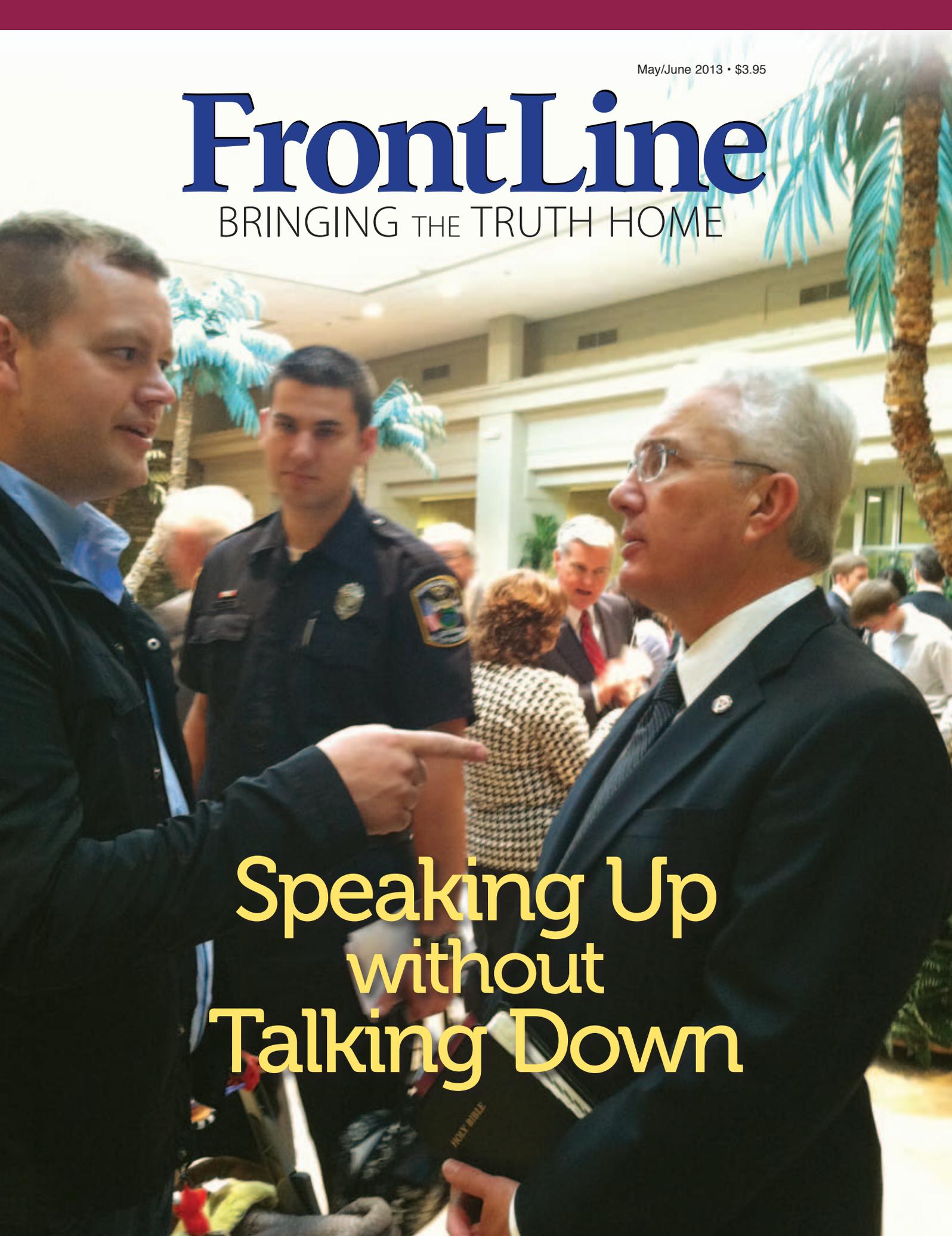


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FrontLine

BRINGING THE TRUTH HOME



Speaking Up
without
Talking Down

Speaking Up without Talking Down



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We are grateful to Dr. David Shumate for his coordination of this issue.

ON THE COVER: After a Law Enforcement Appreciation event at Faith Baptist Church, Dr. Vaughn and Kris Vermillion, whom Dr. Vaughn has known and loved since he was a young child, enjoyed a lively discussion on some difficult implications of Romans 13:1–7 in the context of the Second Amendment. Although this picture was used with Kris's permission to illustrate the theme of this issue of *FrontLine*, Kris was speaking with complete respect—no element of “talking down.” On first seeing the picture, we thought it might be a bit shocking, but decided to use it to make the point that even loving, friendly communication can be misunderstood unless it is experienced in its proper context. Our prayer is that this issue of *FrontLine* will help readers to consider that any form of “speaking up” may be taken as “talking down,” but we should be fair-minded as we discern the speaker's heart and intentions.



Years ago the following scene (or reasonable facsimile thereof) appeared

in the comic strip *The Wizard of Id*. The king is standing on the balcony of his castle speaking with evident disdain to his subjects in the square below. “Peasants, serfs, and commoners,” he begins arrogantly. A voice from the crowd cries, “Speak up!” The king turns to his knight and asks, “How can you speak up when you're talking down?”

The church today has the opposite problem: it needs to be able to speak up *without* talking down. We need to speak up because we have been commissioned by the Lord Jesus to do so; it is part of our obligation as His ambassadors in this world. We must proclaim the truth of the saving gospel, and there is precisely the rub, because the good news includes the bad news. The God who provides salvation hates sin. He hates it in unbelievers and in His children. Because we represent God we must be willing to say what God says about ourselves and about others. On the other hand, because we are sinners ourselves, our communication must not only be truthful; it must also be humble. We must not exalt ourselves, our institutions, or our traditions as the measure of truth but rather the revealed Word of God. We must exhibit Spirit-filled boldness coupled with Spirit-filled meekness. We have to speak up for God without talking down to our fellow creatures or our fellow believers.

In this issue of *FrontLine* we attempt to reflect the kinds of communication we need to have. It includes a variety of material. “The Promise and Perils of Speaking Up” clarifies how FBFI communicates its message. A related theme is prominent in the interview with David Innes, who perceives how important it is to clarify the essence of Fundamentalism, especially within the movement itself.

Where the Bible speaks clearly, our obligation is to proclaim it boldly, regardless of the difficulty or opposition. The clear, concise and Biblical statement on the nature of

marriage and sexual morality is such an issue. Our obligation to take the gospel to the world, including to the Arab world, is another.

In areas where the Scriptural teaching is not as clear or where the application of clear Biblical principles to particular cases is subject to legitimate disagreement, we must be able to express our understandings and convictions in a way that is mutually respectful and edifying. It is a mistake to conclude that those things the Bible does not explicitly address are necessarily matters of mere personal preference. Rather each believer and ministry has the obligation to seek the Lord's mind on such issues. Moreover, while respectful of brethren who disagree, we must be willing to discuss and even debate these questions in a manner and with a spirit that is edifying. The interview with Don Johnson about the Proclaim and Defend blog reflects a desire for this kind of discussion.

Finally, it is helpful for both those within FBFI and those observing from the outside to get an idea of what the fellowship is like. We hope that the remaining two interviews, one from our nation's heartland and another from the Caribbean, give a glimpse into FBFI's membership and ministry.

We live in a society that now believes that moral and religious truth comes from within us rather than from above us. Therefore any assertion of theological truth is seen as nothing more than bigoted loyalty to one's own group, and criticism of theological or moral error is seen as an unloving attack on a person's identity. In such a society, speaking up for the Lord will inevitably be viewed as talking down to others. This fact should not intimidate God's people into silence; neither should it provoke us to defensiveness and hostility. Rather we must all commit ourselves to communicating truthfully, humbly, and wisely for the love of God and our neighbor.

—David Shumate

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I have been looking for ways to reach out to children online. There is good potential in this area, but I don't see many people do much by way of evangelism. There are a few "Sunday school" types of sites for kids who have a background, but not much by way of reaching unsaved kids. I wonder if you could put a sidebar into your edition of the *FrontLine* magazine that would challenge someone to finance and develop this.

*Jim Oesterwind
Heritage Baptist Church, Antioch, CA*

Editor's Note: Thank you for this suggestion! While we are not able to insert a sidebar at this time, we are running your letter. May the Lord direct someone's steps because of the need you have expressed here!

Thank you so much for all of the helpful articles that I find in *FrontLine*. It's a blessing having a magazine that I can't read through without having my Bible in hand also. I so appreciate the writers using God's Word as their foundation for what they believe and write. I regularly read the magazine from cover to cover. . . .

*Linda Love
Paradise, PA*

. . . I should add, the magazine looks great. . . . The more I work . . . my way through old issues and current ones, I am very impressed with the quality of the magazine. It really is outstanding. We need to keep working to get it in more hands.

*Pastor Don Johnson, Jer. 33:3
Grace Baptist Church of Victoria (Independent),
Victoria, BC*

My wife and I returned from India after a three-month teaching ministry, and I was catching up on reading and found Mark Minnick's article ["Stubborn, Ceaseless Civil War"] in the January/February *FrontLine*. It is rare to find a succinct article on this subject, and this one is refreshing, accurate, clear, and forthright. . . .

*John Mincy
Taylors, SC*

Continued on page 34

We want to hear from you!

Let us know what you like or don't like about *FrontLine*. Address your comments to **Managing Editor, *FrontLine***
2801 Wade Hampton Blvd, Suite 115-165,
Taylors, SC 29687 or send them by e-mail to info@fbfi.org.

You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.



Philip and Sydonia Crossman serve in Minto, New Brunswick, Canada, where Phil is from originally. Phil's main ministry is church replanting and development. He



helps churches that are too small to support a full-time pastor or that struggle to transition from missionary leadership and so are without a pastor altogether. Philip also teaches regularly at Emmanuel Baptist Bible Institute—a ministry that provides local, affordable training for young people from churches in Eastern Canada. His prayer is that God would continue to provide Canadian leadership to strengthen independent Baptist churches.



Paul and Cindy Johnson, along with their five children, have been ministering at Grace Baptist Church of the Comox Valley (www.gbccc.org) since 1994.

Located in the city of Courtenay, British Columbia, Canada, the church was officially organized seven years earlier by then-GFA missionaries John and Beth Howard. In 2001 the Lord provided a former laundromat as the building in which the church presently meets. Sixty to seventy people attend each week, and families travel from as far away as thirty miles to the north and fifty miles to the south. Churches in this area calling for separation from doctrinal error and from worldly living are few and far between. Paul has been bivocational the entire time, working as a chartered accountant (the Canadian equivalent of a certified public accountant) and attending to the Sunday morning and evening and Wednesday evening preaching and teaching responsibilities. The ministry's aim is Bringing the Bible to Life and doing so in such a way that lives are not left the same but are changed into Christ's likeness as they grow in grace and in the knowledge of Him.

If you are a *FrontLine* subscriber or FBFI member and desire to have your ministry/work featured in *FrontLine*, please add "newsletters@johncvaughn.com" to your e-mail newsletter list. If you don't have a regular e-mail newsletter or prayer letter, please just e-mail us at newsletters@johncvaughn.com and give us a brief update on your life and work. We may use material from these updates to feature information about your ministry so other *FrontLine* readers will be informed and encouraged. Publication rights for use in *FrontLine* are granted by update and/or photo submission.

The Promise and Perils of Speaking Up

Our family recently visited the Titan Missile Museum south of Tucson, Arizona. The museum was inside a decommissioned nuclear missile silo that was part of America's strategic defense system during the Cold War. There, underground, behind blast doors designed to withstand a nuclear attack, we saw the control room where Air Force crews performed one and only one mission: being in constant readiness for the arrival of an order to launch their missile with its ten-megaton thermonuclear warhead. By the grace of God that order never came. One of the things that impressed me was the elaborate precautions taken to make sure that an order to launch was authentic and that it was not misunderstood. The control room contained a safe with a launch codebook. The safe could be opened only by two officers with different keys. If the crew received an order to launch, the

order had to be accompanied by a code, which must be verified with the codebook and keyed into the launch computer. Then two officers would have simultaneously turn keys in separate parts of the control apparatus in order for the missile to be launched.

This extreme care to verify communications is more than understandable given the immense consequences. Although getting our communication right as Christians may not seem to us to be nearly as weighty, we must remember that what we say does have eternal consequences. As Solomon puts it, "Death and life are in the power of the tongue" (Prov. 18:21). In fact Paul contrasts mere physical weapons with those that are "mighty through God," that demolish man's natural reasoning and that bring every thought in submission to Christ (2 Cor. 10:3-5). These weapons consist largely in words, words directed toward God in prayer and words directed to others in evangelism and instruction. The very nature of salvation through faith teaches us that communication is of the utmost eternal importance, as the Lord Jesus said: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

Great Responsibilities

One of the greatest responsibilities of every believer and every ministry is the responsibility to communicate the truth and to expose error. However, there are difficulties that come with this responsibility. One of these is deciding what to speak about. Jude said that he wished to write of the common salvation but found it necessary to exhort the believers to earnestly contend for the faith (Jude 3). Paul tells Titus that an overseer must be able to shut the mouths of the gainsayers (Titus 1: 9) but that Titus should avoid foolish controversies that are useless (Titus 3:9). In the age of the Internet, the range of possible issues and personalities that can influence the life of a church or of a believer has greatly multiplied. A pastor often finds himself "playing from behind," trying to respond to subtle ideas and winsome messengers after they have already gained the sympathy of some within the congregation. On the other hand, a constant focus on controversies can leave a leader open to the charge of being an "issues preacher" and failing to feed his sheep.

A second difficulty in speaking the truth is communicating to your target audience while understanding the implications to a potentially much wider audience. In one sense all good preaching is to the choir; not that you should preach only what people want to hear, but that the truth needs to be communicated with due regard for the context in which it is delivered. Anyone who has spoken to a group of married couples knows the delicacy required to teach the responsibilities of husbands without simultaneously engendering an attitude of false entitlement on the part of wives, and vice versa. The problem of context has greatly multiplied in recent years with the ease with which information spreads. Today messages can be streamed live and posted to the Internet, and viewer reactions can be tweeted out in real time. A single statement ripped from the context of a sermon may go viral and cause great harm and confusion, and frank remarks in a private discussion may be made public with damaging consequences.

Context and Tone

Context also greatly affects a third problem in communicating the truth—the problem of tone. Paul commends different approaches to different kinds of people in 1 Thessalonians 5:14: "Warn them that are unruly, comfort [or encourage] the feebleminded [timid], support the weak." Shouting an order, perfectly appropriate in battle, is almost always too harsh when dealing with a church member about a spiritual problem. What may sound bold and forthright to some may come across as strident or arrogant to others. On the other hand, excessive tact can end up obscuring the truth and damaging the hearers. One of the greatest challenges in speaking is striking the appropriate tone, in making sure that not only the intent of the communication in the mind of the speaker is correct but that the impact of the communication in the mind of the hearers is correct. As one pastor put it, "You cannot mean what you say until you learn how to say what you mean."

Because of these and other concerns we believe it is vital to clarify how FBFI speaks. First, it is important to understand that FBFI is not a denomination or convention of churches but a voluntary fellowship of believers who adhere to its statement of faith and support its mission. In line with its Baptist understanding of church polity, FBFI exercises no control over local congregations. FBFI is a fellowship of Fundamental Baptist believers. As Fundamentalists we seek to promote and practice adherence to all clear teachings of Scripture and obedience to all clear commands of Scripture. As Baptists we believe in the Baptist distinctives. And as a fellowship we seek to provide mutual encouragement and edification. The FBFI mission statement reads,

FBFI's mission is to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.

One would expect there to be a broad consensus among the members as to many beliefs and practices. On the other hand, it should come as no surprise that in many areas of theological nuance and practical application there would be different opinions. These realities place a dual obligation on the leadership of FBFI: to speak *for* FBFI on issues about which there is a general consensus and to promote edifying discussion on issues about which we may disagree. In order to accomplish these two goals and to minimize the confusion that may result from trying to do both at once, the Board is clarifying the way that it communicates.

Policy Statements and Position Statements

In the past FBFI issued resolutions (sometimes called "standing resolutions"). Most of these dealt with issues, but a few set policies that govern the operation of FBFI. Beginning in June 2013 FBFI will replace resolutions with policy statements and position statements. Both types are recommended to the Board by the Policies and Positions Committee. No statement represents the position of FBFI unless and until it is passed by the Board.

