



IBFNA

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THE REVIEW

Slighting the Spirit

by Dr. Bob Payne, Moderator IBFNA

Years ago I was looking at the catalog of an “evangelical” seminary, and I was intrigued to find that the theology courses offered did not include Pneumatology (the doctrine of the Holy Spirit). Presumably, because this seminary had a broad-based ecumenical appeal, they did not want to create any friction between those who were from a charismatic background and those who were not. I am not really surprised that a compromising seminary of this sort would ignore the doctrine of the Holy Spirit. What *does* both surprise and disturb me is when fundamentalists slight the doctrine of the Holy Spirit.

Although it seems strange to me that someone who claims the importance of biblical authority and living in obedience to the Word of God would avoid this important doctrine, I clearly recall a conversation several years ago with friend and mentor of mine who lamented the fact that the Person of the Holy Spirit was rarely mentioned in the preaching and teaching ministry of the church he attended. This older godly man and gifted Bible teacher told me in disappointed tones that one might conclude from his church’s ministry that there were only two Persons in the Godhead. Keep in mind that my friend is a *solid fundamentalist*, and attends a *fundamental Baptist Church*.

I’m not sure that my friend’s church is unique. Although ignoring the doctrine of the Holy Spirit for very different reasons than that evangelical seminary did, some fundamentalists are equally slighting the third Person of the Godhead. For many years fundamentalists have overreacted to the overemphasis and perversion of the Holy Spirit’s ministry by charismatic teachers. Instead of bringing biblical perspective and sound teaching to the issue, some fundamentalists have chosen to virtually ignore the doctrine, Person, and ministry of the Holy Spirit altogether. How shameful! When churches slight the ministry of the Holy Spirit they do so at their own personal peril!

Every member of every fundamental Baptist Church not only needs to have a general understanding of the doctrine of the Holy Spirit but also needs to thoroughly comprehend the meaning of specific terms, such as *filling*, *indwelling*, *baptizing*, and *anointing* in relationship to the Spirit’s ministry. Thorough teaching concerning spiritual gifts is also vital. Equally important is the knowledge of how the Holy Spirit’s ministry relates to dispensational truth.

As paramount as proper biblical teaching is concerning the doctrine of the Spirit, we should not just stop with that. Mental comprehension of biblical facts is not enough. The Bible also clearly emphasizes that each believer needs to have an *experiential knowledge* and *dependent walk* with the Spirit of God (Gal. 5:16, 25). Ministries to the believer, such as spiritual fruit production (Gal. 5:22-23), comfort/encouragement (Acts 9:31), and others, are to a great degree dependent on the filling/control of the Holy Spirit (Eph. 5:18). A man not controlled by the Holy Spirit may be able to stand militantly and in a fleshly way against false doctrine but will *not* exhibit such fruit of the Spirit as love and humility (“meekness”), which is so desperately needed in our conflict with error.



INSIDE PAGES

2 INTERVIEW WITH
THE BOBGANS

4 THE VOICE OF
THE CHURCH
IN CIVIL AFFAIRS

7 THE RISE OF
THE SADDUCEES

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The Holy Spirit is...

- The Antidote for Every Error: Eph. 4:3
- The Power for Every Weakness: Eph. 3:16; 5:18
- The Victory for Every Defeat: Eph. 6:17-18
- The Answer for Every Need: Eph. 3:16-19

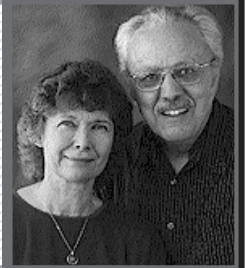
Dear brethren, I plead with you to faithfully study and teach a balanced biblical approach to the doctrine of the Holy Spirit and to be constantly filled with the Spirit and dependent on Him.

One of our great needs today is for our homes, our churches, and our educational institutions to be populated with Spirit-filled believers. Ephesians 5 demonstrates for us that Spirit filling/control (v. 18) results in mutual ministry (v. 19a), spiritual music (v. 19b), thankful hearts (v. 20), and humble submission (v. 21). It is no accident that a lengthy passage (5:22 - 6:9) concerning godly conduct in our closest relationships follows Paul's teaching on Spirit filling.

