-road man is a greater menace to his denomination than is the modernist. Believers can meet the modernist in the intellectual forum and worst him in debate, but that fact avails little since the victory and the argument are wrested by the popular vote. That is why the middle-of-the-road man menaces the very life of the true church.

—Dr. W. B. Riley in *The Pilot*, January, 1938

SCHOOL OF PRAYER STUDIES SCHOOL OF PRAYER STUDIES SCHOOL OF PRAYER STUDIES

"IMPORTUNITY IN PRAYER"

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TEXTS: Luke 18:1-8; Luke 11:5-8

INTRODUCTION: The simplest definitions are the best: a parable is an "earthly story with a heavenly meaning." These two parables (The Unjust Judge & the Importunate Woman; and The Unwilling Neighbor and The Importunate Man) deal with persistence and importunity in prayer. The "importunity" is mentioned only once in the New Testament (Luke 11:8) and comes from the Greek *anadeia* - "without shame or modesty." These parables teach us that when there is a definite need, and the request is God-glorifying and scripturally sound, we should possess a "shameless persistence" in prayer.

BODY OF STUDY

Christ taught his disciples that they "ought always" (in every circumstance and situation) to pray and "not to faint" (never become discouraged or lose heart). The word *faint* means to "unloose, relax, or release" (as with a tight hold upon something), and implies an enfeebling or growing weary with regard to something that had previously been tightly held. An apt illustration would be a man shooting with a bow and arrow. The arms grow "weary" and the grip is loosened, so that the arrows are carelessly and loosely shot, not reaching their mark due to the relaxed delivery.

Believers can become weary (faint): (a) **In Strife**—Hebrews 12:3; (b) **In Studies**—II Timothy 2:15, *study*—"with diligence"; (c) **In Scourging**—Hebrews 12:5, 6; (d) **In Service**—Galatians 6:9; and (e) **In Supplication**—Luke 18:1. The word *faith* here has the opposite meaning of the word *gird-gird up* (I Peter 1:13), meaning "to tighten." As the oriental garments (long robes) became loose in movement and needed regular tightening, so the believer must not allow the "loins" of his mind (and his prayers!) to become loose and careless. In contrast, he should be "importunate" in his prayers.

In Luke 18, God is contrasted with the unjust judge who was (a) **ungodly**—he "feared not God"; (b) **unjust**—"neither regarded man"; and (c) **unconcerned**—Luke 18:5. He turned a deaf ear toward this woman's initial cries and pleas. He granted her request only/finally because she kept troubling ("troubleth") him with her persistent calls. He did not desire to be constantly besieged with her constant requests. God, however, never wearies with our coming. We have a timeless invitation, with no strings attached. God urges us to give him no rest with our sincere pleas (Isaiah 43:26, Isaiah 62:6-7).

There are several ways, too, in which the importunate woman is contrasted with the believer. This woman had **no federal ties**—she had no lawyer who knew the judge to intervene with him on her behalf. Our divine lawyer knows the Ruling Sovereign well, since He is His "only begotten son. She also had **no family ties**, not being related to the judge by birth or adoption. We are God's children (John 1:12, I John 3:1-2) with a loving heavenly Father who longs to hear our pleas. She had **no friendship ties**, but in Christ we have a "friend that sticketh closer than a brother" (Proverbs 18:24). She had **no fiscal ties**; no money to pay and none with which to bribe. When believers come to the Throne of God, however, they can claim the riches of God in the heavenlies in Christ Jesus (Ephesians 1:3, 3:8). Finally, she had **no future ties**. Upon granting her request, he had no further interest in her or any future needs she might express. With eternal ties (John 3:16, II Timothy 1:12), believing saints are assured of a God who cares both about the present and the future!

In the parable of the importunate man in Luke 11:5-8, there are several lessons we can glean about prayer.

1. We should never let unfavorable circumstances keep us from prevailing prayer. If this kind of importunate calling has such powerful effects in relation to man, how much more with respect to God (James 5:16)!
2. We should use every legitimate argument possible with God, if honorable and with the proper motivation.
3. Importunate praying requires seeking those things that are "needful" (Luke 11:8). This man was not requesting a luxury; what he desired was not something optional, but obligatory.
4. He went to the closest source he knew; someone with whom he was intimately acquainted. If anyone would help him in his time of need, it would surely be his friend.
5. This man came at an inconvenient hour and time—midnight. While the neighbor was unhappy about the time, he reluctantly granted his request. There is never an hour inconvenient with God. The God who watches over his people neither slumbers nor sleeps (Psalm 121:3, 4).
6. This man's own resources were exhausted. He had nothing to give of his own to the needy friend who had come seeking hospitality; "nothing to set before him." We have nothing to give needy sinners of our own. If we would give them love, it is the love of Christ we must give them (II Corinthians 5:14); if it is

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REGIONAL REPORTS, Continued from Page 1

begin with reports from the Mid-America and Northeastern regions.

