

Have You Considered God's Call to Missions?

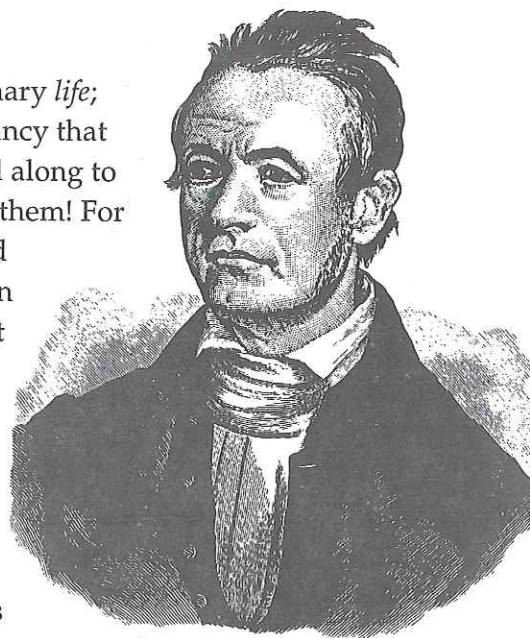
"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2
This verse was brought up twice in memorable words at our recent conference.

Advice to Candidates for Missionary Labor

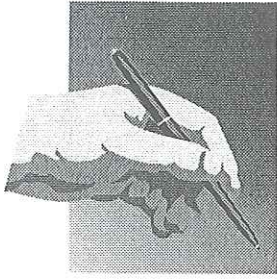
Written by Adoniram Judson, from Maulmain, Burmah, June 25, 1832, to the Foreign Missionary Association of the Hamilton Literary and Theological Institution, N. Y.

Dear Brethren:

...In commencing my remarks, I take you as you are. You are contemplating a missionary life. *First*, then, let it be a missionary life; that is, come out for life, and not for a limited term. Do not fancy that you have a true missionary spirit, while you are intending all along to leave the heathen soon after acquiring their language. Leave them! For what? To spend the rest of your days in enjoying the ease and plenty of your native land? *Secondly*. In choosing a companion for life, have particular regard to a good constitution, and not wantonly, or without good cause, bring a burden on yourselves and the mission. *Thirdly*. Be not ravenous to do good on board ship. Missionaries have frequently done more hurt than good, by injudicious zeal, during their passage out. *Fourthly*. Take care that the attention you receive at home, the unfavorable circumstances in which you will be placed on board ship, and the unmissionary examples you may possibly meet with at some missionary stations, do not transform you from living missionaries to mere skeletons before you reach the place of your destination. It may be profitable to bear in mind, that a large proportion of those who come out on a mission to the East die within five years after leaving their native land. Walk softly, therefore; death is narrowly watching your steps. *Fifthly*. Beware of the reaction which will take place soon after reaching your field of labor. There you will perhaps find native Christians, of whose merits or demerits you cannot judge correctly without some familiar acquaintance with their language. Some appearances will combine to disappoint and disgust you. You will meet with disappointments and discouragements, of which it is impossible to form a correct idea from written accounts, and which will lead you, at first, almost to regret that you have embarked in the cause. You will see men and women whom you have been accustomed to view through a telescope some thousands of miles long. Such an instrument is apt to magnify. Beware therefore of the reaction you will experience from a combination of all these causes,



continued, page three



From the Pen of the Moderator

Dr. Clay Nuttall, IBFNA Moderator

Peace...A Fruit of the Spirit

They stood toe to toe on the sidewalk in public and shouted at each other. They did not seem to care who heard them. It was just another expression of the liberal minded society we live in, without peace.

My pastor used to say "there will be no peace till the Prince of Peace comes." This is certainly true about these earth dwellers. The self-centered existence, taught in state education, has even affected those who are believers. However, when Christ comes to rule in the heart, the results should be evident.

The psalmist had it right: "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). In the day when Messiah comes to the Mount of Olives, the rule of peace will begin on earth. Until then, the great demonstration that He has come into the life of each true believer is a peace that overshadows each thought, word and deed as He rules in our hearts. A lack of that peace identifies one of two things: either one is not a true believer, or somehow, for a time, Christ is not ruling in one's life.