Continued on page 30

Biblical Sexual Ethics in

Definition of Marriage

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

The marital covenant with God as witness and enforcer involves certain obligatory responsibilities on the side of both husband and wife: (1) marital love including conjugal relations (Gen. 2:23, 24); (2) living together as a single household (Gen. 2:24); (3) faithfulness to the marriage bed (Exod. 20:14); (4) provision for the wife by the husband (Gen. 30:30; Deut. 22:13–29); (5) submission to the husband by the wife (Gen. 3:16); and (6) the proper raising of any children born to the union (Ezra 9, 10; Mal. 2; Eph. 5–6). Thus, marriage is not a matter of mere social convention but rather is a sacred bond between one man and one woman, defined by God alone, instituted by God, and entered into before God.

Biblical Theology of Sexual Ethics

Sexual relations do not alone constitute a genuine marriage (John 4:17, 18) due to the fact that sexual activity and relations outside the marriage bond as defined above are always considered to be sinful (Heb. 13:4; Matt. 19:9).

It is absolutely necessary in a militantly pagan culture to submit our sexual practice as believers to the Lordship of Christ, which will result in God’s glory and our good. Natural sexual desire is a gift of God and is to be placed in the service of God exclusively through marriage. God affirms the beauty of the one-flesh relationship exclusively within the confines of God-ordained marriage (Gen. 2:24, 25; Song of Solomon; Prov. 5:15–19; Heb. 13:4; 1 Cor. 7:1–6). The initial purpose for the one-flesh relationship is procreational as the natural result of sexual union and fulfilling the dominion mandate (Gen. 1:28; cf. Gen. 9:1). The second purpose of the one-flesh relationship is relational (Gen. 2:18, 21–23), thereby alleviating man’s aloneness. The third purpose of the one-flesh relationship is social. Unrestrained sexual license greatly contributes to an undisciplined and disorderly society, producing family breakdown, divorce, illegitimacy, disease, the welfare state, abuse, criminal behavior, bitterness, and slavery to sin (Matt. 5:8, 28; Job 31:1; Ps. 119:9; Gen. 2:25; cf. Ps. 51:10; Rom. 1:18–32). Without accepted norms based on Biblical prescription there will not be sufficient public restraint to control acts of sexual

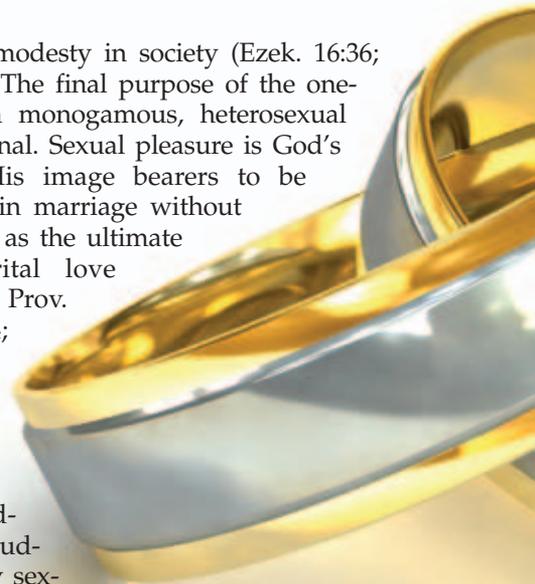
impropriety and immodesty in society (Ezek. 16:36; 23:18; Rom. 13:1–6). The final purpose of the one-flesh relationship in monogamous, heterosexual marriage is recreational. Sexual pleasure is God’s gracious gift for His image bearers to be enjoyed exclusively in marriage without fear, shame, or guilt as the ultimate expression of marital love (Song of Solomon; Prov. 5:15–19; Heb. 13:4; 1 Cor. 7).

All other forms of sexual activity outside of monogamous, heterosexual marriage are forbidden in Scripture, including fornication (“any sexual activity outside of marriage,” 1 Cor. 7:2; 1 Thess. 4:3), adultery (“with someone other than one’s own spouse,” Exod. 20:14; Matt. 5:28), palimony (“remarriage to a formerly divorced spouse after an intervening marriage,” Deut. 24:1–4), homosexuality (“any same-sex sexual activity,” Gen. 19:5–7; Lev. 18:22; Rom. 1:27; 1 Cor. 6:9, 10; 1 Tim. 1:9–11; Jude 7), incest (“sexual activity with family members or relatives,” Lev. 20:11–21; 1 Cor. 5:1), obscenity (Eph. 5:3, 4), pornography (Matt. 5:28; Mark 7:21, 22; Gal. 5:19–26; 1 Thess. 4:5; Rev. 18:9), prostitution (Prov. 5:1–23; 7:4–27; 1 Cor. 6:18), transvestitism (Deut. 22:5; 1 Cor. 11), criminal sexual behavior (rape, molestation, pedophilia, bestiality, necrophilia, pederasty, etc., Rom. 13:1–6; Lev. 18–22), and impurity (“moral filth in one’s heart and thoughts,” James 1:21; Rev. 22:11; Rom. 1:24; 2 Pet. 2:10).

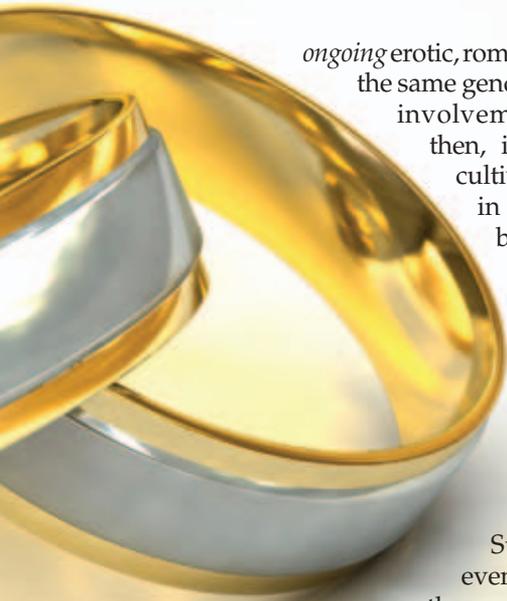
Sexual activity is not to be worshiped or idolized as is so commonly done in modern society. All people, including Christians in particular, are obligated by their creaturely existence to enjoy God’s gracious gifts while gratefully acknowledging the Creator’s purposes and parameters for those gifts, particularly the gift of sexuality (Rom. 1:18–32). All sexual sin is ultimately a violation of the covenantal relationship God has established with the first man and woman as representatives of the human race to whom God directly gave the gift of human sexuality within the exclusive confines of monogamous, heterosexual marriage. Those who violate God’s design for sexual activity and marriage do so at their own peril and ultimately dehumanize and degrade a person into sinful bondage and sexual slavery.

Biblical View of Homosexuality

Homosexuality consists of both same-sex erotic attraction and sexual activity. A homosexual is one who nurtures an



Light of God's Institution of Marriage



ongoing erotic, romantic desire for a person of the same gender, culminating in sexual involvement. Homosexuality, then, is the result of a sinful cultivation and conditioning in contrast to a natural, biological orientation. Homosexuality is not a civil right protected in the US Constitution. This equates a desired act with a constitutional right and assumes that homosexuality is an inherent part of one's biological nature. Such reasoning would eventually be used to justify other unlawful desires such as pedophilia, incest, polygamy, bestiality, necrophilia, or molestation.

Homosexuality is a clear violation of the created order of God. It violates the heterosexual nature of marriage between one man and one woman (Gen. 2:24), the complementarian nature of marriage, where the woman is the exclusively suitable answer to man's aloneness in marital love and physical union (Gen. 2:18–20; 3:16–19; Eph. 5:22–33; 1 Pet. 3:1–7), and homosexuality violates the fulfillment of the dominion mandate necessitating procreation (Gen. 1:28).

The first instance of homosexual behavior in the Bible is answered by severe judgment (Gen. 19:4–11). The term "know" in this context clearly refers to sexual activity between members of the same sex (Gen. 19:5, 8; cf. Gen. 4:1, 17, 25; 24:16; 38:26). Jude 6–8 and 2 Peter 2:4–10 clarify that the cities were characterized by unnatural sexual desires. Judges 19:22–25 parallels the situation in Sodom, where the men are aggressively seeking same-sex involvement. Leviticus 18:22 and 20:13 label homosexual behavior as an abomination along with other sexual sins. These sins violate the created order, the holy attributes of God's nature and character, and are repeatedly mentioned again in the New Testament as sinful, abominable, and contrary to the will of God. Homosexuality particularly was a constant threat to the holiness of Israel from the surrounding Canaanite nations (Gen. 9:20–27; Deut. 23:17, 18; Judges 19:22–25; 1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7; Ezek. 16:49, 50; 18:12; 33:26).

Homosexuality is repeatedly condemned by God in the New Testament. Romans 1:26–32 condemns the practice of homosexuality by men or women and further condemns the condoning of such sinful activity (vv. 31, 32). First Corinthians 6:9, 10 condemns both partners in

the homosexual encounter. "Effeminate" (*malakoi*) and "homosexuals" (*arsenoikoi*) refer to the passive and active sides of the homosexual relationship respectively. The "effeminate" are those who willingly allow themselves to be sodomized, whereas the "homosexuals" are those who actively engage in sodomizing the effeminate. First Timothy 1:10 mentions the violation of the seventh commandment to include both "immoral men and homosexuals," citing the same Greek term used in 1 Corinthians 6:9 and the Greek translation (LXX) of the Hebrew term in Leviticus 18:22 and 20:13. Finally, 2 Peter 2:6 and Jude 7 reference the judgment of Sodom and Gomorrah for indulging in gross immorality and going after strange flesh—that is men with men.

God's Will for Sinners

It is the clear will of God for all human beings made in the image of God to abstain from immorality. This is especially true for professing believers in Christ (1 Thess. 4:1–8). His image-bearers must abstain from immorality and refrain from approving immoral behavior (Rom. 1:31, 32). Those who practice these sins and give approval of such will not inherit the Kingdom of God (Eph. 5:3–5; cf. Gal. 5 and 1 Cor. 6).

Thankfully, God in His grace offers His gospel to all sinners. All human beings are sinners (Rom. 3:23). He promises to wash, sanctify, and justify any sinner who comes to Him with repentant faith in the Person and cross-work of our Lord and Savior Jesus Christ. Though sexual sin carries severe consequences in this life and eternal judgment in the life to come, all sin, including sexual sin, can be forgiven via the grace of God available on account of Christ's infinite atonement for sin applied to those who repent of their sin and place their unreserved trust in Jesus Christ alone for their eternal salvation (1 Cor. 6:9–11; Acts 17:30; 1 John 1:9; Rom. 6:1–7). Because of human depravity, it is possible for any man to commit any sin at any time. Therefore we must humbly take every opportunity to help others by introducing them to Jesus Christ, the only Savior of man from sin. In addition, we must help any professing Christian who is battling with sexual sin. We do so by accurately calling sin what it is and second by encouraging genuine repentance in order to restore fellowship with Christ and the joy of one's salvation (Ps. 51). Christ did not die to save us from an orientation; He died to save us from our sin. Jesus Christ is love incarnate (1 John 4:8) and therefore by "reason of his much love" sacrificed his life on the cross in order to save us, regenerate us, justify us, and sanctify us. In this way we bear one another's burdens and so fulfill the law of Christ (Gal. 6:1–6).

Dr. Mike Harding pastors the First Baptist Church in Troy, Michigan.

Reaching the Arab World

A Matter of Obedience

“Imagine the Muslim people being cast into Hell and shaking their fists saying, ‘But we still kept God out of our country.’” The Lebanese pastor’s message was almost done, but the Holy Spirit was not done with me. The weight of the burden He gave me that night has continued with me to this day: God deserves to be glorified in the Muslim world!

And He is. Many souls are being saved, and God’s kingdom is advancing. But the needs are still overwhelming: Christians in many Arab countries are isolated and starving for spiritual nourishment. Muslims have no hope. I have spoken with men in Morocco who had never before seen a Bible. Unfortunately our Fundamental Baptist churches in America are doing comparatively little to meet those needs. I consistently find when talking with Fundamental mission boards and pastors that only a few of our missionaries are going to Muslim countries, where it seems that the need for missionaries is greatest. Many reasons could be offered to explain our lack of involvement, but I think if we boil them down to the core we would find only two words left: “Too hard.” Or in other words, “We can’t.”

I wish I could tell you how God has used my life to say, “We can!” from many years of experience in the Middle East. The fact is, though, that I am still in the preparation stages, getting ready to go. But I can pass on a story from the mouth of God about another generation who said, “We can’t,” and the consequences that followed. He gave us this story “for our admonition” (1 Cor. 10:11), and if we fail to listen we will suffer as they did.

More than three thousand years ago, God had a wonderful plan to show His glory to the whole world: He would bring His people triumphantly into the land of Canaan and drive out every enemy before them. The command was comprehensive: “Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods” (Deut. 12:2). That plan was carried out to a large degree under the leadership of Joshua, but the work was not finished. After Joshua’s death, God said, “Judah shall go up: behold, I have delivered the land into his hand” (Judges 1:2). His words were a clear promise that He would empower His people to fulfill His command. And as the men took their swords and went up, “the LORD delivered the Canaanites and the Perizzites into their hand” (Judges 1:4). Victory followed victory, and the enemies crumbled before them. God’s plan was getting closer and closer to completion!

Then God writes us some very sad words: “But [they] could not drive out the inhabitants of the valley, because they had chariots of iron” (Judges 1:19). It is startling to

read the words “could not” in the same verse that says, “The LORD was with Judah.” But perhaps we can imagine their thinking—an older soldier laying his hand on a young man’s shoulder: “Son, we would love to take the valleys, but the door is shut right now. That is closed territory.” The burdened mothers pleading with their sons, saying, “There are still enemies to fight here in the mountains!” Leaders encouraging the people to fight individual enemies that might come up from the valleys on occasion. Even more, I imagine that most people did not really think about the subject at all. They were content with the land they had taken; they had enough to settle down comfortably, and God’s plan to conquer *everything* would involve far more sacrifice than they really wanted to make. So they concluded that they “could not.”

However, God did not reach the same conclusion. In the midst of a contented Israel an alarming figure suddenly appeared with a different evaluation. It was the angel of the Lord. He did not say, “I’m sorry for giving you a task that was more than you could bear.” Nor did He apologize for the sacrifice He expected on their part. Rather He declared, “Ye have not obeyed my voice” (Judges 2:2).

Weeping followed, but it was too late to undo the damage that was done. Judges 2:10 records that the generation following Joshua “knew not the LORD, nor yet the works which He had done for Israel.” I think the reason they did not see God’s mighty works was that they were not willing to obey God’s hard commands. If they had made the sacrifice to take the valleys, God would have given them the victory there, just as He gave them victory in the mountains. “For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him” (2 Chron. 16:9).

Today God’s plan is not for us to war with the sword; rather, Jesus Christ commanded us to go make disciples for Him. The command again is comprehensive: “all nations” (Matt. 28:19). And it comes with an immense promise: “Lo, I am with you alway.” Not long after Jesus spoke these words, He returned to the Father. Then the Holy Spirit came, and when He did, the first generation of Christians began to carry out God’s new plan. They made disciples right away in Jerusalem. Then the work moved north into Judea, and then Samaria, and by the end of the Book of Acts, the gospel had made it as far as Rome and was still spreading.

When that first generation had died and gone to Heaven, the work was still not finished. As history unfolded, God continued to spread His kingdom to India, China, Europe, and even across the ocean to America. And from there it has spread again, and in our day almost every region of

the earth has some form of access to the Bible or to a true church. I grew up in a city that is filled with good churches. Praise the Lord! He is accomplishing His plan.

But with success comes a great danger: like Israel of old, our churches can get comfortable and settle for less than full obedience. The task is not done. Millions of Arabs live and die with no Bible, no church, and no Christian witness. A young man in Morocco told me that when he became a Christian, he thought he was the only Moroccan Christian in the world. Thankfully he was mistaken. But the believers are few and often spiritually malnourished. A believer in Yemen said, "We are like sheep without a shepherd." They need help.

Our Lord Jesus said, "All [authority] is given unto me in heaven and in earth" (Matt. 28:18). If He is the King of the whole earth, how can we say that a country is "closed"? I wonder if the reason many young people are falling away to the world is that, like the younger generation in Judges, they are not seeing the mighty works of God. What a difference it would make if more people stood up like Caleb and said, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

We may not be able to go to Tunisia, Morocco, Algeria, Libya, Yemen, or many other countries with a missionary visa. Thankfully, though, God did not command us to get a missionary visa. He did, however, command us to make disciples everywhere, among all people. We can start by obeying God's many commands to pray. (See for example 2 Thess. 3:1, Matt. 9:38; and Heb. 13:3.) And then we must take whatever opportunities He gives us in answer to prayer.