An outline (with some editing) provided by one of my college professors, Dr. Manfred Kober, illustrates the importance of the Holy Spirit's ministry to the believer:

Martin and Deidre Bobgan

The following is the conclusion of an interview with Martin and Deidre Bobgan, who were gracious enough to share their expertise in Biblical counseling through Psychoheresy Awareness Ministries in Santa Barbara, CA (www.psychoheresy-aware.org); and we are grateful for their participation. Thanks also to Mrs. Donna Dear for transcribing and organizing the interview for publication. - Editor



Editor: This reminds me too of accreditation of Christian colleges and I guess, therefore, seminaries as well, who are required, depending on the source of accreditation, to have some kind of Psychology courses.

M. Bobgan: As far as collegiate and university accreditation, they are not required to do that but voluntarily do it. There are other disciplines that they could bring in and could be taught in a critical fashion. Fuller Seminary was the first to be APA approved, but there are other institutions that have been approved. Even at the undergraduate level, we have found in our research a number of conservative Bible colleges who brag that they are preparing their students and encouraging them to go on for licensure. If the pastor who refers out favors all of these psychologically oriented books and refers to the *Focus on the Family*, the people that go there are referred only to licensed individuals. By the way, a local fundamental pastor whom I have been friends with for years, I have to say, does not believe in the sufficiency of Scripture for the issues of life normally taken to a therapist. It's one of these things where you just look institution by institution. Look at the mission agencies, for example.

We interviewed 35 mission agencies starting with the Southern Baptist Convention. As a matter of fact, the SBC has more career missionaries on the field than the total of the bottom 40 of the 100 largest mission agencies. If you want to become a missionary, you candidate. If you candidate, for part of the evaluation you have to see a psychiatrist. You take the MMPI and the MDTI, which are two personality inventories; and you need to pass

that hurdle in order to be approved. Here the largest mission agency in the U.S. uses that; but, if you look at our books, you'll see that the others use it as well. They may not use a psychiatrist, but they use a mental health professional and they have personality inventories. In our book, "Missions and Psychoheresy," which of course is free on-line, you can see the various denominations that we interviewed and see what the results are. In fact three years ago I was speaking in London, and I checked out the comparable agencies in London. They are the same way there: a mental health professional is part of candidacy and also a personality test or two, depending on the particular mission agency. This has seeped into practically every nook and cranny of the church.

"If you look at contemporary biblical counseling, there are no examples of that in scripture"

Editor: I am aware of at least one mission board that has taken retirees and sends them all around as counselors to missionaries on the field. Is that also as commonplace as the initial testing?

M. Bobgan: If they are sending retirees, meaning other missionaries or literally pastors, it depends on how they're doing what they call counseling. I'd rather call it ministering. It's very hard for missionaries to avoid picking up this psychologizing. Why? Because their conferences and their denomination publications just bring it in with their articles. We have critiqued a number of articles from a number of denominations where we demonstrate how specific articles are totally psychologizing the faith.

Editor: When we use the expression "counseling from Scripture," and maybe this is repetitive, but just once again clearly define the limits of that.

"A mental health professional is part of candidacy and also a personality test or two, depending on the particular mission agency"

M. Bobgan: If you look at contemporary biblical counseling, there are no examples of that in scripture. You can't find in scripture where there is a person who comes in with a problem, that problem is discussed week after week, or however they set up the relationship, with the ability to talk about others who are not there. In addition, I find that one of the serious faults of pastors is that they counsel women. Counseling women is dangerous territory. In fact, we have a chapter in our book, "Stop Counseling, Start Ministering," where we discuss that whole issue and give reasons why it shouldn't occur. Let's say a woman comes and says to the pastor, "I came from a Presbyterian background. I was baptized as a baby, and now I'm attending this Baptist church where you immerse. Could you explain to me the difference?" Now that is a pastoral/elder responsibility. If she walks in and says, "Pastor, I'm having marital problems," he needs to stop right there; because that's kind of opening a gate that he should not walk through. We discuss that in "Stop Counseling, Start Ministering," which again is free as an e-book right online, printed from the website if people wish.

Editor: What would you say to parents who are dealing with their children who are in the public school system and labels have been attached to them, such as ADD, ADHD, etc? Frequently, then there is medication that goes along with that.

