

From the Pen of the Editor

Baptists Make History in Virginia

by P. W. Gustine

The IBFNA made its first journey into the South for its 2001 Annual Family Bible Conference. Williamsburg, Virginia, made an outstanding location for such a gathering. What memorable experiences for all attendees with the combination of the Baptist history in Virginia, the varied geographical beauties of the state, Colonial Williamsburg, other historic or tourist sites, and a great conference of preaching, music and fellowship.



Pastor Laurence Brown
North Conway, NH

Our first speaker and our last speaker both are pastors of churches with more than two hundred years of history. Laurence Brown cited a letter from Thomas Dinsmore to the town of Conway in 1792 objecting to a religious head tax. Then, quoting the Gettysburg Address, "...that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion," Brother Brown launched us into the subject of "Liberty." He divided his message, "The Responsibilities of Freedom," into three heads, concern for the form of freedom, comprehension of the fetters of freedom, and cultivation of the fruit of freedom (Romans 6:15-23). The form of

freedom is "sound doctrine" as found in Romans 6:17; Titus 2:7; I Timothy 1:3; 4:6, 13 and 16. Yielding oneself as a slave to God and Jesus Christ (the fetters) results in the paradox of true freedom (Psalm 100; Romans 6:18). The fruit develops by a continuous etching of Jesus Christ more deeply into our character (Rom. 6:21-22). The process starts with the contemplation of the foundation of our freedom in justification (Romans 5:8-11) and culminates in the optimism in which we look forward to "the end everlasting life."

Between the sessions of the conference, the beautiful Williamsburg Hospitality House provided a number of areas where members relaxed and enjoyed fellowship.

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*"We must
spot the false
movements"*

PERSPECTIVES

The Apostates Boldly Declare Their Heresies

by Ralph G. Colas

With press credentials I covered the World Council of Churches Ecumenical Women's Decade Festival in Harare, Zimbabwe, Africa back in 1998. The final speaker at this four day event, with more than 1100 women from around the world, was Dr Chung Hung Kyung of Korea. Without doubt she was the most popular speaker at this Festival. This is the Korean theologian who had previously said, "My bowel is Buddhist bowel, my heart is Buddhist heart, my right brain is Confucian and my left brain is Christian." In Harare, during a private interview I had with Dr Kyung, she declared that to witness about Jesus Christ to another person is in reality "an act of violence." When reminded that Jesus Christ said in John 14:6 that He is the only way to heaven, this apostate speaker said, "Jesus was mistaken."

Three years later with boldness the Presbyterian Church (USA) met in Louisville, Kentucky for their 213th General Assembly. This liberal religious body voted to lift a ban on ordaining those who are not married and not celibate. Many of their delegates believe that gays and lesbians should not be excluded from ordination.

The Moderator Jack Rogers said this action of lifting the ban "would neither require nor prohibit the ordination of gay and lesbian persons. Those voting for this change believe that Scripture does not permit us to exclude a category of baptized Presbyterians from full rights of membership."

This action is significant as it fails to see what God's Word teaches concerning leadership and the godly life demanded. However, another fundamental doctrine was brought to the floor of this Presbyterian body which had to do with the teaching that Jesus Christ is the ONLY way to God.

Almost like a "believe it or not" incident the nation's largest Presbyterian denomination failed to actually decide and declare that, "Jesus is the only way to salvation."

The debate in Louisville arose in reaction to a speech by a leading Presbyterian minister, Dr Dirk Ficca of Chicago, Ill. At a denominational-sponsored conference,

Ficca suggested that Jesus proclaimed the way to God but was not Himself the only means to salvation.

Ficca's speech and his rhetorical question, "What's the big deal about Jesus?" brought about heated debate by some within that denomination who claim to be evangelicals.

The 500 delegates, called Commissioners, in Louisville rejected a proposal that said Jesus is the lone path to salvation. Their final resolution states, "...for us the assurance of salvation found only in confessing Christ."

The words "for us" provide wiggle room so that the Presbyterians could say that they believe that Jesus is their Saviour, but is not necessarily the only way to salvation for Hindus or Muslims or other non-Christians.

If Jesus Christ is but one of the ways to God, then we ought to "close up our churches" and to eat, drink and be merry for tomorrow we die.

Those who claim to be "evangelicals" should have long ago exited from the Presbyterian Church (USA) and the National and World Councils of Churches where this Presbyterian denomination maintains full membership.