Our God is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20), and He is already working miracles for many who obey His voice. "Unto him be glory in the church by Christ Jesus throughout all ages," including ours. Who will volunteer to be involved next?

Heavenly Father, no one can stay Your hand. I know that You will accomplish all that is in Your heart to do. It is impossible but that You will be glorified. And You are! It is such a thrill to remember the faces of people I know from the Muslim world who are now my brothers and sisters.

But You know how dark these lands are still, and You have made us responsible to be Your witnesses there. You have commanded us to feed Your sheep. And I confess that

we have been very slow to obey your voice. Lord, I confess that I shrink from discomfort, and often I have done the easy thing instead of the right thing.

But please do not set us on the shelf. Please open a door for us that no one can shut. And please thrust out laborers from among us who will go on our behalf to share our spiritual wealth. I ask that You would clear a path for Your Word so that it would run unimpeded and be glorified like it was in Thessalonica. I pray that You would knit our hearts together with our suffering brothers and sisters so that we can share their burdens. Lord Jesus, You are so good! Father, please lift Him up in me and my generation so that He will draw all men unto Himself. Please let us be part of Your mighty works today so that we might know You and love You with all our hearts.

Thank You for the victory You promise. Thank You for the reward we don't deserve. Please come again soon and receive us unto Yourself, and in the meantime, please work in our hearts so that when You come You will still find faith in the earth. Please find faith in me, for Jesus' sake. Amen.

Editorial Note: We are withholding the author's name at his request.



Proclaim and Defend



Don Johnson pastors Grace Baptist Church in Victoria, British Columbia, Canada (www.gbcvic.org). He edits Proclaim and Defend, the FBFI blog (www.proclaim-anddefend.org). *FrontLine* recently interviewed him so our readers can get to know him better.

Q *Are you originally from Canada?*

A I was born in Edmonton, Alberta, into a Christian home. Both of my parents were fairly zealous believers and led us all to Christ. With me, it was through repeated reading of Bible stories that I became convicted that my sins had put Christ on the cross. This led me to cry out to Him for salvation at a fairly early age, an event that remains vivid in my memory.

Q *Do you think that living and serving in Canada gives you a different perspective on issues than that of your US brethren? If so, how?*

A In general, most conservative Christians in Canada abandoned the Fundamentalist viewpoint in the 1960s. From Ontario westward almost everyone followed the New Evangelicalism, with only a few very isolated exceptions. In America the reaction to New Evangelicalism was divided, and the result was the continuation of a fairly strong Fundamentalist movement as Evangelicalism developed into what we know today.

I was raised in an Evangelical church in Canada, but my family had connections to some of those isolated Fundamentalists. When I attended BJU, I was able to see quite a contrast between the Evangelicalism I grew up in and the Fundamentalism of my new environment. I much preferred the Fundamentalist philosophy of Christian life and church ministry, fully embracing it for my ministry.

Where my Canadian outlook contrasts with Americans' is more on matters of practical theology, how we conduct ourselves as a church, and in the viewpoint we have toward our home and native land—appreciative of freedoms, but perhaps milder in our patriotism than our American friends.

Q *When you began the blog “Proclaim and Defend,” your first post asked whether another blog is needed. How would you answer that question now?*

A We began the blog on Leap Day last year, February 29, 2012. It seemed an auspicious day for beginnings. Blogs are a dime a dozen—actually, that may be inflating their value! However, we believe we fill a particular niche in the blog world by publishing a particularly Baptist Fundamentalist viewpoint. Over the year, our readership has steadily increased. We are very pleased with the results and hope the trend continues.

Q *What would you say is the chief purpose of the blog?*

A Our chief purpose is to fulfill the mission of the FBFI: “to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible believers in glorifying God through the uncompromising fulfillment of the Great Commission.” The particular way we do this is to publish articles on a wide range of topics from a Fundamentalist Baptist point of view.

Q *Where do the contributions to the blog come from and on what basis are they selected?*

A We have two main sources of articles at the moment and have just added a third one this last week. Many of our articles are republished from the archives of *FrontLine* magazine, our FBFI publication. As we look back through its pages, we find there are many articles that are still timely and edifying, addressing spiritual needs of our days as well as when they were originally published.

The second source of articles is from a writers’ pool we have established. Some members of the pool are board members of the FBFI; others are just those who have volunteered to write occasionally for us. We ask our writers to be in agreement with the FBFI statement of faith. These writers receive a weekly e-mail from me suggesting topics they might like to write about or that I think it would be good to have a Fundamentalist Baptist viewpoint. Invariably, our writers tend to write about what moves them, not what I suggest.

When articles are submitted, we run them past the FBFI Communications committee for approval. We are not expert editors (alas for typos!), but our main purpose is to evaluate the articles for tone and appropriateness. We want to have more than one set of eyes make this evaluation rather than depend on the judgment of a single person. I very much appreciate the men on the committee. They have been a big help to me.

I should mention that our writers’ pool includes men from quite a wide age range. We are glad to have younger men and more seasoned men contributing.

A few articles have come to us as “leftovers” from *FrontLine*; these are helpful also, and some of these authors have been added to our writers’ pool. A few others have come from other Fundamentalist Baptist publications, notably mission boards, which have been kind enough to allow us to republish their material.

The third source I mentioned above is the archives of the old *Faith for the Family* magazine published in the seventies

and eighties by Bob Jones University. Dr. Bob Jones III offered us the opportunity to use anything from *Faith* that we would like to republish. We started that effort this last week with the very first article from the first issue of *Faith*: “Theistic Evolution” by Dr. Joe Henson, first published in March 1973. Reading through these old magazines, I realize that some of them may refer to events and personalities long past, so we may not be able to use everything there, but we are glad to have this resource available to us.

Q *The home page says that Proclaim and Defend is a ministry of FBFI. In what way is this so?*

A The blog is under the direction of FBFI president Dr. John Vaughn, and the FBFI Communications committee is responsible for the materials it produces. We serve at the direction of Dr. Vaughn and are accountable to him on a day-to-day basis and through him to the board of the FBFI as a whole.

Q *Does the blog speak officially for FBFI? What is the relationship between the positions of FBFI and what gets posted on Proclaim and Defend?*

A The blog is intended to speak to FBFI rather than for FBFI. That may seem like a fine distinction, but what we publish on Proclaim and Defend is intended to edify Fundamental Baptists primarily (or anyone else who might be interested in our viewpoint). Our writers are expected to be in agreement with our statement of faith and as such will write on subjects in such a way as to reflect a Fundamentalist Baptist point of view. As a committee, we want our work to reflect the publicly stated positions of the FBFI, so we would seek to avoid publishing anything contrary.

Q *How does Proclaim and Defend relate to other aspects of FBFI communications, such as FrontLine magazine and the FBFI website?*

A P&D republishes *FrontLine* archives, as mentioned above, and by so doing, seeks to promote *FrontLine* subscriptions. We also try to publish one article from each new *FrontLine* as it comes out, in the hopes of encouraging readers to subscribe to *FrontLine*. The FBFI website and Proclaim and Defend are hosted on different servers, but the menu structure on both sites integrates the two sites together so that our readers can easily move from one to the other.

Q *How do you handle comments or responses to blog posts? Why have you adopted that approach?*

A At the bottom of every P&D article is a link to our comment form. All comments made are e-mailed to two of us on the committee. The original plan was to regularly publish an edited “Comments” article. We didn’t want P&D to be a forum for debate; rather we want it to be a resource for edification. However, a number of our articles have been reposted on the discussion forum, Sharper Iron, where they have generated a good deal of discussion.

Q *What article produced the greatest Internet response?*

A At this writing, the most prolific response was to an article by Doug Bachorik on evaluating and using

music from Sovereign Grace Ministries and Keith Getty and Stuart Townend. There is a mild controversy among Fundamentalist Baptists with some opting for using them with a conservative style of performance and others opting not to use them at all. The discussion continues on this subject, and we hope the articles we've contributed here may help Fundamentalist Baptists think through this issue.

Q *How would you respond to those who think that blogging is a waste of time?*

A The Internet in general has tremendous potential for wasting time; however, it is also a tool of communication—increasingly so for the younger generation. I am in my mid-fifties and I think I am fairly technically savvy, but my two sons constantly amaze me with how they get and process information from the Internet. When I talk to them, I think that I am still driving a horse-drawn buggy compared to them. They seem to be approaching light speed!

The Internet is not going away, so we should make use of it as a communications tool. There are plenty of voices on the Internet advocating everything from compromised and weak forms of Christianity to out-and-out perversion and wickedness. While we are just one small voice in that cacophony, we are a voice. We hope we are a help to some.

Q *Are there any principles that you would recommend for participants?*

A For individuals and their participation, the first thing that should be said is we need to learn discernment. It might come as a surprise, but not everything on the Internet is true! So the individual should study the Bible first of all, be a well-informed believer in terms of doctrine and practice. Learn God's mind as much as possible. Online articles and discussions can help us develop this, but personal Bible study and faithful church attendance are absolutely essential for developing discernment. From there, acquaintance with current affairs, especially in Christian news, provides us opportunities to think through life situations from a Biblical perspective.

When it comes to personal participation on blogging sites and discussion forums, there is a potential to get emotionally involved to the point of posting sinfully angry responses. This probably happens to almost everyone who participates from time to time. It is possible to learn how to participate in a godly way, I think. Several strategies and attitudes are helpful to godly participation:

- Ask questions more often than making statements. Make sure you understand what the other fellow is saying.
- Write less rather than more. Keep your reply to someone else to two or three paragraphs at the most. (I don't always follow my own advice here!). Short replies/comments are more likely to be read than lengthy treatises. In addition, some people use lengthy replies to shut down discussion by overwhelming the opponent with a long post with many points. Reply with a short response to one of the points and keep discussion focused, dealing with issues step by step.
- Remember that you are very unlikely to convince your opponent in a discussion. Write for the benefit of others who might read the discussion. If you can keep your cool, you will more likely influence them.
- Select your topics carefully—better to discuss subjects where you have some knowledge to bring to the discussion rather than simply spouting personal opinion.

Q *What has been the most enjoyable aspect, and what has been the most frustrating aspect of this ministry?*

A One enjoyable thing to me has been "meeting" our writers online. Some of them I have met in person as well. We have very good fellowship in these meetings, and I have

been edified by them. Our writers are a blessing and testimony to me. The other joy is meeting people at fellowship meetings who read Proclaim and Defend. They speak of how articles bless them, which blesses me.

I suppose the most frustrating aspect is simply the matter of managing time. Though the blog isn't like another full-time job, it does involve some time. If I didn't have to sleep, my life would run smoother! However, as we build our writers' pool and get a body of articles in a queue, I find the time management issues lessen.

All in all, I really enjoy being involved in this work. It is an opportunity to proclaim Christ to the world. We hope it is a help for the overall task of serving our Lord and Master. His truth is what we are after, and we hope we are faithful to it in all that we publish.

Don Johnson is a church-planting missionary appointee of Baptist World Mission. He and his wife, Debbi, arrived in Victoria, British Columbia, in 1985 and have been laboring at building a self-supporting church there ever since. They have five adult children and one granddaughter who gets all the attention these days.





Pastoring Faithfully in the Heartland

An Interview with Wilbur Schoneweis

Wilbur Schoneweis has been the pastor of the Emmanuel Independent Baptist Church in Clay Center, Kansas, for the past thirty-eight years, and he serves on the Emeritus Board of FBFI. We recently took some time to discuss with him his background, his church, and his experiences in the ministry.

Q *How did you come to know the Lord?*

A I was saved in 1970 while farming in Clay County, Kansas. My wife and I were attending a denominational church where we were led to trust in rituals such as baptism, confirmation, and communion. Things started changing in the 1960s when I began reading the Bible for myself. I remember reading Genesis after milking the cows. My wife and I started reading the Bible and praying together, and the Lord used that to lead us to leave our denominational church to go to an independent Baptist church. I was baptized and joined the church. I even led an eighty-five-year-old man to Christ during Thursday night visitation, but I was still unsaved. The next Saturday morning I began to understand the power of hypocrisy, and I was filled with fear for my own salvation. I called my pastor and said, "I finally got lost. Would you come and lead me to Christ?"

Q *How did you go from farming to preaching?*

A Shortly after I was saved the Lord brought me to Romans 12:1, 2 with its appeal to put my body as a living sacrifice on His altar and to be renewing my mind. I was in my machine shed. The whole place smelled like new paint because I had so much new farm machinery, and I was thinking of the goodness of the Lord and how He had blessed us. It seemed that my only "reasonable service" was to give everything to Him. The altar where I knelt that day was the front tire of my tractor.

The next fall I enrolled at Bob Jones University. I took a church-planting class, and I remember hearing my teacher exhort us, "Move to town, buy your tombstone, and put it in the garage." We were approved upon graduation to plant a church in Clay Center, and we've been here ever since.

Q *How did the church begin?*

A My family started meeting in our mobile home in August of 1974, and we organized early the next year. Later we were allowed to use the break room in a manufacturing plant where we met without cost until we were able to build our own building. The folks of our little church were zealous for the Lord's work. In 1978 they voted to buy eight acres of land, build a building, take on our first missionaries, and begin a radio broadcast on a new local FM station, all at a time when we had only thirteen members.

Q *Clay Center is a great name. It really sounds like rural Kansas. What is the place like and what is it like pastoring there?*

A It is rural Kansas all right. Clay Center is the county seat and



biggest city in Clay County, with all of 4300 people. The phone book has twelve pages of phone numbers and 109 Yellow Pages.

When we came back to plant the church, I felt like a total stranger. I grew up here, had family and friends here, and “spoke the language,” but people looked at us with suspicion because I had quit going to the old church, got saved, came back, and started preaching to them. It really felt like “going outside the camp.”

Q *What are some experiences that you have had that have helped you in the ministry?*

A I learned to trust God at Bob Jones University. We had made money farming. So when we were at BJU, we got our income-tax bill and it wiped us out financially. It got to the place where I had to decide between work and school. I realized that since God sent me to school, I would quit work and go to school full-time. My wife was working for evangelist Oliver Green at *The Gospel Hour*. We were convicted that she needed to be at home, so she quit too. Despite these changes we saw God supply our needs. We learned that what God orders He pays for. I had the GI Bill, a scholarship from Orders Mattress Company, where I had worked in Greenville, and unsolicited help from individuals.

I also learned personal discipline from my parents, my time in the Air Force, and from milking cows. Dad would say, “When the work is done, we’ll play.” This was very good preparation for the ministry. Most of the time, you just have to settle in and be a plodder. You have to get up in the morning every day and do what you’re supposed to do.

Q *What would you say is the most difficult challenge you have faced in the ministry?*

A As I said, it has been difficult returning to minister to familiar people. Another major difficulty is that of maintaining purity in the church where church members are long-time friends and even family. Since people in the church are friends, it is especially painful to practice Biblical discipline. Then there is the difficulty of the daily grind. We, as pastors, have the highest calling in the world, and we are privileged to study the Word, but you have to be consistent and faithful—finish the job.

Q *What would you say has been the greatest blessing?*

A It has been a blessing to see our children continue in serving the Lord and to see the faithfulness of our grandchildren as well. It has also been a great blessing to see people saved and growing, even though they have had to endure my teaching and preaching.



Our first meeting place being demolished.

Q *How long have you participated in FBFI? How did you join?*

A In 2000 I participated in the ordination of a Kansas boy in Greenville, South Carolina. The next day the FBFI national meeting was beginning at Faith Baptist Church. John Vaughn was the pastor of that church. I had already talked with Dr. Vaughn about the FBF, and I was familiar with it through the *FrontLine* magazine, which I had read for years. So at the annual meeting, during a lunch session,

FBFI president Dr. Rod Bell came to our table and asked if I would be the FBF director for the south central states. I was already involved with a Kansas Pastors’ Fellowship. The work of the FBF seemed to fit right in with what I was doing already.

Q *Why were FrontLine magazine and the resolutions important to you?*

A The resolutions and the magazine have helped me keep up with issues at a national and worldwide level. This is especially true of the resolutions. I learned over time to read the resolutions. Sometimes I hadn’t heard of the particular issue, but the magazine gave me helpful information. The articles on the resolutions show why the issue is important. They give the background of the issue as well as the Scriptural answer. On more than one occasion they were a great help and blessing to me. No one should think that he already has all the answers. For me, *FrontLine* articles were instructive and provided something I lacked. There were times when the articles in the magazine would help me get ready for issues that were about to come down the pike.