M. Bobgan: We do run into this, and ADHD is very characteristically a label given or ODD (Oppositional Defiant Disorder). The problem is that in order to know what to do, you need to know the history. So, it's hard to just say, "Do this." It may be a situation in which, if possible, it may be best for the child to take him out of the public classroom. Years ago when our kids were growing up, we didn't have the option of homeschooling. The issue has to deal with the parents to begin with: is it a single parent household; can the parent do this, that or the other thing for the child; are there other siblings; are there relatives; what is the child doing, and can this be ameliorated in the current environment; and it goes on and on. We want to be careful with respect to medication because you're starting medication at a very young age, and it's not advisable to do so. With respect to medication, we always say we don't deal with medication except to say that psychotropic medication is over prescribed in America. It's overused. It's even demanded from the doctor on the part of whoever has a need, and the doctors pretty generally comply. Why? Generally with HMOs you have a 20-minute appointment. You walk in and describe the problem in 10 minutes, the next two minutes he writes a prescription and you're out of there. You want to avoid doing things hastily, and you want to get the full picture. You know, there are other couples who have children in the congregation. Now sometimes their children do not have the disposition of this one kid (typically a boy) whom you're dealing with. They might say, "If only you did this, that and the other thing." No, you need to

have somebody draw alongside, identify with that problem, understand that kids are all different. Yours may be bland and cooperative, but this one is uncontrollable at different points and is creating a big disaster in church and in school primarily.

D. Bobgan: We had one child who was very energetic. He could concentrate for longest period of time, so there wasn't that problem; but he just had a lot of energy. There was a situation in his fourth-grade class, and the teacher was concerned because he wasn't following directions or was being silly. We asked her if she would, every day, send a note home with him saying how his behavior was. She didn't have to say more than good, bad, terrible, whatever. He knew then that we were going to be involved in his day at school. If it had gotten worse than that, I would have gone to sit in his classroom to see what was going on. That worked really well. He started shaping up beautifully, because he did not want us to know that he was causing problems in school. It was just that additional parental involvement.

"..With both parents working a lot of times, it's really difficult; but it would be worth taking some days off to just go to school, sit there and see what's going on."

Sometimes the parent can say I really don't want my children on medication, but I would like to see what we could do to help the situation. Of course, with both parents working a lot of times, it's really difficult; but it would be worth taking some days off to just go to school, sit there and see what's going on. Now when you're sitting there it could be that the kid is going to be perfect. Who knows? He probably wouldn't show all of those behaviors, but a daily report would be helpful. Nowadays, with computers, it shouldn't take the teacher that much time; and I think it would be worth it to just send an e-mail. No more than that. That's just a suggestion, but there are ways that parents can be creative in the Lord and need to be coming alongside one another. They also need to recognize that when we come alongside somebody else with children, we all have different dispositions. There are some children who are just naturally placid and sweet and some who are just loaded with energy. There are also some who are truly bored at school because nothing is challenging. If they're bored, what are they going to do; they're going to act up. It could be that if they're ready to put him on medication, the truth of the matter may be that's he's totally bored at school because there's nothing challenging.

M. Bobgan: The one son she's speaking of is actually an ordained pastor. We have four kids. Our son is an ordained pastor. Two daughters are married to ordained pastors, and our fourth child is not in ministry. I just thought I'd mention that we had this "wired" kid who was very active and would have been labeled ADHD and they would probably have recommended Ritalin, which we would not have wanted our kids on.

D. Bobgan: In sixth grade he already knew a lot of the stuff that was being taught, especially in the math area. The teacher had his own plan. He gave our son a piece of licorice every day that he would read a whole book in class. He really just kept him out of the way. Basically, I think he learned more in that sixth grade class than he would have if he had just been sitting totally being bored. So there are creative ways, although we didn't appreciate all of the sugar with the licorice.

Editor: One of the things that comes to mind is whether the parents are in some way complicit because they would rather see the child controlled, even by drugs, than be involved themselves; and they're accepting that alternative.

D. Bobgan: I think there are two things happening. One is that they are totally intimidated by the school and by all of the so-called science that isn't science. The other thing is that it's an easy route, just medicate the kid and he'll be fine during the day. Although I understand it does wear off later in the day, and sometimes they can be worse at home than at school. That's only from individual reports and not from any research or scientific evidence. I think that sometimes that is an easy way out, but it isn't good for the child.