Let us forcefully declare that God has only one way to His heaven and eternal life. As children in Sunday School we learned, "Without the WAY there is no going; without the Truth there is no knowing; without the Life there is no living."

Also the chorus, "Jesus Christ is the Way, Jesus Christ is the truth, Jesus Christ is the Life and He's mine all mine."

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6).



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Always we are appreciative of the missionaries, missions, evangelists, colleges, seminaries and other ministries who bring their displays and helpful information to our conferences.

Giving his personal testimony of being delivered from the worship of the chalice and the wafer, Paul Conner described the freedom in Christ in contrast to the yoke of bondage (“Standing Fast in the Liberty,” Galatians 5:1-13). His message centered on practical exhortations



Rev. Paul Conner, Rep. PARBC

throughout the passage for our personal faith and for our ministries. The crux of it was to hold firmly to the pure gospel. Such a stand demands a rejection of all messages and methods that teach or imply that the gospel is not enough. The churches have one mandate to make disciples (Matthew 28:18-20). The witnesses of the gospel of the Lord Jesus Christ (Acts 1:8) facilitate this mandate.



The Colonial Baptist Church, Virginia Beach, Virginia, thrilled the conference with a musical program on Tuesday evening. Led by Ned Davis the Colonial Choir and the Colonial Bronze, a hand-bell choir, blended a wonderful selection of hymns and gospel songs. The mastery of the hand-bells in complex musical precision was breathtaking. Added to this were vocal solos and a flute and excellent accompaniment. After a Scripture reading of Rev. 5:6-12, the glorious sounds of praise culminated in “Holy, Holy, Holy” involving the whole congregation in the final verse.

Daniel Davey, pastor of the church, followed the music with a message about the fountainhead of the songs. His exposition of the book of Hebrews centered on the theme that the believer should be dominated by and committed to the Person of the Lord Jesus Christ. He summarized four points of the book to demonstrate “The Superiority of Jesus Christ.” The Son of God is better than the angels of God (Chapters 1 and 2). The Son of God is greater than Moses (Hebrews 3:1-6). Jesus Christ of the Melchisedecian Priesthood supersedes the Aaronic priesthood (Hebrews 5:1; 7:11-16). Finally, Jesus Christ gives a better hope than the law “perfecting forever them that are sanctified” (Hebrews 7:18-19; 10:9-14). Knowing these revelations of the superiority of Jesus Christ, the believer sees in Him the glory of God (Hebrews 1:1-3). Therefore, it is incumbent upon His disciples to exalt Jesus Christ “to whom be glory forever and ever” (Hebrews 13:20-21).

Jerry Huffman and Bruce Hendsbee led the prayer meetings on Wednesday and Thursday mornings. Jerry read and commented upon Luke 18:1-8. He noted that some today are using the prayer of Jabez in a manner of vain repetition. Rather than a mechanical system of prayer, he suggested the Holy Spirit should guide our prayer individually (Romans 8:26-27). From Hebrews 4:14-16 Brother Hendsbee reminded us of Jesus’ Person, power and position. He challenged us to purity (verses 14-15) and persistence (verse 16). He concluded by reminding us of the assurance “that we may obtain mercy, and find grace to help in time of need.”

Another great blessing of the conference was the music from the Eastern Ensemble of Clearwater Christian College, Clearwater, Florida. They presented varied musical packages throughout the conference. Their ministry was so moving that Ralph Weer asked for time in the final service to commend them not only for their excellent spiritual music, but also for their lovely Christian character manifest even when they were not singing.

After the introduction of the missionaries in attendance on Wednesday morning, Stephen Hathaway, a church planter to Boston, challenged us with a message, “Contending for Liberty,” Galatians 2:4-5. He compared those with a heart to contend for the faith with the flag bearers in an army leading the charge. We must spot the false movements that



Rev. Stephen Hathaway Boston, MA

would mar the effectiveness of the gospel. Then we must follow Paul’s example to oppose “false brethren” by maintaining “the truth of the gospel.” The motivations are love for God, love for God’s people, and desire for the growth and stability of the churches of Jesus Christ. Only the pure gospel will produce divine results in the lost people we love for Jesus’ sake. May God give us passionate hearts to defend and to deliver the only gospel that saves.