Q *Is there anything else you would like to say about your participation in FBFI?*

A Being involved in FBFI has been one of the most encouraging things that I have ever done. I got in toward the end of Dr. Bell’s presidency, and the “old crowd” took me under their wing. I probably had the smallest church in the FBF, but that doesn’t make any difference here. You don’t have to impress them with outward success. One time I heard Dr. Bell say to Dr. Vaughn at a national meeting, “I think we’re getting the message across; I haven’t heard anyone talking about how many he is running in Sunday school.”

I feel that our fellowship at FBFI is based on genuineness and true friendship. We’re just who we are, and we help each other out. Most of the guys are just genuine fellows. They may have problems at home or whatever, but you don’t have to go in and put on airs. You are accepted and appreciated. That’s also the spirit I see among our Kansas pastors. You become a leader by serving people.

The Great Commission in the Caribbean



Johnny Daniels serves as pastor of the Calvary Baptist Church in Carolina, Puerto Rico, and is the Caribbean regional representative for FBFI. We thought *FrontLine* readers would enjoy getting to know him better.

Q *Where are you from and how did you come to know the Lord as your Savior?*

A I was born in Knoxville, Tennessee. I didn't grow up in a Christian home, but I did have a godly grandmother. I came to know the Lord as Savior when I was ten years old. After I married Barbara, I surrendered my life to serve the Lord, and three years later I answered the call to preach. By this time we had moved to Atlanta, where I worked for Ford and attended Pine Grove Baptist Church. It was there that God called my wife and me to the mission field.

Q *Can you describe this call?*

A Basically God burdened me to preach where others hadn't been. So I began preaching wherever I had the opportunity. I was greatly impacted through reading a missionary periodical. It was a missions story about people who didn't have the light, and it used the verse Matthew 5:14: "Ye are the light of the world." I knew that the Lord wanted me to serve Him on the mission field.

Q *How did God lead you to Puerto Rico, and how long have you been serving there?*

A We came to the West Indies in June 1974 to work with the Carib Indians in Dominica. I didn't make a survey trip. We just left by faith and went to Dominica. We were there for over six years, and we started three churches. In July 1979 God gave us peace about leaving Dominica. But I wasn't sure where He wanted me to go next.

Thirty days after we left Dominica, Hurricane David came through and devastated the island. I started to go back to see how I could help. I got as far as Puerto Rico when Hurricane Frederic came through and grounded all the flights. I had no money (that's been the story of my life). I asked the airline personnel if they could put us up until the storm passed. One of the men from the airline was a Christian, and he asked me if I'd consider coming to Puerto Rico to start an English-speaking church. I told him that I was going to Dominica. The man responded that there was no one in Puerto Rico ministering to the English speakers. I ended up staying in Puerto Rico and eventually started Calvary Baptist Church in Carolina, a suburb of San Juan.

Q *What is your ministry like there?*

A It began as an English-speaking church. Now there is both a Spanish and an English ministry. A Christian

day school teaches five hundred students with all the teaching in English. In 1996 Calvary Baptist Bible College was founded and is also an English program. We hold Bible conferences and have representation from throughout the Caribbean. People have come from Guyana (in South America), Trinidad, Cayman Islands, the Dominican Republic, Cuba, Haiti, St. Martens, Dutch Curaçao, and Aruba, among other countries.

Q *You currently serve on the FBFI Board. How did you get involved with that ministry?*

A In the early 1990s I met Rod Bell, who was the president at the time. He shared with me his burden for the Caribbean and asked me to serve with FBFI and represent the Caribbean. Through him I began having conferences to encourage the pastors. It was also through Rod Bell that I met John Vaughn. We have been having annual meetings since the early 1990s.

Q *How does FBFI relate to your ministry in Puerto Rico?*

A The most important thing has been the FBFI Caribbean regional conferences. Most of the pastors and laypeople who attend our conferences could never go to other fellowships because of distance and expense. They are so hungry to be ministered to that our conferences have a very heavy schedule. We have an average of twenty-seven services over six days, and they still want more.

Our church people do all the work to host the conference, and it is the highlight of the year for our ministry. Everyone gets to go to at least a few of the services. They work, serve, and minister. They take the attendees into their homes and help meet their needs. The students at our college also work. They give up their beds and sleep on the floor so that the attendees can have a place to stay. The students also get to attend many of the sessions.

We are so thankful for the men who come to speak at the conferences. They pay their own travel expenses and

sacrifice to be a blessing to the people here. For example, Brian Green comes every year from England at his own expense. He said that out of all the conferences that he goes to, this is the most uplifting for him. The West Indian men relate to him because he talks about cricket and English football.

I am also thankful for the men who have helped raise funds to help pay for the travel expenses for people to come and attend the conferences. That is a great testimony of FBFI. The pastors in the region don't have very much. A lot of them have made do with very humble church facilities. Some of them harvest bananas for a living in order to have an opportunity to minister. If it were not for the folks who help raise money for travel, these men could not afford to attend.

Q *What can you tell us about the Caribbean FBFI meetings?*

A There are two very important parts. First, men and women come to minister and have fellowship with other Christians. It really touches the hearts of the folks from the Caribbean to be able to come. Second, the conferences are for both national pastors and laypeople.

Last year at the conference in Puerto Rico there were over seventy-seven preachers attending from twenty-seven countries. The average attendance for the sessions is around two hundred during the day and four-to-five hundred in the evenings.

Q *In your view, what has been the most important aspect of the conferences?*

A The great thing is that it was the FBFI meetings that opened the door for our ministry to these pastors. The men came and sensed the spirit of these conferences. They saw that the focus of the meetings was to exalt Christ and stand for Biblical positions rather than having a critical spirit toward other brethren. That has always been the spirit of the conferences. I know that we have our positions, but the



right spirit provides the balance for a right position. You need to take the right position but you need to take it with a Christlike spirit.

Q *How would you estimate the importance of these meetings to the pastors who come?*

A Mainly the conferences are an encouragement to them. In every conference there are testimonies from men who were facing some real struggles and were even tempted to quit the ministry, but God used the sessions to encourage them to stay faithful.

Q *Have you also started having conferences elsewhere? How have these conferences gone?*

A In addition to the conferences in Puerto Rico there have been conferences in Barbados and the Dominican Republic. Also, since 2004 we have had conferences every other year in Bolivia. In 2012 at the Bolivian conference there were over five hundred people, including eighty preachers, missionaries, and national pastors from every state in Bolivia. There were also people from Peru and Chile.

Another great opportunity is in Africa. Through one of the Caribbean pastors God put us in contact with a pastor in Zimbabwe. The pastors there were encouraged, and they now hold an annual conference in that country. I have tried to go every few years. We now have four or five students at the college that are from Kenya, and four graduates of the college are serving as missionaries in Zimbabwe. We would love to start a Bible college over there.

Q *Are there any other aspects of the ministry of FBFI that could be beneficial for the work of the Great Commission?*

A The Great Commission is not just evangelizing but also starting local churches. Maybe we could sponsor satellite meetings on some of the smaller islands and have some concentrated evangelism as part of those meetings. It

would be wonderful if we could leave behind the nucleus of a new local church in one of the villages. This could really help the local pastor.

Q *How would you like to see churches be more effective in facilitating Great-Commission work in the Caribbean?*

A Churches could consider mission trips to this part of the world. This could help with church-planting efforts. If this kind of group could go into a village and help the local pastor evangelize, that would leave a number of contacts to help start or build his church.

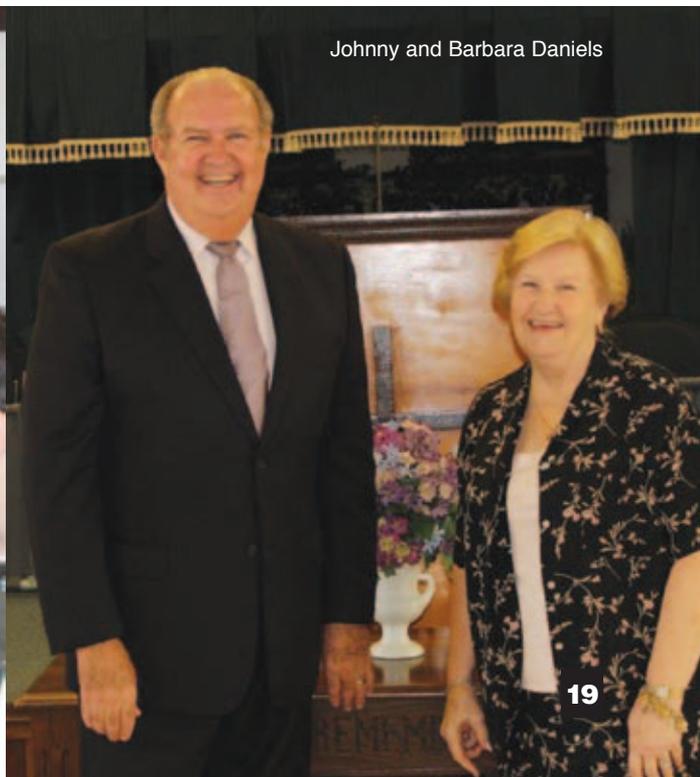
Taking this kind of mission trip also helps churches in the States. I am having a meeting in May in Grenada. Pastors are coming from various islands, and we could be the vehicle to help put pastors in the US in contact with a local pastor who is beginning a new work. Since we can vouch for him, this helps the US church know that its mission-work labor there won't be in vain. They can trust that someone will follow up and help those new believers that they reached on their mission trip get anchored in a sound local church.

Q *Are there any other ways that FBFI members could help?*

A Another way to help the Caribbean pastors is to raise the money to help provide subscriptions to *FrontLine* magazine. This is a great resource. Many pastors use the lessons as Bible studies to help disciple their own people on issues that are current for our day. Only some of the men have resources to buy this for themselves.

Q *Are there any final words that you would like to share?*

A I'd like to give a word of thanks to all who have come and ministered here. You have borne your own personal expenses and have given offerings to help bring pastors to attend, and this has been a great blessing.



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SOUND WORDS

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

First Partaker

The Importance of Aiming at Eminent Piety

Last year was the bicentennial of the founding of Princeton Theological Seminary, once the foremost conservative theological seminary in the world. Although confessionally Presbyterian, it attracted men from a broad spectrum of denominational backgrounds. These included James Boyce, founder of the first Southern Baptist seminary, and Basil Manley, one of Southern Seminary's original Old Testament professors. So even Baptists have a heritage in Princeton.

What comes to our minds when we think of the "old school" Princeton (previous to 1929, when J. Gresham Machen and others separated from it)? Scholarly theology, perhaps? Yes, from the beginning, Princeton was dedicated to providing the churches with learned men. But first of all, it was focused upon the experiential godliness of those men.

The formal proposal for the seminary presented to the General Assembly of the Presbyterian Church in 1810 called for it to be a *nursery of vital piety*. The proposal warned that to fill the church with a *learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offense to God and his people*.

This uncompromising emphasis upon vital piety surfaces frequently in the magisterial two-volume history of the institution by David Calhoun (*Banner of Truth*, 1994), and again in the original sermons and lectures resurrected for contemporary readers in James M. Garretson's unusually inspirational *Princeton and the Work of the Christian Ministry* (2 vols., *Banner of Truth*, 2012). I'd like to recommend both sets highly for their

windows back into fervent spiritual aspirations that simply must be renewed if we are to enjoy the Lord's presence in our ministries.

Garretson's work includes the three inaugural addresses given at the seminary's opening in 1812. The one by Samuel Miller, who joined the seminary faculty the following year, was entitled, "The Duty of the Church." Miller argued that the Church of Jesus Christ is to provide for its churches an able and faithful ministry of *piety, talents, learning, and diligence*. But the foremost of these characteristics, Miller argued, was piety. *My object, he said, is to show the importance, and the necessity, of this best of all attainments, in order to qualify any man for discharging the duties of the ministerial office. It is to show, that, without piety, he cannot be an able minister. . . . So deeply and vitally important is piety in forming a faithful and able ministry, and so often has it appeared to be forgotten, or, at least, undervalued, amidst the brilliancy of more splendid accomplishments, that there cannot be too strict a guard placed on this point, both by public sentiment and by ministerial fidelity.*

Certainly no ministerial emphasis is more in need of recovery today than this one on piety. Piety is personal godliness. It is personal devotion to walking with God. In Miller's words from that warm August afternoon, it is *humility, self-denial, and holy communion with God, through our Lord Jesus Christ*.

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

Founding Professor

Princeton's first professor was a forty-year-old pastor named Archibald Alexander. Having previously served Christ as a horseback evangelist, a distinguished city pastor, and a busy college president (Hampden-Sidney College), he was exceptionally qualified to lead the seminary both academically and ministerially. One of his colleagues at Hampden-Sidney observed, *He is endowed with faculties of the highest kind, and has cultivated them with the greatest assiduity. No man of his age has greater extent or variety*

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of information. His powers are peculiarly fitted for the investigation of truth.

But far more importantly, Alexander was unusually fitted for the task by his rich spiritual experience and convictions.

Yes, from the beginning, Princeton was dedicated to providing the churches with learned men. But first of all, it was focused upon the experiential godliness of those men.

Alexander had been raised in a pious home. He was reading the New Testament by age five and masterfully reciting the Westminster Shorter Catechism at seven. Yet he did not experience Christ's saving grace until, at the age of seventeen, he was tutoring in the home of a military man near Fredericksburg, Virginia. There God used the wise evangelism of an elderly woman whose eyes were weak. This deficiency she put to shrewd advantage by requesting her young friend to read to her on Sunday evenings from a volume of sermons by the Puritan John Flavel. While reading Flavel's treatment of Revelation 3:20, *Behold I stand at the door and knock*, Alexander was so overcome with emotion that he threw down the book, bolted to his room and dropped to his knees to receive Christ. *I was filled with a sense of the goodness and mercy of God*, he later recalled, *and this joy was accompanied with a full assurance that my state was happy, and that if I was then to die, I should go to heaven.*

From the very onset of his new spiritual life, Alexander displayed an unusual appetite for spiritual instruction. *I now began to read Flavel for my own instruction. . . . A good sermon was now a feast to me. . . . I began to love the truth, and to seek after it as for hid treasure.* But like many new converts, he struggled for full assurance.

Within the year he had the opportunity to accompany his boyhood pastor, William Graham, to visit an area in the Blue Ridge Mountains experiencing revival. The spirited singing, warm fellowship, and searching preaching emboldened him to seek counsel. Under the patient instruction of a visiting pastor, his understanding was opened to the truth of Christ as our Advocate before the Father. *I was like a man condemned to die, who is unexpectedly informed that there is a friend who can obtain a reprieve. I was unable to say anything. My tears prevented utterance.*

Alexander was licensed to preach the gospel in the fall of 1791. The following spring he commenced his ministerial life by taking up itinerant missionary work along the borders of Virginia and North Carolina. In the next fifteen months he preached 132 times. Then in 1794 he accepted the first of several pastorates leading up to his professorship at Princeton. Some were small

country churches; the last was located in Philadelphia. His ministries were marked by a humble, stable spiritual devotion that endeared him to his people and opened their ears to his preaching.

Philosophy of Pastoral Formation

During these years of serving churches Alexander came to believe that the pastoral office *is the most honourable, the most useful, and when rightly filled and executed, the most happy office in the world.* But he cautioned, *To enjoy this holy service, the heart must be unreservedly devoted, and everything made subordinate to its claims upon our time and our energies.* These were the convictions he exemplified when the seminary opened in the fall of 1812. There were only three students. But the new professor threw himself unstintingly into the intellectual, theological and spiritual formation of these few future pastors as if they had been a thousand. And from the beginning their personal piety, or religious devotion, was his foremost concern.

Alexander had been one of the seven ministers whom the Assembly had appointed to draw up a general plan setting forth the fundamental principles upon which the seminary would be founded. That plan included an entire section reflecting the committee's convictions about some of the best ways to promote spiritual development in seminary students. It remains to this hour a valuable benchmark by which ministerial students and those who train them may gauge their efforts to promote spiritual advancement within an academic institution. Read thoughtfully the following excerpts.

Article V

Of Devotion, and Improvement in Practical Piety

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the seminary, and to make such requirements as the nature of the subject will permit.