Editor: Perhaps we can just bring this interview together with some parting words that you would have

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for pastors or missionaries when it comes to guarding themselves against the influence, you mentioned books that they read and so forth. Maybe there are other things along the way for them to both guard themselves and to be aware of in terms of guarding the flock.

M. Bobgan: Regularly pastors call, others, congregants and so on, and what we have to say is along the lines that this type of psychology has not been proven in the scientific literature (and we provide plenty of proof with respect to that) as well as the things I mentioned

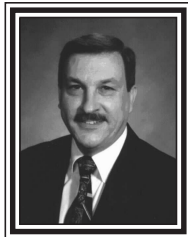
earlier with respect to amateurs and professionals. No one has ever proven that what they have is any better than the care of souls that the church has had since the day of Pentecost onward. They need to think about that and not be intimidated by all of this Ph.D stuff and all of the academics, and then to take confidence and claim what the Word has for them with respect to the issues of life. They can minister to others. They must use it for their own issues of life, and the more they have the more they will be able to minister it to others. After all, what do we all learn along the way? We all learn that if you ask somebody, "When did your best spiritual growth occur, in the peaks or in the valleys," everybody says in the valleys. You take those valley experiences and what you did with respect to the Word, the work of the Holy Spirit ministering to you, your walking closely on that straight and narrow path and looking back after you're through that dark valley and saying, "Yes, that was good. God used that in my life." Then take it to the lives of other people. If you can as a pastor, congregant, elder, whatever, minister on an individual level to build a daily walk with the Lord in each person that has the issues of life, you're going to do the best for them. If you take that path instead of what the secularists, the licensing bureaus in each state have to offer, you're giving them the best with the Word of God, the work of the Holy Spirit and the fellowship of the saints. That's the very best that you can give them, so give it to them.

D. Bobgan: I would say that being a pastor is a high calling impossible to do in the flesh, and yet I think so many pastors feel pressure all around. It's just a constant return to dependence on the Lord, His Word and the work of the Holy Spirit, because this is a spiritual work. My heart goes out to pastors because this is a high calling, a huge responsibility. When they are so filled with the Lord that it is the Lord Jesus Christ ministering, what a great blessing at every point. I'm thankful for pastors who love the Lord, love His people and are committed to the Word.

The Voice of the Church in Civil Affairs:

Have we bought into the world's definition of separation of Church and State?

Dr. Charles L. Dear, Editor



impact the function of our churches, schools and other ministries, as well as our ability to sustain foreign missions to fulfill the Great Commission. The question, however, is where is the voice of the Church and how many hearts of our people have been swept away from biblical principles by a tidal wave of government handouts and regulations?

Perhaps a disclaimer of sorts is in order here. As a teenager I was actively involved with such groups as International Christian Youth and learned what it was like to picket and protest political figures as President John F. Kennedy, when he came to Philadelphia for a speech. The activism of Carl McIntire wasn't limited to little old ladies from the Collingswood Bible Presbyterian Church. Christian students from high school and college were engaged in a struggle nearly 50 years ago that addressed

the growing intrusions of government interference with the functions of local churches, religious schools and agencies. More importantly, we learned the value of militancy for the cause of Christ, beyond the issues of the McIntire personality, that is still necessary today if we would stem the tide of growing interference and regulation from governments. It is a militancy, however, that today is more conspicuous by its absence, than by its practice.

Despite all the customary threats against pastors and churches not to speak about political issues or candidates from our pulpits, there is a legitimate and necessary role for the Church that demands we address

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these matters, especially in 2012, lest we bring upon ourselves conditions that will at best severely limit the work of

the church and at worst close down many ministries altogether. We may not have thought much about the recent closing down of Roman Catholic adoption agencies, as a consequence of government requirements and regulations demanding homosexuals be accepted as adoptive “parents.” However, we need to recognize the boldness of government intrusion upon their highly successful program as a mere prelude to other requirements already in progress, such as regulating whom we must employ in our local churches.