Hebrews chapter four gives the formula for the peace that gives rest. First there is the "Word of God" in verse 12, then there is the "Son of God" in verse 14, and then the "Throne of God" in verse 16. If we are easily given to anger or person offense, consider the following. Personal offense is NOT acceptable for the biblical Christian. We ought to admit that most of the offenses we have are NOT about the Bible or our Christ, but rather are personal. The Psalmist said "nothing shall offend them."

What we are considering here is not the norm for most people we know—even those in Chris-

tian leadership—but it should be. How different our lives would be if at the times we think we have been offended, we went where the answer waits. The Word of God is given for knowledge. The Son of God is our example and cleansing. The throne of God is for application and assistance.

Anyone angry, hurt, discouraged, despondent? Your situation is real, and we should join you with encouragement and prayer. But anger will lead you to a "bitter spirit," and that is not godly. Peter said "happy are ye" when reproached for Christ, but beware of suffering as a result of your own disobedience (I Peter 4:12-16). How can I tell if I am suffering for an offense to Christ? The matter depends on how I respond. If rest and peace have escaped me, then something is missing. Go back to the Word, to the Son, and to the Throne and ask, where is that peace?

In this age of "man," Christ's servants have become the favorite whipping boy. This attitude grows day by day. The world hates us because they hate Christ. The children of the devil, even those who just profess they believe in Christ in our midst, are astounded when we respond and live in peace and rest. This astonishment is particularly evident when we are in the midst of a battle or storm. Anyone can have peace in a life of ease. Only the biblical Christian exhibits God's peace in daily conflict (Galatians 5:22, 23). Think about that the next time you are angry or offended. ▲

Dr. Clay Nuttall is the Director of Project 21 at Piedmont Bible College.



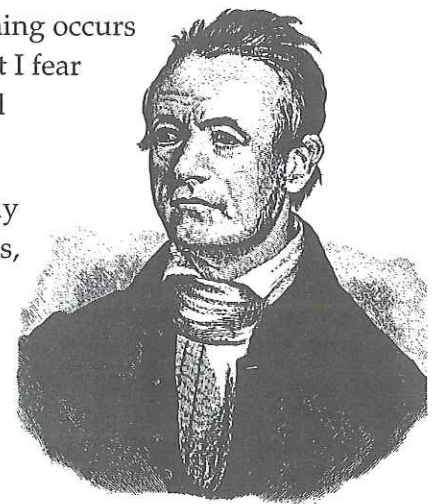
lest you become disheartened at commencing your work, or take up a prejudice against some persons and places, which will embitter all your future lives. *Sixthly*. Beware of the greater reaction which will take place after you have acquired the language, and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tog of toiling at native work—the incessant, intolerable friction of the missionary grindstone. And Satan will sympathize with you in this matter; and he will present some chapel of ease, in which to officiate in your native tongue, some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation, or, at least, some system of schools; any thing, in a word, that will help you, without much surrender of character, to slip out of real missionary work. Such a temptation will form the crisis of your disease. If your spiritual constitution can sustain it, you recover; if not, you die. *Seventhly*. Beware of pride; not the pride of proud men, but the pride of humble men—that secret pride which is apt to grow out of the consciousness that we are esteemed by the great and good. This pride sometimes eats out the vitals of religion before its existence is suspected. In order to check its operations, it may be well to remember how we appear in the sight of God, and how we should appear in the sight of our fellow-men, *if all were known*. Endeavor to let all be known. Confess your faults freely, and as publicly as circumstances will require or admit. When you have done something of which you are ashamed, and by which, perhaps, some person has been injured, (and what man is exempt?) be glad not only to make reparation, but improve the opportunity for subduing your pride. *Eighthly*. Never lay up money for yourselves or your families. Trust in God from day to day, and verily you shall be fed. *Ninthly*. Beware of that indolence which leads to a neglect of bodily exercise. The poor health and premature death of most Europeans in the East must be eminently ascribed to the most wanton neglect of bodily exercise. *Tenthly*. Beware of genteel living. Maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many missionaries in the East is quite inconsistent with that familiar intercourse with the natives which is essential to a missionary.