**NORTHEAST
REGIONAL MEETING
October 2, 3, 1989**

**Pastor Paul W. Anderson,
Regional Moderator**



"I am writing to give you a report on the good things that God is doing in New England. In October, we had 37 pastors registered for the regional meeting. We praise the Lord that several of these were new men that have never attended before. Our evening meeting was well attended with around 200 in attendance. The speakers were Dr. Rod Bell, Dr. Marion Fast, Dr. Don Jasmin, and Dr. Everett Hunt. We have received many good reports on how men were encouraged and blessed by the meeting.

"We thank the Lord for what He is doing in New England. We are seeing new pastors coming to our meeting looking for our type of fellowship. I covet your prayers as we seek to make inroads in this great region of America. I personally believe that the F.B.F. is one of the last hopes for fundamentalism in America."

**MID-AMERICA
REGIONAL MEETING
October 9-11, 1989**

**Dr. Frank Bumpus
Regional Moderator**

**Reported by the host pastor for the
meeting, Pastor Wayne Van Gel-
deren, Jr.**



"The conference was extremely well attended, with full crowds for almost every service. We had an overflow crowd on Monday, and a capacity crowd on Tuesday evening. I do not have an accurate count of preachers, but I would guess that it would have to be up around the 250 number. States of Wisconsin, Illinois, Michigan, and Indiana were especially well represented. However, we had representatives from Minnesota, Iowa, and several other states."

Religious News Briefs, continued

marriage." (An honest admission by a leading ecumenical adherent and a **warning in disguise** for Bible believers. Ecumenical friendships develop into ecumenical courtships, resulting in ecumenical marriages. Pseudo-fundamentalism is the first step in developing an ecumenical "friendship.")

18. Nearly 50% of all "first" marriages end in divorce. About 80% of those who divorce the first time remarry, with 60% of those remarriages ending in divorce!

19. The general Conference of the Free Methodist Church in North America rejected an effort by some to "adopt the language of inerrancy," and instead adopted a statement simply affirming the "inspiration and authority" of Scripture. (To claim belief in the inspiration and authority, while rejecting verbal inerrancy, is intellectual dishonesty and duplicity!)

F.B.F. Regional & Satellite Meetings

Satellite Meeting February 5-6, 1990
Faith Memorial Baptist Church
6202 Strathmore Drive, Richmond, VA 23234
Host Pastor: Dr. Ernest Tonetti

MID-SOUTH February 19-20, 1990
Thrifthaven Baptist Church, Memphis, Tennessee
Host Pastor: Dr. Charles Britt

ROCKY MOUNTAIN February 26-28, 1990
South Sheridan Baptist Church, Denver, Colorado
Host Pastor: Dr. Ed Nelson

MID-ATLANTIC March 6-8, 1990
Troy Baptist Temple, Troy, Ohio
Host Pastor: Dr. Rick Arrowood

Satellite Meeting March 12-13, 1990
Harvest Baptist Church
1573 Alabama Road, Acworth, GA 30101
Host Pastor: Rev. Brian Parrish

SOUTHEAST April 23-25, 1990
Ridgeview Baptist Church, Charlotte, North Carolina
Host Pastor: Dr. Charles Foushee

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truth, it is the truth of Christ we must present (John 14:6); if spiritual manna, it is the manna from heaven (John 6:35) we must share. That which we would give to meet the needs of others is only that which God has freely given to us.

7. These parables do not teach that prayer is a "forcing" of ourselves into God's presence, or the wringing of something from a reluctant God. They are a study in contrasts. "If a bad man (or an indifferent friend) will yield to the mere force of an importunity, which he hates, how much more will a righteous God be prevailed upon by the powerful prayer which he loves" (Archbishop Trench).

Conclusion

The Scripture presents at least seven instances in which biblical characters sought God's assistance through importunate persistence: (1) **Bodily Affliction**—Paul in II Corinthians 12:7-10; God finally showed Paul otherwise; (2) **Brother's Adversity**—church for Peter in Acts 12:5; (c) **Blessing Activity**—Jacob in Genesis 32:24-28; (d) **Benevolence in Action**—importunate man in Luke 11:5-8; (e) **Belligerent Adversary**—importunate woman in Luke 18:1-8; (f) **Battling Adversities**—Moses and his helpers in Exodus 17; (g) **Blundering Act of Others**—Moses pleading for Israel in Exodus 32:10-12.

These parables teach us that endurance in prayer is hard, but fruitful work! Sources consulted: (1) **All the Prayers of the Bible**—Lockyer; (2) **Bible History of Prayer**—Goodrich, 1850. Amusing note: Lockyer borrows heavily from this 19th century source throughout his volume on prayer!

The above study was a condensation of lessons 107-108 in the "School of Prayer" studies presented by the F.B.F. Research Secretary in mid-week services.