Bob Payne preached a message to refresh our souls, “The Freedom of Bondage” (Psalm 63). His thesis was true freedom comes from a slave relationship to our Savior. In the psalm, he noted a thirst for God (verses 1-2), a satisfaction with God (verses 3-6), and a reliance upon God (verses 7-8). God can be known and loved as a Person. To do so will make us better separatists because we will know more of His holiness. He used excellent quotations, compared other appropriate Biblical texts, and gave a word study on “lovingkindness.” He concluded with some practical lessons from our relationship with Jesus. Our liberty is powerless without intimacy with our Deliverer. Our discouragement can be overcome by looking up to God.



Rev. Bob Payne
Belleville, MI

Mark Strangman concluded his song leading on Wednesday night with a solo, “How Great Thou Art.” He had to return home to New Jersey early. George Zinn favored us with “We Shall Behold Him” and “God Leads Us Along.” Carol Middleton accompanied both of them. Janet Reinhardt played the organ for the congregation throughout the conference. Amanda Libby from the Clearwater Eastern Ensemble played the piano for many sessions of the conference. Your editor had the privilege of leading the music on the final day of the conference.

Duane Brown preached next. Your editor has six pages of notes on this sermon. You need to get a tape and listen to it. If you do not yet have a love for Baptist history, this will get you started. The title of the message was “Baptist Pain, Prison and Persecution” (II Cor. 3:17). Duane traced some of his own study of the persecution of Bible believers. This led to the presenta-



Rev. Duane Brown
Brooksville, FL

tion of the concept of liberty (II Cor. 3:17). He then proposed that the most momentous statement of liberty outside of Scripture is the establishment clause of First Amendment of the Constitution of the United States. He challenged, “Do we understand it?”

And, “How did it come about?” His answer to the second question was by the Spirit of the Lord. From the text he then explained how liberty comes from God. The explanation of the meaning of liberty in the First Amendment required some background about James Madison and the persecution of Baptists in America. This persecution was part of God’s providential plan for America that resulted in world missions, free speech, the printing of the Word of God and other benefits. The persecution was traced through Roger Williams, John Clarke, Henry Dunster, Thomas Gould and the First Baptist Church of Boston, William Scriven and the Baptist churches of Kittery, Maine, and Charleston, South Carolina, and the struggles of Baptist preachers in Virginia with the Anglican establishment. Repudiating the persecution of his neighbors, James Madison championed the Virginia Bill of Religious Freedom written by Thomas Jefferson some years before. The legislature of Virginia met in Williamsburg, the site of our conference, to enact this fundamental document of our American heritage. Armed with this victory Madison proposed the Bill of Rights to the United States Congress four days after the Inauguration of President George Washington. In conclusion, Brother Brown called our attention to Rev. 6:9-11. To the question, “How long?” comes the answer, “until their fellowservants also and their brethren, that should be killed as they were.” The sobering point is that there are yet to be more persecutions. Will our children or we be among those yet to be martyred? We may not always have these freedoms.

The final day of our conference started, after the prayer meeting, with Nestor Mercado from Argentina preaching on the subject of “False Liberty.” Tina Cook, daughter of Mike McCubbins, translated for Nestor. Earlier in the conference Tina gave her testimony of the preciousness



Pastor Nestor Mercado
and Mrs. Tina Cook

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Editor's Clipboard

• Our Apologies:

Our apologies for the lateness of this issue of *The Review*. However, while we have been waiting for some parts of this issue to come together, we have been collecting materials for the next issues. We hope by the grace of God we can keep publishing in a more timely fashion in the next issues leading up to our next annual conference. Our moderator nearly lost a daughter who did have to have her pancreas removed. He has been doing more travel than is good for his health. All of your officers have been under the pressures of their ministries. Jeff has started a Christian school. I have been helping some other churches with Bible conferences and other projects. There have been some health problems and some emergencies. Keep us in your prayers.

• Promotion Copies:

You have received two copies of the Review. Use the second copy to promote our fellowship.

• Prayer Request:

Jerry Huffman reports that he is experiencing symptoms of early stage Parkinson's disease. He will continue to publish the *Calvary Contender*, the Lord willing.

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• Reports Needed:

The Review is soliciting reports from the Eastern Regional Bible Conference, First Baptist Church, Limestone, PA, October 2, 2001, and the Eastern Regional Conference, First Baptist Church of Anglesea, North Wildwood, NJ, Nov. 13, 2001.