There are many points of self-denial that I should like to touch upon; but a consciousness of my own deficiency constrains me to be silent. I have also left untouched several topics of vital importance, it having been my aim to select such only as appear to me to have been not much noticed or enforced. I hope you will excuse the monitorial style that I have accidentally adopted. I assure you, I mean no harm.

In regard to your inquiries concerning studies, qualifications, & c., nothing occurs that I think would be particularly useful, except the simple remark, that I fear too much stress begins to be laid on what is termed a thorough classical education.

Praying that you may be guided in all your deliberations, and that I may yet have the pleasure of welcoming some of you to these heathen shores, I remain

Your affectionate brother,
A. Judson



Francis Wayland, *A Memoir of the Life and Labors of the Rev. Adoniram Judson, D.D.* 2 vols. (Boston: Phillips, Sampson, and Company, 1853), 2: 38–41. ▲

One of the greatest prayers of the Word of God is the one by Hannah. She prayed, "My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God" (1 Samuel 2:1, 2). Note the words: there is none holy as the LORD.

*Holiness is the divine attribute whereby God maintains the completeness of His own perfection. Therefore, he abhors anything unlike Himself, and demands of others a completeness of perfection identical to His own.*¹

*In respect to God, holiness means not only that He is separate from all that is unclean and evil but also that He is positively pure and thus distinct from all others.*²

By comparison, if one is said to be healthy, we mean not only that there is the absence of sickness and disease. A healthy person exudes a positive infusion of energy, life and vitality. He is a person with a quick step, color in the skin and a twinkle in the eye. Likewise, the holiness of God radiates perfection while repelling all that is evil.

God's uniqueness in holiness is seen by a comparison of Jehovah with the gods of Israel's contemporaries. "The gods of the heathen, often times worshipped with degrading ceremonies, are sinful gods, but Jehovah is perfect in righteousness" (Exodus 15:11).³ **Our God is to be worshipped in dignity, not in degraded acts.** See Psalm 99, especially verses 3, 5 and 9.

How this contrasts with some popular movements in "Christendom."

*The "laughing revival" ministry of South African evangelist Rodney Howard-Browne is spreading like wild fire into the charismatic mainstream. (See 9/1 Calvary Contender). It has been endorsed/promoted by Charisma magazine, TBN's Paul & Jan Crouch, Oral Roberts, John Wimber, Pat Robertson, Kenneth Copeland, Kenneth Hagin, and many other charismatics. "Worshippers" are zapped, fall backwards, lie on the floor for hours, shaking as if plugged into an electric current, overcome by laughing, weeping, groaning, mass faintings, and such bizarre noise-making that has been described as a "cross between a jungle and a farmyard" (2/95 Charisma). Yet charismatics call it "revival," and say it is from God. Some critics, however, say the beastly sounds (barking, roaring) and other weird happenings are evidence of demonic activity. [Some taped excerpts we have heard sounded very bizarre!] Most of the 500 John Wimber "signs and wonders" Vineyard churches in the U. S. have embraced the falling, weeping and laughing. Meanwhile, this fanatical phenomenon is going strong in Toronto ("The Toronto Blessing," it's called), London, Boston, Florida, Australia, and other places around the globe.*⁴

Emotionalism and hysteria were not the emphasis of the Great Awakening. A very important book on the Great Awakening is the biography of Jonathan Edwards by Iain H. Murray.⁵ The characteristics of that movement were very different from the modern "pandemonium."

The characteristic of a revival is that a profound consciousness of sin and need is produced in many persons at the same time by an awareness of God. Thus in Northampton in 1735 attention to the gospel was suddenly made supremely urgent to many who had hitherto given it only minimal regard:

"The only thing in their view was to get the kingdom of heaven and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid, it appeared in their very countenances. It then was a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon was to escape for their lives, and to fly from wrath to come... The town seemed to be full of the presence of God; it never was so full of love, nor of joy, and yet so full of distress, as it was then (1.348)."

*This change came from God himself and yet God worked through his own Word. The sense of fear which Edwards describes was not an irrational hysteria, it was the effect of truth brought home powerfully to the conscience.*⁶ [emphasis added]

One of the greatest prayers of the Word of God is the one by Hannah. She prayed, "My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God" (I Samuel 2:1, 2). Note the words: there is none holy as the LORD.