Sect.1. It is expected that every student in the theological seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection and examination; in reading the holy Scriptures, solely with a view to a personal

and practical application of the passage read, to his own heart, character, and circumstances; and in humble fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

By its third year, Princeton had two professors; Alexander and another distinguished pastor, Samuel Miller, quoted earlier in this article. There were now thirty-nine students. *So far as I have been able to judge, a New England matriculate named Sylvester Larned wrote to his sister, I should pronounce them men "full of faith and the Holy Ghost." The young men under their care are generally genteel, friendly, and pious. Indeed, one of the traits almost everyone here possesses is, particularly, politeness.*

Samuel Miller had joined Alexander the year before. Forty-four years old, spiritually wise, and *trembling*, he said, *under a sense of its unspeakable solemnity*, he had responded to the General Assembly's call by writing out seven resolutions to guide his new life and labors. The second read, *I will endeavor, by the grace of God, to set such an example before the candidates for the ministry committed to my care, as shall convince them, that, though I esteem theological knowledge and all its auxiliary branches of science very highly, I esteem genuine and deep piety as a still more vital and important qualification.*

By 1820 the growing enrollment necessitated a third professor. Charles Hodge was appointed. In the spring he wrote in his diary, *May I be taught of God that I may be able to teach others also. It is only the heart that has been deeply exercised in divine things which can enable*

us to preach experimentally to others. Piety is the life of the minister.

So, eleven years later (1831), when Alexander opened the school year with a message entitled the "Importance of Eminent Piety to the Right and Successful Discharge of the Duties of the Pastoral Office," he was stating the non-negotiable conviction driving both him and his two spiritually minded colleagues. For the entirety of its first twenty years they had been building the institution upon this thesis: A minister must be, first of all, a pious man.

Over seventy students were enrolled that year and would have heard Alexander give the lecture. Some of his points are only thoroughly understood after years of trial and error in the ministry. I'm including portions of one of this nature. It may prove to be God's answer for the discouragement of some bewildered preacher all these years later.

Piety Necessary

Eminent piety is not only necessary to the peace and personal comfort of the Minister of the Gospel, but it is requisite to prepare him for the faithful, diligent, and successful discharge of the duties of his office. Pastoral duties are often exceedingly difficult to be performed. They require so much self-denial, so much benevolence and compassion, and so much spiritual wisdom, that it may be calculated on as a matter of certainty, that they will be neglected, or carelessly performed, unless the Minister be actuated by deep and strong feelings of piety.

It requires an habitual impression of divine things, and a continual sense of the responsibility of our office, to keep up our minds to that lively tone of feeling which is necessary to lead us forward in our work with alacrity, energy, and perseverance. The temptations to indolence and self-indulgence, are so powerful from without and from within, that you will undoubtedly grow remiss, unless you are sustained by more than common piety.

Some will, for want of this, be led away by the spirit of the world around them, and will be satisfied with such attainments as the low state of piety in their people demands. They sink down to the level of the church, which they serve, instead of endeavouring to raise the standard of piety among those committed to their charge.

Others become discouraged at the apparent want of success from their labours, and nothing more effectually cuts the nerves of effort than despondency. Such Ministers may be thought very pious, because they are low-spirited, and indulge gloomy anticipations; but there are few things more inimical to lively piety and to ministerial fidelity, than this moping, desponding temper. Few things have a greater tendency to harden the heart, and to render the man reckless of consequences, than

this discouraged state of mind. The talents of such Ministers are permitted to rust for want of exercise, and all their efforts are slow and feeble.

So, eleven years later (1831), when Alexander opened the school year with a message entitled the “Importance of Eminent Piety to the Right and Successful Discharge of the Duties of the Pastoral Office,” he was stating the non-negotiable conviction driving both him and his two spiritually minded colleagues. For the entirety of its first twenty years they had been building the institution upon this thesis: A minister must be, first of all, a pious man.

Now, the remedy for all these evils, and scores of others, is the possession of higher degrees of religion. This will make the indolent man, industrious; the careless man, serious; the ambitious, humble. This will induce the servant of the Lord to watch for souls as one that must give an account. Who, except the man who has his heart touched with a tender compassion for perishing souls, will sufficiently exert himself to rescue them from ruin? The Minister of Christ should be ever on the watch for favourable opportunities of winning souls. He is a fisher of men, and must study the arts of drawing them into the Gospel net; accommodating himself to the tempers, conditions, and circumstances of all, that he may win some.

Many of the duties of the pastor are of such a nature, that nothing but the warm feelings of piety will lead him to the regular performance of them; and, indeed, if they should be performed from other motives, it would be in such a manner as would be productive of no good. Love to God and to the souls of men is the very principle which gives activity to the faithful Minister.

But eminent piety is not only important for the discharge of the more private duties of the pastoral office, but also for the composition and delivery of sermons. Preaching is the noblest and most useful institution among men. It is God’s great means of saving sinners, and edifying his own people: but in order to answer the end for which it

was designed, the preaching of the Gospel must be rightly performed. Many things, it is true, are requisite to make a truly good preacher; but after all other qualifications have been mentioned and duly appreciated, it will be found that, unless eminent piety is superadded to them all, there will be a great, and indeed, an essential defect.

The true spirit of preaching cannot be described in word, but it can be perceived and felt; and this spirit is nothing else but the manifestation of those emotions and desires of the heart in which genuine piety consists. The pious man speaks from the heart; and there is a mysterious sympathy between the soul of the speaker and those of his hearers. Men need no instruction to enable them to understand the language of genuine feeling, and where that feeling is the exercise of the pure love of God, and humble penitence, it reaches the heart of the attentive hearer, and communicates by sympathy something of its nature, so far as there exists any susceptibility of a kindred emotion. If sermons were always composed under the influence of pious sentiments, they would never be those cold, formal, lifeless things which we often find them to be.

The true remedy, and the only remedy, against cold, formal, and uninteresting written sermons, and against unmeaning and unimpressive extempore harangues, is the possession of lively feelings of piety when the Minister sits down to compose, or when he stands up to speak. O how precious would the word of God be to the pious hearer, if it was always delivered with the proper spirit! How much more would preaching attract the attention of the careless, and how much deeper would be the impression on their minds, if the dispenser of the word not only delivered the truth, but poured forth with it a flood of pious affection. The low state of piety in Ministers is the chief reason of the want of success in preaching.

What God Hath Joined

The Princeton faculty nurtured in their seminary a rare combination of emphasis upon head and heart. In 1829 Charles Hodge explained this necessity when he admonished the seminarians,

“Keep your hearts with all diligence, for out of them are the issues of life.” Remember that it is only in God’s light that you can see light. That holiness is essential to correct knowledge of divine things, and the great security from error. And as you can see, that when men lose the life of religion, they can believe the most monstrous doctrines, and glory in them; and that when the clergy once fall into such errors, generations perish before the slow course of reviving piety brings back the truth; “what manner of men ought you to be in all holy conversation and godliness.” 

Dr. Mark Minnick pastors Mount Calvary Baptist Church in Greenville, South Carolina, and serves as adjunct professor of preaching and exposition at Bob Jones Seminary.

Bring . . . the Books

Fearless Pilgrim: The Life and Times of John Bunyan

Books on the life of John Bunyan abound. Most of us have read Bunyan's classic, *Pilgrim's Progress*. Many of us have also read at least one biography about Bunyan himself. Faith Cook's biography, *Fearless Pilgrim: The Life and Times of John Bunyan* (EP Books, 2008), carries the reader through the life of John Bunyan on the waves of the political turmoil of that time and the ever-calming and uplifting words of Scripture given through Bunyan's own sermons and writings. Pertinent quotations from Bunyan's sermons, poetry, and books abound in its pages. In this day of technology, so unlike Bunyan's day, the reader is drawn to the Internet to look up the larger context of what he is reading so that he can benefit more from the pen of this prolific writer, this man of the Word. Faith Cook elaborates just enough on the spiritual lessons that Bunyan is learning or teaching to cause the reader to pause and assess his own spiritual condition in light of the topic at hand, adding to the spiritual blessing of the book.

The passion of Bunyan's preaching and his passion for souls permeate the book, compelling the reader to "go and do likewise." Mrs. Cook expresses her desire in the preface: "In days when active persecution is the lot of many Christians in various parts of the world and could still be so even in the West, may Bunyan's courage and example give us faith to persevere, come what may" (15). As one reads, it is hard to avoid making current application to one's own life in light of the political atmosphere in our country and around the world. The book gives encouragement that God does indeed give grace in time of need. In Bunyan's words, God "can make those things that in themselves are most fearful and terrible to behold, the most pleasant delightful and desirable things. He can make . . . the reproach of Christ greater riches than the treasures of Egypt" (408). Bunyan knew from experience that "in times of affliction we commonly meet with the sweetest experiences of the love of God. Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions" (443).

Operating on the premise that many, if not all, of Bunyan's writings are at least partially autobiographical, Mrs. Cook weaves quotations from his writings into what she believes are the corresponding times of his life. Bunyan's boldness and skill in defending the faith, his eloquence in speech, his ability with imagery, his firm grasp of Scripture, and his determination to stand for Truth are all demonstrated in quotations from his books, his sermons, and in words from the writings of his contemporaries. Though an uneducated man, he had delved into Scripture and been taught by the Spirit of God to the point that the scholarly John Owen could say, "Had I the tinker's

abilities [to preach], . . . I would most gladly relinquish my learning" (372).

Of course, a biography of Bunyan must include his imprisonments, as he spent twelve years of his life in prison. Though the hardship is certainly not minimized, Mrs. Cook covers the imprisonments in a manner that causes one to dwell more on their spiritual impact upon Bunyan and his works than on the suffering. Though imprisonment removed him from the church that he pastored, Bunyan found himself pastoring a different church, one made up of prisoners, and his ministry to fellow prisoners helped to give his life purpose. Surrounded by filth and degradation in prison, Bunyan was still able to shut himself up to communion with God, which enabled him to see beyond the prison walls to the eternal Home to which he looked.

This gaol to us is as a hill
from whence we plainly see
beyond this world and take our fill
of things that lasting be.

Imprisonment also gave Bunyan time for writing. *Grace Abounding to the Chief of Sinners* and *Pilgrim's Progress* emerged from those years.

Bunyan's view of suffering is made clear in his *Advice to Sufferers*: "It is . . . a token of his love . . . indeed a dignity put upon us. . . . Count it therefore a favour that God has bestowed upon thee his truth and graces to enable thee to profess it, though thou be made to suffer for it" (4).

Upon his release from prison, Bunyan continued to take a strong stand for truth and against evil through preaching and writing; moving examples from both are included in this book. Since the political atmosphere was not conducive to Bunyan's continuing ministry, one is compelled to agree with Faith Cook's conclusion that this was accomplished only through the overruling power of God.

Faith Cook's conclusion draws our attention to Bunyan's answer to the question of why anyone or anything but Christ should have his heart. He answered, in part, with the following words: "He loves me, he loves me with love that passeth knowledge. He loves me and he shall have me: he loves me and I will love him: his love stripped him of all for my sake; Lord, let my love strip me of all for thy sake" (460). 

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

Shirley Pullins serves as church secretary at Mount Calvary Baptist Church in Greenville, South Carolina.

Leviticus 18:5 looms large in law-grace discussions. The verse states, “Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in [or, by] them: I am the LORD.” Given the Bible’s emphatic teaching that salvation is a gift, the reader naturally struggles with this verse. Is it saying that under the Mosaic Covenant God promised eternal life as a reward for obedience to the Law?

The context leads to a negative answer. Leviticus 18 catalogs over twenty prohibited sexual activities that were prevalent among the Egyptians and Canaanites. Yahweh explains that His intent is to spare the Israelites from the kind of destruction the Canaanites were about to suffer (v. 28). So the chapter concerns physical protection and blessing in the Promised Land.

This emphasis concurs with other OT statements. In Deuteronomy the motivation for obedience is “that ye may live . . . and possess the land” (4:1), “that ye may live . . . and that ye may prolong your days in the land” (5:33), “that ye may live . . . and possess the land” (8:1). Note the consistent reference to a prosperous life in Canaan. This concept is developed at length in the covenant curses and blessings (Lev. 26; Deut. 28) and reinforced by the connection between Leviticus 18:5 and the Babylonian exile (Ezek. 20:11, 13, 21; Neh. 9:29).

Another factor is the general structure of the Mosaic Covenant. Yahweh introduces His law only after graciously choosing Abraham and then delivering his descendants from Egyptian bondage. Obedience does not make the Israelites God’s people. Rather, obedience is to be a response of love and gratitude to the God who bore them on eagles’ wings and brought them to Himself (Exod. 19:4). Through obedience each generation of Israelites has the opportunity to enjoy the earthly blessings of the covenant (Exod. 19:5, 6). But the ultimate basis of the covenant itself is grace, not merit (Deut. 7:6–8; 9:4, 5).

The real difficulty with Leviticus 18:5 is not its contextual meaning but the way the NT uses the verse. When a lawyer asks Jesus how he can inherit eternal life, Jesus asks him what the Law has to say. The lawyer quotes Deuteronomy’s command to love God wholeheartedly. Jesus replies in terms of Leviticus 18:5: “This do, and thou shalt live” (Luke 10:28). In this context “live” clearly refers to eternal life.

Here Jesus is presumably appealing to an element within intertestamental Judaism that understood passages such as Leviticus 18:5 with reference to ultimate salvation. For example, the pseudepigraphal Psalms of Solomon (first- or second-century BC) speak of “the law which He commanded us that we might live.” Then fol-

low these comments: “The pious of the Lord shall live by it for ever; the Paradise of the Lord, the trees of life, are His pious ones. Their planting is rooted for ever; they shall not be plucked up all the days of heaven” (14:2–4).

Jesus does not discount the idea that the principle of Leviticus 18:5 applies to eternal life. Instead He grants the lawyer’s assumption and then addresses his attempt to “justify himself” (Luke 10:29). Through the parable of the Good Samaritan Jesus shows the man that he is far from loving God and neighbor.

The Spirit guided Paul to elaborate further. In Romans 4 and elsewhere the apostle contends that in OT times salvation was by faith not by works. This countered the Judaizers’ teaching that salvation is conditioned on personal Law-keeping. They evidently used Leviticus 18:5 as a proof text, and Paul turns it against them on two occasions. In Romans 10:5 he cites the verse as a description of “the righteousness which is of the law,” in contrast to “the righteousness which is of faith” (v. 6; cf. Phil. 3:9). Likewise, Galatians 3:12 quotes Leviticus 18:5 to prove the point that “the law is not of faith.”

Paul may be directly applying Leviticus 18:5 to eternal life. For instance, he may be arguing from lesser to greater: if obedience was necessary to live in Canaan, how much more is it necessary to live eternally. Or he may be thinking that Canaan is a type of Heaven. But even if Paul is not taking Leviticus’s “life” with reference to eternal life, his concern is the Law’s overall emphasis on obedience or “doing.” For the Judaizers to make such “doing” the condition to eternal life is to put people in an impossible situation.

Several truths inform Paul’s use of Leviticus 18:5. First, depravity renders human beings incapable of the required obedience (Rom. 2:17–3:20). Second, the Law stands as an inseparable unit, and a single offense makes one guilty of breaking the entire code (Gal. 3:10; 5:3; cf. James 2:10). Third, Christ’s atonement abrogates the Mosaic Covenant (Gal. 3:19–5:12). This includes the sacrificial system. Consequently people subjecting themselves to the Mosaic Covenant have no means by which to seek forgiveness of sins.

Let’s summarize our conclusions regarding Leviticus 18:5. (1) A blessed life in the Promised Land was conditioned on Israel’s obedience. (2) This principle may be applied to the issue of eternal life. (3) The point of this application is not that under the Mosaic Covenant justification was by personal works but that self-justification is impossible. (4) This leads to the greater truth that justification and eternal life are available through faith in Christ, who fulfilled God’s requirements in our place! 

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

Dr. Ken Casillas is professor of Old Testament at Bob Jones University Seminary and pastor of Cleveland Park Bible Church in Spartanburg, South Carolina. He is the author of *The Law and the Christian: God’s Light within God’s Limits* (Bob Jones University Press).

“Of the 7 deadly sins, anger is possibly the most fun. To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor to the last toothsome morsel both the pain you are given and the pain you are giving back—in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you” (Frederick Buechner, *Wishful Thinking Transformed by Thorns*, 117).