• Conference Notes:

- Conference sermons are available at <http://www.ibfna.org>
- An order form of sermons will be included in the next issue of the *Review*
- Resolutions will be printed in the next issue—*January 2002!*

of God's love and comfort through the home going of her husband and faithful servant of the Lord Jesus, David. Nestor began in John 8:36 asserting that Christ gives true liberty. He then countered that there is a liberty that is not true. He found a pretext of liberty in I Peter 2:16. In developing this point, he traced the history of philosophy from the 12th century to the present hour, which culminates in humanism. Something is hidden in the liberty of today's humanism. Men no longer have God or His principles. Truth is relative. He exposed the trap of false liberty in II Peter 2:18 (the verb, allure, means to snare or to trap). Here he developed the danger of our hedonist society. He gave an example of the false philosophy of sexual preference. It used to be that the doctor who delivered the baby could say affirmatively, "It's a boy" or "It's a girl." Today the doctor says, "What is it?" The mid-wife answers, "We will have to wait till it decides!" This false liberty uses pretentious words ("great swelling words"), but it produces disastrous results—lower educational standards, laxity in discipline, fornication, violence in homes, AIDS, other diseases, and suicide. The "vanity" of this false liberty reminds us that the liberal preachers, humanist psychologists and new age teachers do not have the answers. The "wantonness" of the false liberty is destroying morality. How can it be that promoters of false liberty are winning the day? They are working harder. Therefore, uncover false messages, expose false preachers and call people to the true liberty in God's Word (John 8:21-32).



Dr. Kevin Bauder, Professor
Plymouth, MN

Before speaking Kevin Bauder was given time to explain some bad press he has received. He had agreed to a debate with Richard Mouw, President of Fuller Theological Seminary in October. The subject of the debate was to be the arguments in Mouw's book, *The Smell of Sawdust: What*

Evangelicals Can Learn from Their Fundamentalist Heritage. This was only one session of a larger conference being held at Samford University's Beeson Divinity School. The publicity issued by Timothy George, Executive Editor of *Christianity Today* and Dean at Beeson Divinity School, made it appear that Brother Kevin was going to be involved in a dialogue to "enrich mutual understanding." Kevin contacted Dr. George and

clarified that this was not what he agreed to do and that he had no intention of participating on that basis. He was told that he was correct and that future publicity would clarify this misrepresentation. Your officers were alerted to this problem and consulted with Kevin before the conference. Kevin volunteered not to speak at our conference if we would be embarrassed by this publicity or if we did not have confidence in his stand as a Biblical fundamentalist and separatist. Your officers were satisfied that Kevin is both able to defend and committed to Biblical fundamentalism and separatism. He needs our prayers if future opportunities open to debate in hostile or unsympathetic venues. [Also see the *Calvary Contender*, July 15, 2001.]

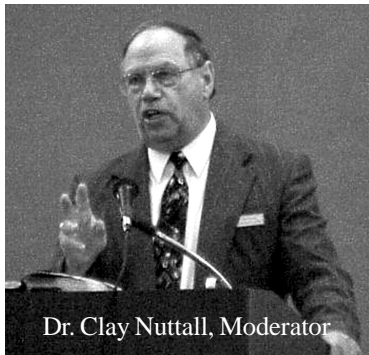
Kevin Bauder then continued with his exposition of I Corinthians 9:19-23, "All Things to All Men." He noted that the interpretation of this passage is critical because evangelicals are using it to condone some concessions to worldliness. Under the broad context of liberty in Christ, First Corinthians has a discussion of doubtful things, such as, eating meat sacrificed to idols. This subject was compared to a clothesline. One pole for the line is found in I Corinthians 8:4 where an idol is nothing. The other pole is in I Corinthians 10:20, which teaches that demons are involved in idol worship. Avoid something that takes on an evil association in the larger significance. The lesson is that our actions carry meaning. We dare not do anything that identifies us with the enemies of God (I Cor. 10:21-22). In the immediate context on the appropriate use of rights, I Corinthians 8:9-13 restricts our personal liberty according to what is good for our brother. This discussion continues in chapter ten with the discussion of the normal support of the elder of a church. Paul's example was that of forgoing his right in order that the gospel might be more widely preached (verses 15-18). Verses 20-22 make it clear that the choice is to surrender personal privileges, not Christian duties. The motivation for this sacrifice of personal liberty is to advance the gospel and ultimately enjoy eternal reward, the praise of Jesus Christ. The principle here is not an offensive strategy for advancing the gospel, such as, the "seeker church" mentality of accommodating sinners. It is a defensive strategy to avoid offending potential converts by flaunting the rights of the Christian servant. Brother Bauder in his conclusion stressed the need to take a stand on Christian duties—never, never surrender them. This passage does not authorize becoming worldly. Rather, let us put ourselves out for the sake of the Gospel.