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Unique Holiness

by P. W. Gustine

Murray states that in Edwards' considered opinion the awakening did not continue in 1742 because of the very manifestations being emphasized by modern charismatics.

He came to believe that there was one principal cause of the reversal, namely, the unwatchfulness of the friends of the Awakening who allowed genuine and pure religion to become so mixed with "wildfire," and carnal "enthusiasm," that the Spirit of God was grieved and advantage given to Satan.

The origins of a fanatical element in the revival cannot be traced with any distinctness, but by the latter half of 1741, and very clearly in 1742, its presence was plainly to be seen in many places. In his New Haven sermon of September 1741, Edwards admitted that "imprudencies, irregularities" and a "mixture of delusion" were observable amidst the revival, and warned: "Satan will keep men secure as long as he can; but when he can do that no longer, he often endeavours to drive them to extremes, and so to dishonour God, and wound religion in that way" (2.271).⁷

*But Edwards also believed, as he made clear in his New Haven sermon, that physical responses during a service should not be encouraged... Some, confident that they could identify the Spirit's work, began to encourage the idea that the greater the outcries and the commotion, the more glorious was the evidence of God's power, and once this idea was accepted the door was open to all manner of excess.*⁸ [emphasis added]

One example of this occurred in the church of Edwards' cousin, Solomon Williams, at Lebanon [CT]. The presence of George Whitefield had drawn many people from other districts to the Lebanon meetinghouse. When Whitefield's sermon from the text, "Take not thy Holy Spirit from me," was over, and the service concluded, Whitefield and Williams left the building. Many who had remained, however, reported an eye-witness, "became so perfectly frantic—jumping, dancing, singing and praying, that the scene seemed to form a sort of Bedlam." The outcome was as follows:

"Good Deacon Huntington—Dr. Williams' right hand man—having continued in the church, as a witness to what passed, went straight to his pastor to see if he could not do something to quell the disorder. Dr. Williams and Mr. Whitefield both hastened to the church, and, on entering, such was the noise and tumult on every side, that the presence of the two ministers was not immediately observed. They went forward to the Deacon's seat, and Mr. Whitefield, stamping his foot with great violence on the floor, exclaimed with a voice of thunder—'What means all this tumult and disorder?' Instantly there was silence through the house; but some of them quickly remarked that they were so much delighted to see and hear their spiritual father, and were so filled with the Spirit, that they could not forbear their demonstrations of joy. Whitefield replied to them with great mildness of manner—'My dear children, you are like little partridges, just hatched from the egg. You run about with egg shells covering your eyes, and you cannot see and know where you are going.'

*The effect of his gentle expostulation was that the disorder entirely ceased, and they withdrew quietly to their several homes.*⁹

Edwards himself, by 1742, had considerable difficulties at Northampton: "A great deal of caution and pains were found necessary to keep the people, many of them, from running wild" (1.lxi). He dates the beginning of the trouble to the arrival of "a number of the zealous people from Suffield [CT]" at the time of Buell's visit in January-February 1742. Amidst the great blessing attending Buell's preaching, instances of phenomena which were not God-honoring "soon became very apparent" and members of the Northampton congregation became influenced by the assumption that noise, excitement and spiritual power were all one. Writing of this in December 1743 he says:

"With respect to the late revival of religion amongst us for three or four years past, it has been observable, that in the former part of it, in the years 1740 and 1741, the work seemed to be much more pure, having less

continued, page six

a corrupt mixture than in the former great outpouring of the Spirit in 1735 and 1736. Persons seemed to be sensible of their former errors, and had learned more of the tendency and consequences of things. They were now better guarded, and their affections were not only stronger, but attended with greater solemnity, and greater humility and self-distrust, and greater engagedness after holy living and perseverance: and there were fewer errors in conduct. But in the latter part of it, in the year 1742, it was otherwise: the work continued more pure till we were infected from abroad: our people hearing of, and some of them seeing, the work in other places, where there was a greater visible commotion than here, and the outward appearances were more extraordinary, were ready to think that the work in those places far excelled what was amongst us, and their eyes were dazzled with the high profession and great show that some made, who came hither from other places.