Anger has a way of doing the most harm to the one who gets angry. I read of a major-league pitcher who was sidelined for a large part of the season because of anger. When he was taken out of a game early, he stormed into the dugout and slammed his fist against a cement wall. The result: a broken pitching hand and several weeks on the bench. He learned the hard way about the folly of uncontrolled anger.

The newspaper reported a tragic incident of violence that took place in a South American country. A peasant killed his best friend while they were arguing about political differences. A retired chief of the army, one of the country’s finest intellectuals, had occasion to question the killer. “Why did you do it?” he asked. “You fought about politics, but why did you kill him?” In chilling words, the peasant answered, “We began peacefully, and we argued. I killed him when I ran out of words.” The man ended up paying with his own life for his anger.

Most of us will agree that when we get angry we lose much more than our temper. We say or do terrible things that we regret later, and we wish we could take them back. Let’s consider some practical illustrative suggestions for how to deal with anger.

Remember to Avoid the Vultures

A fable has been told about a young lion and a mountain goat. Quite thirsty, the animals arrived at a watering hole at the same time. They immediately began to argue about who would drink first. The disagreement became so heated that each decided he would rather die than give up the privilege of being first to quench his thirst. As they stubbornly confronted each other, their anger turned to rage. Just then something distracted them, and they both looked up. Circling overhead was a flock of vultures waiting for the loser to fall. That was all they needed to end their quarrel.

Don’t Drown in a Mud Puddle

A godly Christian, when talking about the spiritual dimension of life, said, “If you’re going to drown, don’t do it in a mud puddle.” He simply meant that he could understand why a person would struggle with his faith as a result of going through unusually deep waters of

pain or grief. But he considered it utterly absurd that a believer would allow his testimony to be marred and his service rendered useless because of resentment over a small hurt or an ordinary disappointment.

King Uzziah let pride and envy cause him to break God’s clearly prescribed law regarding worship. He apparently resented the fact that he as king could not perform the task assigned to the high priest. So with presumption he intruded into the sanctuary, and God afflicted him with leprosy. After nearly fifty years of excellent rule, he had “drowned in a mud puddle.” How tragic!

Christians today can fall prey to a similar lack of discernment. A deacon lost the respect of his neighbors because he started a fight with the unsaved man next door over a bush on their lot line. Another man was hurt and left the church in a huff because the class he had been leading for a long time wanted another teacher. Both men allowed little problems to mar their witness.

Stop at the Start

In the spring of 1894 the Baltimore Orioles came to Boston to play a routine baseball game. But what happened that day was anything but routine.

The Orioles’ John McGraw got into a fight with the Boston third baseman. Within minutes all the players from both teams had joined in the brawl. The warfare quickly spread to the grandstands. Among the fans the conflict went from bad to worse. Someone set fire to the stands, and the entire ballpark burned to the ground. Not only that, but the fire spread to 107 other Boston buildings as well.

Let the Mud Dry

Anger is a strong, potentially destructive emotion. When you are personally offended and your feelings are hurt, for example, it’s always best to check that immediate reaction of wanting to “tell someone off.” Confrontation to resolve a difference may be necessary, but using restraint, allowing time to cool off, is always wise.

The story is told of a young man who had been insulted by an acquaintance and was very indignant. “I’m going at once to demand an apology,” he insisted. “My dear boy,” cautioned a wise old man, “take a word of advice from one who loves peace. An insult is like mud; it will brush off much better when it dries. Wait till you and he are both cool, and the thing will be easily solved. If you go now, it will only be to quarrel.” The young man

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

Charles Spurgeon

heeded that counsel, and the next day the person who had insulted him came to ask for his forgiveness.

Calm Down before Responding

Anger can also cause us to do and say things we may deeply regret. A Christian gentleman told the following true story.

I remember a fellow who once wrote a nasty letter to his father. Since we worked in the same office, I advised him not to send it because it was written in a fit of temper. But he sealed it and asked me to put it in the mail. Instead, I simply slipped it into my pocket and kept it until the next day. The following morning he arrived at the office looking very worried. "George," he said, "I wish I had never sent that note to my dad yesterday. It hurts me deeply, and I know it will break his heart when he reads it. I'd give fifty dollars to get it back!" Taking the envelope from my pocket, I handed it to him and told him what I had done. He was so overjoyed that he actually wanted to pay me the fifty dollars!

Keep Your Cool

Uncontrolled anger can kill just as surely as an automobile accident. Two motorists headed for the same parking place. Both stopped in front of it and refused to let the other in. Then they jumped out of their cars and started arguing. Tempers flared. Suddenly, the older man (who was seventy) collapsed to the ground from a heart attack. He was pronounced dead on arrival at a nearby hospital. A passerby who had stopped to cool down the two men walked away from the scene in disgust, saying, "It made me sick! All that tragic sorrow over a parking space!"

Failure to control our emotions can also cause less spectacular but almost as disastrous consequences. In a fit of rage a man might make a statement to his wife that will cause her pain for years. A church leader can destroy his influence by losing control in a crisis situation. In a moment of impatience a mother may shout at her teenager, stopping all communication between them.

In 2 Samuel 3 we see that David's top military commander Joab hated Abner because Abner had killed his brother in battle. Joab also resented Abner as a rival. He yielded to his anger and slew Abner, which eventually led to his own execution (1 Kings 2:26–35).

Give a Gentle Answer

Coarse and abrupt speech is unbecoming to a Christian. Our language should demonstrate the tenderness of the indwelling Holy Spirit. Harsh words are like arrows that have been shot and can never be recalled. Gentle words, on the other hand, can silence evil and promote good.

C. H. Spurgeon told the story of a group of drinking men in Boston who saw a respected pastor coming along

the street. "I'll play a trick on old Cotton," said one of them. Crossing over to the other side, the unruly fellow stepped up to the minister and whispered, "Cotton, you are an old fool!" The preacher calmly replied, "I am afraid I am. The Lord make both you and me wiser than we are, even wise to salvation." The fellow returned to his companions thoroughly ashamed. When they pressed him to repeat Cotton's words, their frolic came to an end. That minister's gentle reply had silenced them.

Get Rid of the Grudge

Anger that remains unresolved and is harbored can turn into a deep-seated and dangerous grudge. It may lie hidden for years and be forgotten—repressed in the subconscious. It may stem from childhood where a parent's conditional love or even neglect has left scars.

It may also be prompted by unjust treatment, as in the case of Jacob, who cheated his brother and stole the blessing. Esau's anger was understandable, but what he did with it became a serious problem. He nursed it, harbored it, and bided his time until the day he could get even. Years of resentment robbed him of a warm relationship with his brother.

Charles Lamb once commented about a person he did not want to meet, "Don't introduce me to that man! I want to go on hating him, and I can't hate someone I know." Such feelings are a costly luxury that must be renounced.

We can be crippled by our own anger. According to medical authorities, the emotion of hostility can be destructive to our bodies. Uncontrolled wrath, of course, injures the one against whom it is directed. But it also hurts the one who gets angry. When sinful anger is expressed toward those within our family circle, our loved ones feel the pain, and so do we. And when this powerful emotional force is unleashed in a church, people are felled by its blows. Sometimes the congregation never recovers.

Instead of bearing a grudge, we must bare our negative feelings before God in confession and ask for deliverance. Practically we must go to the individual and make things right with him or her. While seeking to get right with God and others, we should be continuing in praying for the person who has been the object of our anger. The practical part of finding ways to show love must be the final part of the equation. Resentment won't last long when the object of our ill will becomes the special object of our good will.

Conclusion

Our Lord Himself is the greatest illustration of how to deal with anger. Yes, He had righteous indignation when sin was prevailing around Him. Even in such a setting, however, He was always in control—controlled by the Spirit of God as He submitted to the Father's will. If we allow the flesh to dominate our lives, anger will be our constant companion. If we allow the Spirit of God to bring forth His fruit in our emotions and in our lives, we will be like Jesus Christ! 

Dr. Bud Steadman is executive director of Baptist World Mission and has pastored churches in New Mexico, North Carolina, Virginia, and Indiana.

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"On Fundamentalism"

David Innes is a long-time pastor in San Francisco and a board member of FBFI. He will be coordinating a regular column on Fundamentalism in *FrontLine*. He recently sat down with us for an interview.

Q How long have you been in the ministry?

A I have been in the ministry over fifty years and have pastored in San Francisco for thirty-seven years. Hamilton Square Baptist Church has a 132-year history. I was preceded here by Dr. Arno Weniger Sr. and am originally from Kenosha, Wisconsin. A year after being graduated from seminary, I moved to Anaheim, California, to a large church pastored by Dr. Bob Wells. This was a great experience from which I profited greatly. Three years later I moved to Yucca Valley, north of Palm Springs, where I pastored a church for nine years. I met my predecessor, Dr. Weniger, at Camp Lucerne in northern California. When Dr. Weniger retired as the pastor of Hamilton Square, the church invited me to become the pastor.

Q Tell us a little about your church. What is it like?

A San Francisco is a very cosmopolitan city, which is reflected in our church. There are twenty primary languages spoken by the people in our congregation. A good many of our members are first-generation Christians. Of those who are second-generation Christians, most were not raised in Fundamental churches. We have had to take the raw material and teach them using a one-on-one discipleship approach. Without that discipleship, our church would be dead in the water. It is through this intense discipleship that the people learn what our church is, what we believe, and the Biblical basis of why we believe it.

It is amazing how the Word of God unites the hearts of people. In thirty-seven years I have never heard a racial insult. It is a wonderful thing to see God's people from so many different world cultures working together, praying together, and loving one another. Our experience shows that, although Fundamentalism affects culture, it is not created by or defined by culture. Because our members come from so many cultures and don't have a background in Fundamentalism, they aren't encumbered with the baggage of religious traditions. The only religious tradition we have at Hamilton Square is our own, which we have



created and developed in order to meet the needs of the congregation.

Q What is Fundamentalism and what makes one a Fundamentalist?

A Fundamentalism is a personal relationship with God and a commitment to the absolute authority of His Word. Fundamentalism cuts two ways: what you believe and what you practice. There are truth concepts and there are commands.

When a teaching or command is

clear, a Fundamentalist is committed to both believe and obey. A Fundamentalist's commitment to God's Word also recognizes that God's Word is not explicit on every issue. On the bottom line, Fundamentalism is about Biblical integrity in both life and ministry.

Q Is there room for Fundamentalists to disagree about things?

A We all believe and practice things that don't rise to the level of the authority of "clear teaching" from the Scriptures. These practices can be considered "derived" teaching. They are logical conclusions we draw from the clear statements of Scripture. By definition, if a command or concept is not clear in the Scriptures, it cannot be a fundamental of the faith. It is dangerous to treat things as fundamental that aren't. When somebody does that, he is making his interpretation of Scripture equal in authority to the clear statements of the Scriptures. On the other hand, to deny fundamental truth is to deny the integrity of language and the inherent meaning of words. On fundamental issues there is no leeway without denying what the actual words of Scripture mean.

Q In your view what are some hindrances to a proper understanding of the concept of Fundamentalism?

A Fundamentalism is very much misunderstood by Fundamentalists themselves. Some think that Fundamentalism involves just doctrine and not practice, but it is clear that doctrine affects both belief and conduct. So if you believe the doctrine but don't submit to clear commands you are not really a Fundamentalist. Fundamentalism is not really about belonging to associations or movements. It is about God's Word and its authority.

People observing from outside Fundamentalism see a lot of confusion. If the pastor doesn't understand what Fundamentalism is, then his people certainly won't. We tend

to make the mistake of using labels without explaining what they mean. What is a New Evangelical, for example? I think that he is a brother who has decided to cooperate with individuals and groups that have denied fundamental teachings of the Scripture. Years ago, when the term New Evangelicalism was coined, the well-known and respected evangelist Billy Graham began holding evangelistic campaigns under the sponsorship of groups that denied clear fundamental teachings of the Scriptures. In my view Billy Graham was a godly man who thought he had a better way of doing evangelism. But in the process of so doing he disobeyed the clear command of Scripture not to have anything to do with false teachers. As a result he put a soft underbelly on the Evangelical movement which has led to disastrous consequences.

Fundamentalism is not about hating people, it is about loving God and His Word. At times I think that we have built straw men out of some preachers. There are some good, godly, men that in my opinion are making tragic mistakes. Preachers have blind spots. That is why we all need to listen to our friends, because we don't understand it all and they can help us see where we have blind spots.

Q *The term "Fundamentalist" today is often used as a term of derision meaning something like "rigid extremist," especially in the cause of religion. Given this, should we qualify what we mean when we use the term?*

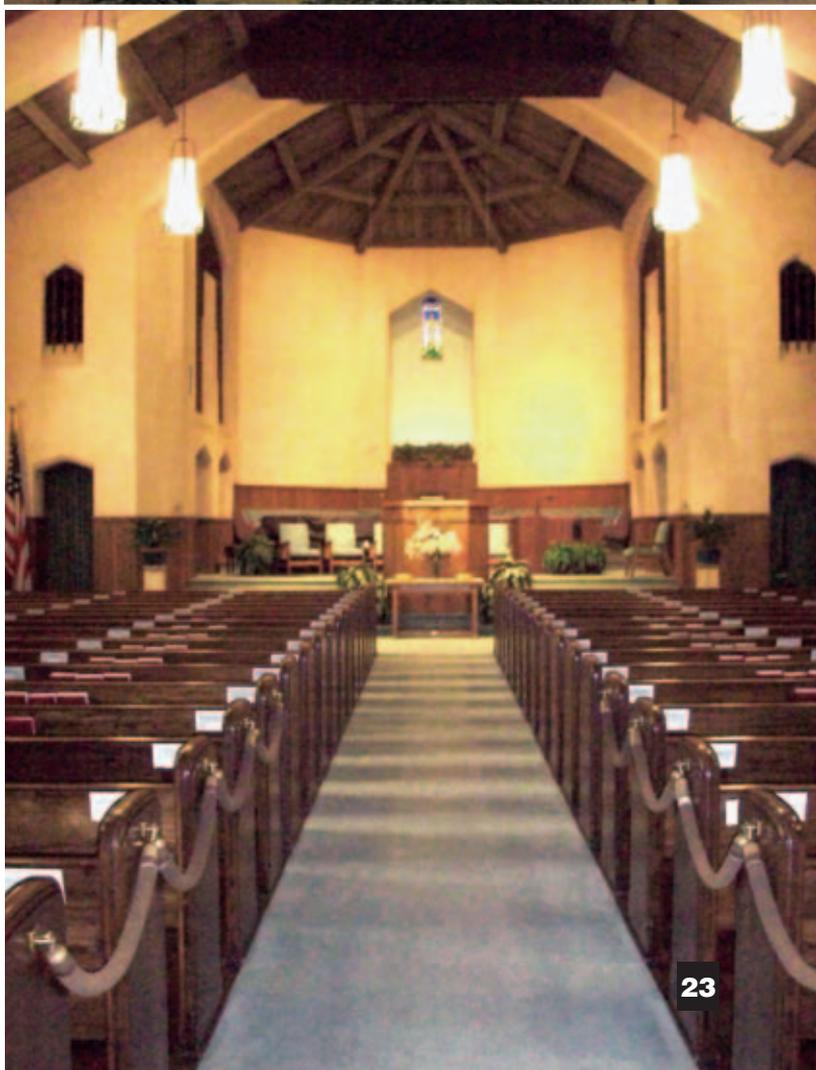
A Regardless of what you call yourself, you are going to be criticized. Every movement has detractors. As I try to explain it to my people, the spirit of Fundamentalism should not be the spirit of the "machete." The motive for our position ought to be reverence for God and for His Word. If we define Fundamentalism based on how critical we can be of others, then our detractors will be right. We must be careful that our evaluations are based on Scriptural truth and not on a self-righteous or critical spirit.

Q *Where does separation come in here?*

A Separation from apostasy is one of the clear commands of Scripture. Galatians 1:6-9 is crystal clear. You cannot make common cause with someone whom God has set apart for condemnation. So separation must be made an issue because it is a clear command of the Scripture.

Q *Why do you think that a regular column on Fundamentalism is important? What do you hope to accomplish?*

A Someone must address the subject of the Scriptural basis of Fundamentalism. There must be a Biblical definition. It must be understood. Both lay people and preachers lack a clear idea of what Fundamentalism is all about—that in reality you aren't a Fundamentalist unless you have committed yourself to the absolute authority of Scripture. The essence of Fundamentalism is loving God and His Word supremely to the extent that you are totally devoted to its authority in every aspect and dynamic of your life.