Our weaker brethren often point to the circumstances of the first century church, which was able to thrive under far worse conditions, suffering under Roman rule and Jewish persecution. This has been used as an excuse by pacifists as to why we ought not to get involved with government and political issues today, i.e. because they did not. However, the principle set forth by the Apostles in Acts 5:29 that “we ought to obey God rather than men” still prevails and circumstances today are significantly different from those of the first century. Here in America we yet enjoy a far greater opportunity to influence and change our governments and leaders than was known to Christians of the first century. It is not so much the question of what they might have done with such liberties as it is a question to believers today. Should we not use the greater liberties granted to us today to obey God, further the cause of Christ and fulfill His Great Commission?

For Christians to fail to use all the means at our disposal to advance the cause of Christ is to squander the unique privileges God has given to us to preserve every liberty necessary for us to worship unhindered and to fulfill our responsibilities as being the salt and light Christ commanded us to be in a corrupt and spiritually darkened world. Therefore, if we fail to make a difference by opposing the current trends, policies and perversions of law that will cripple the ministry of God’s Word, how can we pretend innocence of any blame or complicity, when

our response to these threats has been little more than silence?

While we have been preoccupied preaching good things to our people, government programs have been mining away the confidence

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of our people in the Truth of God’s Word. As more of our people have become dependent

upon government handouts and subsidies, the less many of them will appreciate what the Bible teaches about capitalism, free enterprise, rights of private property or work ethics. It has been a devious scheme to both create the demand for government help and then create the burgeoning dependency that cannot be sustained by a declining economy. Our economic plight has provided ample opportunities for the American Communist Party and others to undermine and destroy what has made our nation a world leader, by eliminating the foundational biblical principles that once brought God’s blessing upon us. In similar fashion, with all of the environmental indoctrination imposed upon our children in public education, as well as adults being bombarded in the media with the “greening” of America, should we be surprised if our church families now show more concern for the welfare of polar bears than lost souls?

Lest you think that this does not affect your ministry or your people, consider a few simple questions: First, among those who have become unemployed, how many have given up looking for work? How many of those who have been unable to find work would rather vote for someone promising to extend unemployment benefits indefinitely than for a candidate with higher moral principles? Second, among those who have recently arrived in our country legally, how many receive benefits, subsidies, grants, that would cease, were they to become American citizens? Yet, how many of these same people see nothing wrong with their voting in current American elections? Third, are our churches become more concerned with the lights bulbs used, recycling and energy usage, than with the music of worship or the message from the pulpit?

You see, this is not about the endorsement of some political candidate for office. Although that is exactly what happens, every election, in inner-city pulpits in Philadelphia. Pastors making direct endorsements have been documented by TV news for years, without any protest. Perhaps the better question for us is what new-found courage will it take to preach the biblical principles and examples of capitalism, free enterprise, rights of private property, the correct understanding of Church-State relationships, etcetera, from our pulpits. Doesn’t God’s Word address subjects like environmentalism, so then why should we fail to provide a biblical perspective on the issues bandied about by politicians in an election year?

Perhaps we have already retreated from such

subjects because we fear a backlash from people in our own congregations who have become comfortable in their government dependency or who see nothing wrong with voting themselves greater comforts at the expense of other citizens. To speak out on such subjects might reveal a growing weakness among our people over their conflicts between biblical principles and the progress of government managed social engineering.

What at first glance may seemed innocuous could yet prove to be the dismantling of the testimony of our churches and the undermining of our freedom to do the Lord's work, both here and around the world. Too many of us have been too hasty to dismiss the impact of these issues, and we have jumped to unwarranted conclusions that harmful decisions by government officials are only acts of stupidity and ignorance, rather than carefully crafted works of guile. We do our people no favors when we hide the truth from them. Indeed, should not all our

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ministries be marked by the high esteem in which we hold the truth, as found in God's Word? So then why do we create an artificial division between spiritual truth and

political truth, whereby we address the one to the complete exclusion of the other? Can we honestly say that they are mutually exclusive to each other or dare we address how one has or should impact the other?

If ever there was a time for the voice of the Church to be heard in the public square and in the halls of government, it is now. However, it must be a consonant voice of both pastors and people, who, knowing the principles of Scripture, recognize and combat the efforts to marginalize Christianity and drive people to look to government for their salvation.

In the coming election this November, perhaps the dilemma for voting Christians will be reflected by our decision between two choices:

Shall I vote for the candidate who best represents the biblical principles I hold dear, or shall I vote for the candidate most likely to defeat the one who most opposes those very same biblical principles?