“That those people went so far beyond them in raptures and violent emotions of the affections, and a vehement zeal, and what they called boldness for Christ, our people were ready to think was owing to far greater attainments in grace, and intimacy with heaven: they looked little in their own eyes in comparison with them, and were ready to submit themselves to them, and yield themselves up to their conduct, taking it for granted that every thing was right that they said and did. These things had a strange influence on the people, and gave many of them a deep and unhappy tincture from which it was a hard and long labour to deliver them, and from which some of them are not fully delivered to this day (1.Ixi).”¹⁰ [emphasis added]

Without question, the rise of the fanatical element coincided with the decline of the spiritual power of the Awakening. Those who spoke most loudly of being led by the Spirit were the very persons responsible for quenching the Spirit’s work.¹¹ [emphasis added]

Jonathan Edwards judged the experiences he saw by the Word of God. He concluded that the work of the Holy Spirit would result in holy lives. His emphasis is an indictment against the modern charismatic movement and an exhortation to all believers.

That grace or holiness, which is the effect of the ordinary influence of the Spirit of God in the hearts of the saints, is that wherein the spiritual image of God consists; and not in these extraordinary gifts of the Spirit. The spiritual image of God does not consist in having a power to work miracles, and foretell future events, but it consists in being holy as God is holy: in having a holy and divine principle in the heart, influencing us to holy and heavenly lives. Indeed, there is a kind of assimilation to Christ in having a power to work miracles, for Christ had such a power, and wrought a multitude of miracles, John xiv. 12: “The works that I do, he shall do also.” But the moral image and likeness of Christ does much more consist in having the same mind in us which was in Christ; in being meek and lowly of heart; in having a spirit of Christian love, and walking as Christ walked. This makes a man more like Christ than if he could work ever so many miracles.¹² ▲

Footnotes:

¹Unpublished notes of H. La Vern Schafer, Foundations of the Christian Faith, Baptist Bible Seminary, Clarks Summit, PA.

²Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), p. 38.

³E. Schuyler English, editor-in-chief, *The Pilgrim Study Bible* (New York: Oxford University Press, 1976), p. 375.

⁴Jerry Huffman, editor, *Calvary Contender*, March 15, 1995, p. 2.

⁵Iain H. Murray, *Jonathan Edwards: A New Biography* (Carlisle, PA: The Banner of Truth Trust, 1987, 1992).

⁶*Ibid.*, p. 130, quoting *The Works of Jonathan Edwards, Vol. 1* (London: The Banner of Truth Trust, 1974), p. 348.

⁷*Ibid.*, p. 216, quoting *The Works of Jonathan Edwards, Vol. 2* (London: The Banner of Truth Trust, 1974), p. 271.

⁸*Ibid.*, p. 218.

⁹*Ibid.*, pp. 218-19, quoting W. B. Sprague, *Annals of the American Pulpit, Vol. 1* (New York: Arno Press, 1969), p. 325.

¹⁰*Ibid.*, pp. 219-20 quoting *The Works of Jonathan Edwards, Vol. 1* (London: The Banner of Truth Trust, 1974), p. lxi.

¹¹*Ibid.*, p. 227.

¹²Tryon Edwards, ed. *Charity and its Fruits* (New York: Robert Carter, 1851), p. 54.

PERSPECTIVES

While recognizing that every local church is different and has its own personality and program, it is interesting to observe what some churches have adopted.

I recently attended the "Saturday Night Live" service at Calvary Church in Grand Rapids, Michigan. Many students from Cornerstone College (a GARBC-approved agency) attend there. The college dorms are right next door to the church.

When you enter the auditorium for the "Saturday Night Live" service, on the platform is the lighted fluorescent sign reminding one of a nightclub atmosphere. The theme on the sign, portrayed in large letters was, "Oh, yeah!" A four-man band provided the music, which sounded more like some groups at a rock concert. The emcee announced, "Tonight, our band is on a mission from God," as they played, "Everybody Understands the Blues." This was followed by "Dark Side Blues."