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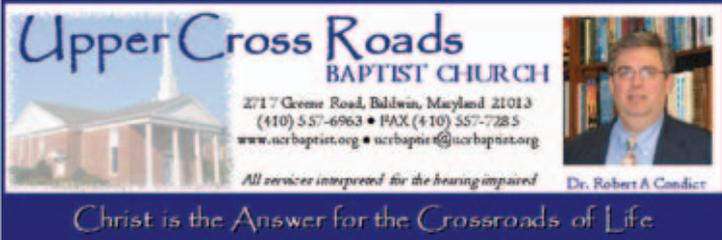
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For if the trumpet give an uncertain sound, who shall prepare himself to the battle? —1 Corinthians 14:8

News may come that Truth is sick, but never that it is dead. —William Gurnall

Serve Christ; back Him; let His cause be your cause; give not an hairbreadth of truth away, for it is not yours but God's. —Samuel Rutherford

The conscience is not to be healed if it be not wounded. —William Perkins

Truth makes the Devil blush. —Thomas Fuller

Speak the truth and shame the Devil. —Francois Rabelais

Truth is one forever absolute, but opinion is truth filtered through the moods, the blood, the disposition of the spectator. —Wendell Phillips

Truth forever on the scaffold, Wrong forever on the throne. —James Russell Lowell

Peace if possible, but truth at any rate. —Martin Luther

We cannot treat the human embryo as cheap and worthless without passing judgment on all human life, including our own. —Monica Furlong

Truth seldom goes without a scratched face. —John Trapp

We know the truth not only by the reason but also by the heart. —Blaise Pascal

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing happened. —Winston Churchill

Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable. —Jean de la Fontaine

O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? —Jesus in Matthew 16:3

Don't brood: you're a human being, not a hen. —Unknown

Try praising your wife even if it does frighten her at first. —Billy Sunday

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



Regional Fellowship

Mid-Atlantic Region

The Three Rivers, Blue Ridge, and Chesapeake Bay regions have joined to officially form the Mid-Atlantic Region. These regions have had separate meetings in the last few years but decided that combining is a better option. Keystone Baptist Church in Berryville, Virginia, hosted the inaugural meeting. On March 18 and 19, 2013, all of the rooms we had in our block at the Hampton Inn were booked. Unfortunately, a late winter and a severe ice storm changed the plans for many people.

Larry Brubaker was a blessing as he prepared and led the Keystone Church Choir on both nights and led rousing congregational singing and specials. His enthusiasm was well worth the effort for the roughly thirty men who were able to attend. Chuck Phelps was the keynote speaker, and he did a first-class job of expounding the Scripture. In addition to the main preaching and fellowship times, we had a session on "What Is Islam?" by Wayne Bley and a discussion session led by Pastor Wright. These sessions were intended to inform the brethren on current issues.

Although the weather was uncooperative, the spirit and enthusiasm were not dampened. The preaching and fellowship were sweet. We are looking forward to next year's meeting on March 17 and 18 at Bible Baptist Church in Pittsburgh.



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Written and Compiled by Dr. Layton Talbert

God intends prophecy to have a definite impact on people. Commentators and hermeneutics texts warn us not to misconstrue the intent of prophetic passages. Much of what they say is helpful; what's curious is what is left unsaid or even denigrated. Many interpreters downplay some purposes that seem not only self-evident but Scripturally emphasized. The best way to answer this question, then, would seem to be to explore what God Himself says are the purposes and effects of prophetic revelation.

In Part 1 we explored NT passages that explain why God gives us prophecy. Now we turn to the OT. Many OT passages speak to this issue, but we will confine ourselves to Isaiah (with occasional clarifying help from Ezekiel). The passages below are certainly not exhaustive on the subject, but they are God's definitive expressions of why He gives and how He uses prophecy.

Isaiah

In the second half of Isaiah God is especially concerned to display and defend His character by magnifying the reliability of His words. The classic passage on this theme is chapter 55 (especially verses 9–13). But there are many others. What are some of the reasons for prophecy according to Isaiah?

To prove the reliability of God's words and thus of God Himself (41:18–20; 46:9–11; 55:9–13; cf. Ezek. 36:33–36).

The point God makes in these passages is not merely that He will do remarkable things, but that *He has said He would do them* so that, when they happen, it cannot be passed off as anything other than the hand of God doing exactly what He said. He is not only utterly able but utterly reliable, and is determined for the nations to know that.

To display universally God's unique sovereignty.

In 41:22–27 God challenges any other so-called gods to demonstrate their god-ness by predicting the future and bringing it to pass. There are no takers. Why? Because there is no one else; there are no other gods (44:6–8). God alone creates, God alone does the unthinkable and unpredictable, and God alone exercises His authority even over secular rulers, such as Cyrus, who do not know Him (44:24–28; 45:1–7, 18–21). He is uniquely sovereign over all.

To elicit universal conversion, confession, and worship.

The final reference above (45:18–21) leads directly into

PURPOSES OF PREDICTIVE

another purpose that God intends for prophecy—namely, that it would prompt people to *see* and *acknowledge* that He alone is God (45:22, 23).

To preclude false conclusions about how events come to pass (Isa. 48:1–5).

God goes on record declaring what He will do, so that no one can credit it to some other cause—least of all, to some idol.

To defend His honor, holiness, and glory by fulfilling His promises to Israel (Isa. 48:9–11; cf. Ezek. 36:22, 23).

God's point in these passages is two-sided: (1) He will not admit failure by giving up on Israel and disowning and destroying them contrary to His covenantal obligations to them through Abraham; therefore, (2) He must do everything He has said He would, just as He has said it.

To motivate God's people to prayer (Isa. 62:6, 7).

This is a remarkable text. Two chapters outlining, with stunning specificity and grandeur, God's intention to restore and bless Israel uniquely among the nations (Isa. 60–61) are followed by an exhortation from God to pester Him in prayer until He does what He has promised. The phrase “ye that make mention of the LORD” (62:6) should be rendered “ye that make mention *to* the LORD,” or better, “ye that remind the LORD” (the verb is *zaqar*, to *remember*, in a causative form, to *cause to remember, remind*). And, God continues (v. 7), “give him no rest” until He does all He has promised to do in and for and with Israel. The praying becomes a means through which God will accomplish what He has promised, and the prophetic promises are what He uses to motivate the prayers of His people.*

Purposes of Predictive Prophecy: Recap

It may be helpful at this point to pull together the reasons for prophecy that we have gleaned so far from both OT passages and NT passages (see Part 1): (1) to rebuke skepticism about future prophecy; (2) to elicit repentance; (3) to motivate to holy living; (4) to stabilize against the influence of teaching that conflicts/contradicts and to spur to ongoing growth in the truth; (5) to prompt personal study and investigation in the ways and purposes of God; (6) to minister to the church; (7) to stimulate diligence, sobriety, hope, and personal transformation; (8) to differentiate believers from unbelievers and give us opportunity to display faith in God via faith in

PROPHECY (PART 2)

God's words; (9) to give opportunity for demonstrating our belief in larger realities and affinities; (10) to test our sanctified ingenuity for defending the reliability of God's promises; (11) to furnish both doctrinal and practical instruction necessary for a well-equipped believer; (12) to comfort the afflicted; (13) to compel to loyal service aimed at pleasing God; (14) to feed faith in God's knowledge and control over all things; (15) to prove the reliability of God's words and, thus, of God Himself; (16) to display universally God's unique sovereignty; (17) to defend His honor, holiness, and glory; (18) to preclude false conclusions about how events come to pass; (19) to elicit universal conversion, confession, and worship; (20) to motivate God's people to prayer and involve them in His larger purposes.

That's a pretty impressive list. But it's worth asking, is anything missing? I already suggested this list is not exhaustive. But is anything *significant* missing in terms of a *purpose of prophecy*? Extensive as it is, this list is not only incomplete but is missing one of prophecy's most important purposes—the one purpose, in fact, that makes all the other functions “work,” and without which none of the other purposes make sense.

The Missing Purpose of Prophecy

The most fundamental function of prophecy is to *provide understandable information and certain knowledge about future events*. All the other purposes are hollow without this. All the other purposes are meaningful only if God communicates reliable, understandable, precise, verifiable, and *essentially* clear predictions about the future.

God tells us about the future (revelation via predictive prophecy) because He actually wants us to know what is going to happen and expects us to believe that it is going to happen just as He says. As obvious as this may seem, it's worth stating unambiguously because I keep picking up signals in the current eschatological atmosphere that undermine this role of predictive prophecy. In many works on hermeneutics, for instance, eschatological prophecy isn't “information about the future” but rather *symbolic pictures* of the future. Consider carefully the following assertion:

We must conclude that a method of interpretation that demands that the promises of the OT be literally fulfilled, so that there is exact correspondence between what is promised and what eventually comes to pass,

does not fit the evidence of the Bible. Of course, there are many details of fulfillment in the NT that exactly correspond to the promise. Such literal correspondence of a few details does not establish the principle of literal interpretation (Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*, 65–66).

Without a doubt, some literalists have abused and misused prophecy.

To walk by the sight of a prophetic time line rather than by faith is a misuse of prophecy, even if the time line is correct. God never revealed the future to satisfy man's natural curiosity about the future. Both the purpose and the nature of prophecy work to fuel faith, not replace it. God reveals the future to affect the present (Michael Barrett, *Beginning at Moses*, 212).

Absolutely. But the only way prophecy can meaningfully affect the present is if its communication is understandable. We certainly should not dispute or ignore the present, ethical, applicational purpose of predictive prophecy. But neither should we dispute or ignore its future, informational purpose. Amid this dispute over how to interpret prophecy, we are in danger of losing sight of an even bigger picture than this present life. Isn't the *theological* purpose of prophecy at least as significant as the ethical? God states expressly that He uses prophecy to display His uniqueness, His wisdom, His providence, His control, and His trustworthiness (see Isa. 45–55). All of those divine attributes have present, practical, ethical applications; but what gives substance and weight to the ethical impact is the prophecy's communication of knowledge—not for the sake of satisfying curiosity or constructing charts, but because God chooses to tell us ahead of time what is going to happen as a way of displaying His glory and the reliability of His words.

Being a form of prophecy, eschatology should function the same way that historical prophecy did in the OT. It may sound like a crazy idea, but it seems that God wants to tell us things ahead of time so we will see just how great He is! The impact of that expectation is diminished when the ethical role is stressed to the virtual exclusion of the informational.

* For more on this and other similar passages, see Talbert, *Not by Chance: Learning to Trust a Sovereign God*, chapter 13.

The Promise and Perils of Speaking Up

(Continued from page 7)

Policy statements define how FBFI as an organization carries on its work. The president of FBFI is accountable to the Board for adherence to these policies, and everyone working for him as employees or volunteers is subject to these policies. By definition, policies do not govern individuals or groups unless they are working under the aegis of FBFI.

Policies are particularly important when it comes to the chaplains endorsed by FBFI. Military chaplains must have a chaplain endorser—a religious organization that represents churches and that defines the parameters of doctrine and practice within which a chaplain functions. Endorsers are responsible for qualifying chaplains, providing them with training, and exercising spiritual oversight over them. FBFI is a recognized Fundamental Baptist endorsing agency for chaplaincy.¹ Within FBFI a chaplaincy commission oversees the chaplaincy-endorsing ministry under the aegis of the FBFI president. As with other ministries of FBFI, the Chaplaincy Commission works under the authority of policies set forth by the Board.

In order to protect the freedom of religion, the military follows the concept of a dual role for chaplains. As an officer, a chaplain is accountable to his commander; as a minister, he is accountable to his endorser. The government may not require a chaplain to promote any religious belief or engage any religious practice that contradicts the beliefs and policies of his endorser. Policy statements, therefore, are a very important protection for the religious liberty of FBFI-endorsed chaplains.

In addition to policy statements the Board will issue position statements. These express FBFI's view of issues it deems important to the Fellowship and to the cause of Christ in general, and to which the Board believes this is an appropriate time to speak. Whether or not to say something about an issue at a given time is a judgment call, and not everyone will agree. However, the intention is to produce statements that command a consensus of the Board and that will be in harmony with the general sentiments of the membership. Of course, no position statement should be contrary to the Scriptures or to the doctrinal statement of FBFI. It should not be automatically assumed that individual members of FBFI or of the Board will personally agree with any particular position statement. However, as with any organization, one would normally expect that continued participation reflects a general agreement with the overall direction and a willingness to cooperate in achieving the ministry objectives. Position statements that should be binding on those working under the authority of FBFI, including chaplains endorsed by FBFI, will be incorporated into policy statements.

As a result of this clarification we hope that it will be easier for people to know where FBFI stands on issues. The position of FBFI is expressed in its Constitution and in the position and policy statements of the Board. The only people who have the authority to speak authoritatively for FBFI are the Board acting collectively and the president (and anyone specifically delegated by the Board or the

president). The statements of individual members of the Fellowship or of the Board represent their own personal views and not necessarily those of FBFI.

Opportunities for Discussion

In order to fulfill its mission, FBFI must not only speak collectively but also promote opportunities for discussion. We need the encouragement and challenge of one another's ideas. Although there should be broad agreement within FBFI as to basic beliefs and practices (such as the Biblical requirement for ecclesiastical and personal separation), there are differences of opinion about practical applications in particular cases. Moreover, on various issues, members of FBFI have different views. On these issues FBFI as a body does not "take sides" and seeks to allow for spirited, albeit charitable, discussion. If we are to benefit from one another's insights, there needs to be the opportunity to hear different points of view. The three principle venues that help promote productive interaction are *FrontLine* magazine, the Proclaim and Defend blog, and the various fellowship meetings. The first two are edited by FBFI members serving under the direction of the president. The fellowship meetings are hosted by local churches and other Christian institutions for the encouragement and edification of FBFI members and other attendees.

In these three venues, the points of view expressed are those of the writers and presenters and not necessarily of that of FBFI. Of course, the editors and fellowship hosts believe that these contributors are worth hearing. While this judgment may not be exercised in a way that is either unscriptural or against the official positions and policies of FBFI, neither should it be construed as an official endorsement by FBFI of everything written or said. Similarly, exhibitors and other resources made available at FBFI meetings are thought to be of general usefulness or interest to those attending, but they do not by that fact obtain the "official endorsement" of FBFI.² Requiring the imprimatur of the FBFI president or Board for every idea and resource presented at the national, regional, and local fellowship meetings would be impractical and would defeat the purpose of creating a forum for productive interaction.

We greatly desire the prayers of friends of FBFI and of God's people in general as we seek to fulfill the responsibility laid upon us to communicate the right message at the right time and in the right way. We pray the same for all believers and churches who love the Lord and seek to represent Him truthfully.

Dr. David Shumate has served as an associate pastor and has taught in Bible college and seminary. He is currently the director of MGM International, a Hispanic mission agency located in Phoenix Arizona. He serves as FBFI secretary and as chairman of the Policies and Positions Committee.



¹ In addition to the military chaplaincy, FBFI promotes the chaplaincy in law enforcement, public safety, and hospital settings.

² While the members and leaders of FBFI greatly appreciate many different faithful ministries engaged in the work of the Lord, FBFI does not have a list of "approved" schools or ministries. Any position that FBFI takes with regard to a particular ministry will be reflected in a position statement of the Board.

Celibate Homosexual Bishops

The Church of England has ratified a policy that will permit homosexual bishops in a civil partnership to remain in their vestments as long as they promise to remain celibate. While the denomination has been sharply divided over this issue, the pro-homosexual movement continues methodically to push for broader acceptance and toleration of that which the Bible forbids. The National Cathedral in Washington, DC, has already announced that its clergy will be performing gay marriages, and several Episcopal dioceses are planning participation in civil union ceremonies.

This article can be accessed at <http://ww2.onenewsnow.com/church/2013/01/31/church-of-england-to-allow-%E2%80%9998celibate%E2%80%9999-homosexual-bishops>.

The LDS Weigh in on BSA Policy

Facing increasing political and social pressure, the National Leadership of the Boy Scouts of America is considering a policy change that will allow gay boys to be admitted into its membership. That policy change will face a vote at the National Council gathering in May of this year. Weighing in on the issue is the leadership of the church of Jesus Christ of the Latter Day Saints. They stated that they were "satisfied with a proposed BSA policy change that would lift the ban on homosexual youth, but retain its current ban on homosexual adult leaders."

While the Southern Baptists have made several stands on the issue of homosexuality, they are currently waiting until the National Council of the BSA issues the results of its vote. Frank Page, president of the SBC, has already gone on record with the BSA that he believes the policy should not be changed. Augie Boto, the executive vice president and general counsel for the Executive Committee of the SBC stated, "As you have suggested, each local church will come to its own conclusions about what the Holy Spirit might want them to do in response. But I do know that there are going to be some churches that are so disappointed at the change that they are going to opt out of any future involvement."