There were three concurrent programs on Thursday afternoon. The ladies attended a program called, "Sea-

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sons of Friendship,” by Grace Baptist Church, Attleboro, MA. They had group singing, special music, skits and a speaker, Lorraine Bailey. The men had a choice of two workshops. Robert Delnay spoke on doctrine. [Editor: His notes will be reprinted in a separate article in the next issue of the *Review*.] Jack Keep summarized Baptist history in Virginia. He covered the different types of Baptists, the struggle for religious liberty and the anti-mission controversy.

Our moderator, Clay Nuttall, presided over the conference and continued his gracious and deliberate leadership style in the business meeting. He tried to keep us focused upon the necessary operation of the fellowship and to keep us moving through our agenda



Dr. Clay Nuttall, Moderator

avoiding lengthy deliberations when there is no consensus. The amendment, stating that “a member shall not hold membership in or affiliation with any” liberal or compromising organization or church including a list of some organizations, was tabled. The amendment to this amendment was tabled also. Clay suggested that the reasons for separation from such groups as the GARBC or the IFCA might better be explained through a resolution rather than introducing changes in our Constitution over every group that lamentably fails to continue in a faithful Biblical stand for the Faith. Ralph Colas reported that the American Council of Christian Churches (in which the IBFNA is a constituent body) dismissed the GARBC from its ranks. The ACCC has a new constitution, which permits any member from any constituent body to participate in its meetings. The resolutions, that will be printed in the next issue of the *Review*, were approved. Our treasurer, Jeff Bailey, explained what he has learned about the costs of our conferences. The costs are dependent upon the ranking of the host city and the specific week of our conference. He recommended we go to Cleveland, Ohio, next year, June 25-27. This will accommodate the wishes of families who have children in school. The recommendation was accepted. Our goal is to continue to keep the price in a range that our conferences can be attractive to families in our churches. The Williamsburg conference drew many first time families who are enthused about returning to future conferences. But this policy means that

certain first tier cities, such as, Boston, New York, Philadelphia, etc., are not possible sites for our conferences because of their high prices. If we want to visit tourist destinations, such as Williamsburg, we will have to push our dates back another week from July 4.

The final service included more music by Clearwater’s Eastern Ensemble and George Zinn. It culminated with the sermon by David Reinhardt, “Acting as Free Men” (I Peter 2:13-17). He taught from this passage principles for sanctified believers. In verse 16 we find free men are disconnected from sin. Also in verse 16, free men are connected to submission to God. This submission calls for strength and vigilance. This submission is tied to submission to government. We desire not only to be free ourselves, but for our fellow citizens to be free. Submission to government is rendered “for the Lord’s sake” (verse 13) or “on account of” Jesus. Christians want to be honorable citizens, but we must be on guard against encroachment by government on our liberty in Christ. Dave illustrated these points by citing many Baptist contributions to our nation’s foundations, laws and court decisions. Some of these contributions were precipitated through the harassment and imprisonment of Baptist brethren. Brother Reinhardt has the special perspective

of being the pastor of an historic church that was part of the Danbury Baptist Association. So in one of these illustrations he quoted from the letter by a committee of that association to a Virginian while he was the third President of the United States, dated October 7, 1801. They commended the President for his contribution to liberty and expressed the opinion that God had raised him up for the good of our nation. They sought political redress for offenses to their religious liberty in Connecticut. Dave closed his message with a quote from President Thomas Jefferson’s response, January 1, 1802. This letter contains the famous, but often misunderstood phrase, “a wall of separation.” Jefferson maintained that religion was the providence solely of the individual, not the state. Legislation of government should effect only actions, not the opinions of citizens. He requested these Danbury Baptists remember him in their prayers.



Dr. David Reinhardt
Danbury, CT

Our Williamsburg conference immersed us in our Baptist and national history and challenged us to make history in gospel work and in contending for freedom today.

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IBFNA Coming Events

June 25-27, 2002, Annual Family Bible Conference, Cleveland, OH
Program Chairman: Clay Nuttall; Local Committee Chairman: Al Richards

*May your family be
filled with joy in
your celebration of
the birth of Our
Savior*