One thing is for sure: “The only thing necessary for the triumph of evil is for good men to do nothing” attributed to Sir Edmund Burke

“I realize now, as the great debate of 2012 unfolds, that being MIA from the battlefield in the most important election of our lifetime is exactly the wrong decision.”

~Andrew Breitbart~

**IBFNA FAMILY CONFERENCE WILL BE HELD AT
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****More IBFNA Conference information will be mailed out soon****

The Rise of the Sadducees

In Acts, chapter three, the Apostles perform their first miracle with the healing of the lame man. It gave great opportunity for Peter to present the Gospel of Jesus Christ; but in chapter four, the event drew the ire of the Sanhedrin, led by the Sadducees. The great question, one which resounds even today, opens the confrontation between the Sanhedrin and the Apostles, "By what power, or by what name, have ye done this?"

In the following excerpt from G. Campbell Morgan's commentary on Acts (*The Acts of the Apostles*, Fleming H. Revell Company, 1924, pp123-125), Morgan draws a bead on the opposition of Sadduceeism to Christianity. It is a perspective that sounds all too familiar today:

This story of the first opposition reveals for all time the nature of opposition to Christianity; and also the real secrets of the church's power. Opposition to Christianity is always based on Sadduceeism, is always rooted in rationalism, is always the outcome of materialistic philosophy. James when describing the wisdom of the world, the wisdom of men, putting it into contrast with the wisdom that comes from heaven does so in biting, burning words. He speaks of the "wisdom of the world" as being "earthly, sensual, devilish"; it is earthly in its outlook; sensual in its desire; devilish in its choices. The intellect in looking out, sees only the earth; the emotion desiring, is wholly sensual; the will choosing is under the dominion of devils. It is the rationalistic conception of life that is angry with Christianity, most subtle of all foes, and most to be dreaded. . . . it is interesting to remember that a spiritual conception does not attack Christianity. It is the material ideal, the ideal that says in the wilderness, Bread out of stones is all you need; the ideal that says in the midst

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of the life of to-day, Let us eat and drink for to-morrow we die; that is the force against Christianity; and it is always Sadducean. . . . Opposition to Christianity is always opposition to actual good being done in the world. The whole work of Christ is that of healing, helping, saving. The hour has come surely when the Church must decline to allow responsibility to rest upon Christ for her ofttime blunders, and misrepresentations of His purpose. The business of the Church in the world is not

the discussion of theories, is not that of indulging in speculations, or formulating philosophies; it is that of seeking and saving that which is lost. It is out to find men lying at the Beautiful Gate, excluded from worship, and to put them on their feet, and make them worshippers. Finally opposition to Christ is always opposition in spite of conclusive evidence. There is the healed man, Oh ye men of the Sanhedrim(sp.), confronting you! In God's name, why waste time accounting for him, why not let this thing go on? The healed man has been multiplied in all the centuries. The healed man is in all the world to-day. The healed man is here, healed mentally, spiritually, physically, in proportion as he is true to the great spiritual truths to which he has submitted himself. Then, on the other side, the story reveals the Church's secret of power. The reality of the spiritual is demonstrated by results produced in the visible and material. The Church has no argument unless she has a healed man, and the Church that is not healing men, remaking them, has no argument for her Christianity; "Seeing the man which was healed standing with them, they could say nothing against it." The unassailable and final answer of Christianity to detraction is the healed man. The basis of courage is spiritual and such courage is vindicated by such results. Vindicated? I take the word back. Courage is created by such

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results. Are we a little afraid to-day in the presence of the materialism of the age? No man with his eyes open will deny that the age is material. Is the Church afraid of it? Are we halting, speculating, and attempting to recast things so as to meet the materialistic age? If so the reason is that there is a dearth of healed men. I would like always to preach as Peter and John did that day, with the healed man by my side; men who have been healed and remade, men upon whose faces there is the light that never was on sea or land; these are the men that make the preacher courageous. If we are to face the materialism of the age with purpose and courage, we must have these evidences. If Christianity is becoming materialized, God have mercy on us and the world. It must be the Christianity of men and women filled with the Holy Spirit, knowing the power of the One Name, and bringing men to deliverance through it, which alone can be victorious.

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