This article can be accessed at <http://www.onenewsnow.com/latest-headlines-from-american-family-news/2013/04/29/concern-expressed-re-lds-okay-with-scouts%E2%80%9999-proposed-policy-change>.

The Business Owner's Conscience

Arlene's Flowers, a business owned by Barronelle Stutzman, is facing two lawsuits. The first was filed by the Washington State Attorney General Bob Ferguson. At the time of the filing, Ferguson insisted, "If a business provides a product or service to opposite-sex couples for their weddings, then it must provide same-sex couples the same product or service."

The second lawsuit has more recently been filed by the ACLU of Washington State. Sarah

Dunne, representing the ACLU, stated, "When a business serves the general public, the business owner's religious beliefs may not be used to justify discrimination."

At the heart of the problem is that Stutzman refused to service a recently sanctioned gay marriage. Stutzman believes her shop has been targeted because of her faith. It is not that she refuses to sell flowers to homosexual people. She has been servicing the customers that are suing her for years. She has also hired people who were gay. She is convinced she cannot service gay weddings. With other states joining the Washington ranks of legalizing gay marriage, many more Christians are going to be tested to see how deep their convictions run.

This article can be accessed at <http://www.instantanalysis.net/latest-headlines-from-american-family-news/2013/04/29/christian-florist-fighting-for-her-faith,-belief-in-traditional-marriage>.

A Bible in a Public School

A complaint has formally been filed with the Equal Employment Opportunity Commission on behalf of Walt Tutka, a former substitute teacher for the Phillipsburg School District in New Jersey. Tutka was terminated on January 14 of this year for, according to official record, "distributing religious literature on school grounds and not being 'neutral' when discussing religious material with students."

Tutka initially told a student, "Just remember, son, the first shall be last but the

last shall be first." When the boy wanted to know where the quote was from, he responded that it was from the Bible. He gave the boy a Bible in order to look it up.

Hiram Sasser of the Liberty Institute is representing Tutka. The school refused access to the file regarding Tutka's termination, so Sasser filed the complaint with the EEOC.

Ironically, the school also has a Bible in the school library.

This article can be accessed at <http://www.onenewsnow.com/latest-headlines-from-american-family-news/2013/04/29/nj-school-leaves-ex-substitute-no-other-choice>.

Plan B Availability

Brooklyn Federal Judge Edward Korman issued a ruling accompanied by a fifty-nine-page rebuke of the Obama Administration for age-restricting the morning-after abortifacient drug known as "Plan B" to women over the age of seventeen. Children under that age were required by the 2011 FDA decision to obtain a prescription. Korman ordered the FDA to comply with his decision within thirty days. A study of the drug has revealed that one in nine women have used Plan B. If Korman's decision is not challenged by the Obama administration, it will mean that any person thirteen or older will be permitted to purchase and use the morning-after pill without parental knowledge or consent.

This article can be accessed at <http://www.nydailynews.com/life-style/health/judge-orders-fda-plan-b-pill-women-ages-article-1.1308471>.

Muslim-Baptist Dialogue

Central Baptist Theological Seminary is the last of three schools that are connected with the American Baptist Convention to co-sponsor dialogue events with the Muslim community. Molly Marshall, president of Central Baptist Theological Seminary, opened the discussion by saying, "Our gathering today seeks to find common ground and common words—love of God and love of neighbor."

This event was named "Common Ground—A Baptist-Muslim Conversation." These past three events have been a response to the open letter presented from Muslim cleric entitled "A Common Word between Us and You."

Roy Medley, general secretary of American Baptist Churches USA, said, "Peacemaking is an essential element of our Christian vocation and the biblical motivation for our many efforts to work for peace with our Muslim neighbours. We are grateful for the partnership with Central and our other ABC seminaries in this effort. Let us all rededicate ourselves to the often difficult but always essential efforts in local, national and international arenas to wage peace."

While both sides acknowledge theological differences, it is puzzling to understand how the same terms can be applied to different deities.

This article can be accessed at <http://www.abpnews.com/faith/theology/item/8437-baptists-muslims-meet-for-dialogue>.

William Wilberforce Award

On April 27 of this year Cardinal Timothy Dolan received the William Wilberforce Award sponsored by the Chuck Colson Center for Christian Worldview. Dr.

NOTABLE QUOTES

TTrue Christianity! Let us mind that word "true." There is a vast quantity of religion current in the world which is not true, genuine Christianity. It passes muster, it satisfies sleepy consciences; but it is not good money. It is not the authentic reality that called itself Christianity in the beginning. There are thousands of men and women who go to churches and chapels every Sunday and call themselves Christians. They make a "profession" of faith in Christ. Their names are in the baptismal register. They are reckoned Christians while they live. They are married with a Christian marriage service. They mean to be buried as Christians when they die. But you never see any "fight" about their religion! Of spiritual strife and exertion and conflict and self-denial and watching and warring they know literally nothing at all. Such Christianity may satisfy man, and those who say anything against it may be thought very hard and uncharitable; but it certainly is not the Christianity of the Bible. It is not the religion which the Lord Jesus founded and His apostles preached. It is not the religion which produces real holiness. True Christianity is "a fight."—J. C. Ryle

Recall that old Balaam wanted to die the death of the righteous but he wouldn't live the life of the righteous. We Christians ought to be able to die well—we should be able to do that if nothing else.—A. W. Tozer

Do you find your own heart sensitive to the Lord's presence, or are you among those who are "samplers" and "nibblers"? God help you if you are, for the child of the King isn't a sampler and a nibbler—he's a sheep who loves his Shepherd, and stays close to his Shepherd. That's the only safe place for a sheep—at the Shepherd's side, because the devil doesn't fear the sheep—he just fears the Shepherd. Your spiritual safety and well-being lies in being near the Shepherd. Stay close to Jesus and the wolves in the world cannot get a tooth in you.—A. W. Tozer

It takes us a long time to learn for ourselves that the crown that comes before the cross is nothing but a tin crown. It is cheap and gilded, and if you would look, you would find the inscription stamped on it: "Made in Hell."—A. W. Tozer

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

Timothy George, chairman of the center, gave the rationale for Cardinal Dolan's consideration for the award: "We're concerned about the dignity of marriage, the sanctity of every human life, including those children waiting to be born, and religious freedom," said George. "On these particular issues as well as concern for the poor and the marginalized, Cardinal Dolan is a hero to so many of us."

The Worldview Center website gives the rationale for the award. The William Wilberforce Award is given "to present its recipient as an example and model of the witness of real Christianity making a difference in the face of tough societal problems and injustices." Dolan is the third Roman Catholic to receive the award.

This article can be accessed at <http://www.christianpost.com/news/cardinal-dolan-to-receive-award-from-evangelical-group-94785/>. Video of the ceremony, including Dolan's acceptance speech, may be viewed at <http://www.colsoncenter.org/topnews/entry/44/22092>.

The World's Top Thinker

In a poll conducted by the British magazine *Prospect* that queried 10,000 people in one hundred countries, popular atheist Richard Dawkins received the most votes as the world's greatest thinker. Dawkins has been a profound advocate for describing the world in terms devoid of God or anything supernatural. He is the author of the book *The God Delusion*. His thinking has not won him universal respect. He received significant criticism from his post on Twitter indicating that unborn children were less human than pigs.

This article can be accessed at <http://www.christianpost.com/news/richard-dawkins-named-worlds-top-thinker-in-global-poll-94709/>.

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

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As the journal of the FBFI, *FrontLine* Magazine provides a forum for God's people to reverently express a conservative Christian perspective on pertinent issues. In an effort to keep readers informed, quotes and references to many different individuals and organizations will appear. This does not imply the endorsement of the magazine or its board. Unsolicited manuscripts and artwork accepted for review.

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Dear Pastor Yarborough, My wife, Marjorie, and I were greatly blessed by coming to the FBFI [South Regional Fellowship at the Wilds]. . . . Thank you very much for all your work that you put into it. I have always felt like the FBFI was the circle I fit in, but now I really feel like it. The fellowship aspect seemed to be very strong, and people really reached out to us. This morning I took some time to really pray for God to bless the different pastors and the FBFI.

I could see that you are concerned about having more young pastors involved in the FBFI, and I am concerned as well. I really appreciated your encouragement to me. . . . There is much I desire to learn from you and many other godly men who have gone before.

*Jonathan Bishop
Taylors, SC*

Editor's Note: Mike Yarborough is the regional director for FBFI South Region.



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Chaplaincy: Spiritual Fitness through

“Jesus suffered beyond our ability to comprehend when He hung on the cross. We will not come close to that level of pain this morning, but believe me, we are going to suffer!” These were my welcoming words to the officers, NCOs, and Soldiers who showed up on a cold Fort Bragg Wednesday morning before Easter, with temperatures just above freezing, to participate in the chaplain-led Spiritual Fitness Physical Training (SFPT) Event; the theme was “The Seven Last Words of Christ on the Cross.” Most of the Soldiers had never heard of the Chaplain leading PT—what was it all about?

This is how it worked: From Scripture a Soldier would read one of the seven statements Jesus made while hanging on the cross. I would follow that with a devotional thought, and then we would all do thirty-nine push-ups (the number of the Roman scourging, that is, “forty save one”) and run a lap around the designated run area. We did this seven times. By the end of the session (about forty-five minutes) we had completed 273 push-ups, run 2.5 miles, and I had preached the gospel! It doesn’t get much better than that!

Chaplaincy is an “outside-the-box” calling and ministry to begin with. The reasoning behind the SFPT events is to do some “out-of-the-box” thinking, become prayerfully creative, and engage our audience in ways that put us shoulder-to-shoulder with them and instill trust in the Soldier-to-Chaplain relationship. It is a dynamic, practical, and engaging way that the Chaplain can gain credibility with the Soldiers and leaders of the unit. The possibilities are limitless. The basics of an SFPT event are to find a theme, advertise early and often, provide incentive to participate, include the Command team, and be passionate and professional about what you are doing.

The very first SFPT event I led was a simple Spiritual Fitness Run to commemorate Memorial Day. I spoke

from the passage in 2 Samuel 1 where David eulogized the deaths of Saul and Jonathan. Over thirty Soldiers came out to make the four-mile run, listen to the devotional message, pray, and have breakfast afterwards. On another occasion I had the privilege of leading Officer PT and Professional Development. It consisted of a four-mile run through the wooded trail at the recreational area at Fort Stewart. At each preplaced mile marker I would share a point of my message on the topic of “An Attitude Shaped by Grace” from 2 Corinthians 4.

SFPT events can range from simple Chaplain-led runs to a full-scale team competition. For Thanksgiving one year I hosted the “Pilgrim Games.” Each company and the battalion staff put together a team of four to compete in a circuit of events themed around the Pilgrims and their coming to America. There were events such as “Bear Wrestling” (tire flips), the “Log Jam” (overhead log presses), the “Rain Dance” (burpees and sit-ups), and the “Turkey Trot” (a sandbag relay). At the end, while the scores for each team were being tallied, I gave a five-minute message on Thanksgiving from Psalm 100. The winning team was presented with a prize, and everyone enjoyed a breakfast together.

Chaplains have a unique and distinctive role in the unit: they are placed there to provide spiritual leadership, model godly values, and serve the leaders and Soldiers of the unit. We need to find ways to connect with them, sweat alongside them, and demonstrate our respect for who they are and what they do each day—then we earn the right to share the love of God with them.

CH (CPT) Michael Barnette currently serves as the Battalion Chaplain for the XVIII Airborne Corps, Headquarters and Headquarters Battalion, at Fort Bragg, North Carolina. For more detailed information, go to <http://fbfi.org/currently-endorsed-chaplains/>.



All of the participants in the March Madness SFPT Event

Physical Training!

Michael Barnette



Chaplain Barnette preaches a short message from Proverbs 27:17 to the March Madness participants.



Our Desert Cat Battalion Commander takes a shot during the 3-Point Shot competition of “March Madness.”



Here I am with the winning March Madness team. They called themselves “The Baylor Women.”

Celebrating Thanksgiving with the “Pilgrim Games”! Notice I am dressed in my pilgrim garb for the event. I read my passage of Psalm 100 from a copy of an actual 1611 King James Bible.



The A Company team competing in the “Bear Wrestling” event of “Pilgrim Games,” aka tire flip. The object of the game is to flip the tire as many times as possible in five minutes.



Few Are Telling Others

There is a dearth in our local churches of reaching the lost. It seems that there is a coldness and indifference on the part of so many of the Lord's people. The psalmist said in Psalm 142:4, "No man cared for my soul." It seems that so many of us get caught up in the duties and responsibilities of life and our busyness has distracted us from what should be our main business—telling others about the Lord Jesus Christ. Our Savior said in Matthew 9:37, "The harvest truly is plenteous, but the labourers are few." This is our Lord's declaration and it is true! Few are telling others about the Lord.

Just ponder this question in your own life: when was the last time you went to someone and presented him or her with the gospel? When was the last time you opened the Bible with the unsaved and shared the love of God in sending His Son to save them? In Revelation 2:4 our Lord said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Could it be today that we are experiencing the same problem in our local churches? We have left our first love. When a person is in love with someone, he cannot be silent. When a couple is engaged, the young lady wants to show everyone her ring—she's in love! The same goes for the young man; he cannot stop talking about his fiancée because of his deep love for her. It is my observation that when a person is in love with his Lord, he cannot be silent.

Let me tell you of two men I knew who had this strong love for their Savior and could not help but constantly speak of Him. The first was Barnie Clark, who was my neighbor in Starr, South Carolina. Barnie made mops and brooms for a living, and he put a gospel tract in every one he made. He would pick up hitchhikers and witness to them; he led several of them to the Lord. Three of them went to Bob Jones University and ended up in the ministry. He was a Southern gentleman but would look a person in the eye and ask directly, "Are you saved? Do you know Jesus Christ as your Savior?" He was one of the greatest witnesses for Christ I've ever known. The reason? He was in love with his Lord. The second man was Pastor Charlie Kittrell in Indianapolis, Indiana. He would witness to everyone he met and led many people to Christ. He would go into a restaurant and, before he left, would give a tract

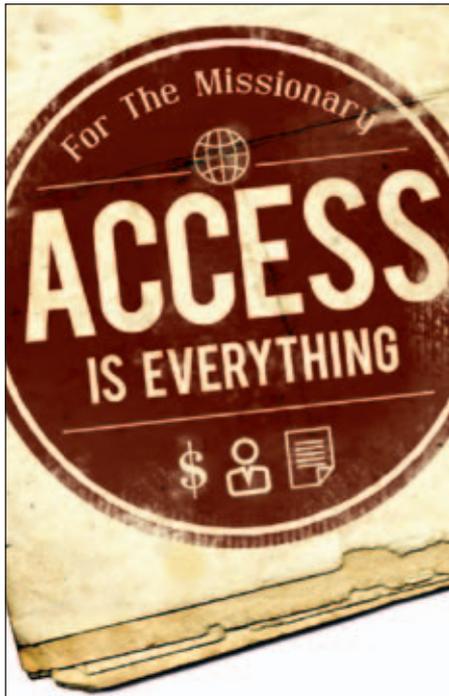
to every person there. The reason? He was in love with his Lord. Both of these men are now in Heaven, and we need their kind of love and zeal for our Lord. However, it cannot be manufactured or forced upon us—it must come from the heart.

In the Book of Luke Christ was talking with a Pharisee named Simon who was being critical of a notoriously sinful woman. This woman washed the Lord's feet with her tears, kissed His feet, and anointed His feet with ointment. Please observe the following conversation the Lord had with Simon in Luke 7:40–47.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

We must evaluate what kind of love we have for our Lord. Is it much or little? The Lord said to Simon Peter in John 21:16, "Simon, son of Jonas, lovest thou me?" I wonder if the Lord were to ask you the same question, what would be your response? I pray that I will never stop speaking of my Lord because I truly love Him. I trust you will voice the same prayer to your Lord.

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



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Build Faith. BJU will help you strengthen your faith in the absolute truth of God's Word through opportunities such as a biblically based curriculum, daily chapel, and discipleship and mentoring.

Challenge Potential. BJU challenges you to exceed your own expectations and grow academically, spiritually and socially through rigorous academics, liberal arts courses that prepare you for multiple careers, and a broad range of student and leadership-building activities.

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