More than 700 were present in this church auditorium that seats 2,000. No one on the platform or in the pews wore ties or coats, and only a couple of the ladies wore dresses. Jeans and bare feet along with short shorts were the favorite attire. After a skit, the sermon was given by one of the assistant pastors. The title of the message was "Thou Shalt Not Kill." He began by asking if the jurors were as guilty as Timothy McVeigh since only God gives life and takes it. A question and answer time followed with some asking, "Is suicide the same as taking a life? Does God forgive murder? Should a person die himself if he committed an abortion? Is it right to go to war?" Buzz groups followed which dealt with various social issues that are prevalent in our society. No semblance of quiet worship, Bible exposition, or clear enunciation of the gospel were given. One man (who spoke in Spanish and gave his testimony by use of an interpreter) related how God saved and

called him. This was the clearest explanation of the gospel given during the entire evening. One wonders about the changes made in that church from the time the late Dr. M.R. DeHaan was involved many years ago, and how these changes affect the students at Cornerstone College.

While covering the fourth annual "Reclaiming America for Christ," this writer was able to attend the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, where Dr. D. James Kennedy is pastor. They have two morning services. The early one was their contemporary service. At this service, a Christian Rock Band performed while those in the band and congregation lifted their hands. It needs to be noted that at the Worship Service held later in the four-million dollar auditorium, no big-band, big-beat music was used, and neither was there the charismatic practice of lifting of the hands as in the contemporary service.

What churches like these two offer is "something for everyone." If you like Contemporary Christian Music, it's available, but if you prefer the traditional service, that is there for you too. It is tragic to see Baptist churches adopting such practices. In some churches, one service is for the Baby Boomers, with very informal attire and Christian Rock included, while the more staid worshippers can choose something else. ▲

PERSPECTIVES is written by

Dr. Ralph G. Colas,

Executive Secretary,
American Council of Christian Churches
World Council of Biblical Churches

AMERICAN COUNCIL OF CHRISTIAN CHURCHES

P.O. Box 5455 • Bethlehem, PA 18015
tel (610) 865-3009 fax (610) 865-3033



Upcoming Conferences: ^{IBFNA}



June 16-18, 1998 **Annual Family Bible Conference, Sheraton Inn, Plymouth, Massachusetts**

Local Committee Chairman: Jeff Bailey

Psalm 62:2a, 5 *"He only is my rock and my salvation; he is my defense...My soul, wait thou only upon God; for my expectation is from him."*

November 3, 1997 **Regional Conference, Starlight Village, Ankney, Iowa (10:30 A.M.-3:30 P.M.)**

Chairman: David Norris

April 20-21, 1998 **Regional Conference, First Baptist Church, Oak Creek, Wisconsin**

Organizing Committee: David Brown and Bill Darrow

April 20, 1998 **Regional Conference, Starlight Village, Ankney, Iowa (10:30 A.M.)**

Chairman: David Norris Speaker: Dr. Robert Delnay, *Chairman, Bible Department, Clearwater Christian College*

May 5, 1998 **Regional Conference, Old School Baptist Church, Hopewell, New Jersey**

Chairman: Dan Brown

June 22-24, 1999 **Annual Family Bible Conference, Kansas City, Kansas**

Local Committee Chairman: Bob Houchin

*Please mark these dates on your calendar. Let us make every event a great rally for the cause of Christ.
Pray, encourage, and help these leaders.*

Independent Baptist Fellowship of North America

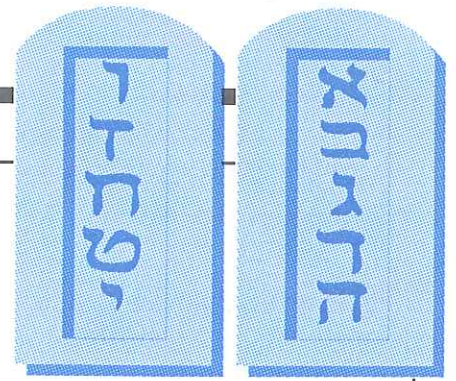
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Reaffirming Our Position



In this issue we are reprinting the first of our Articles of Faith. It has been several years since we formulated these articles. Many people have joined the Fellowship since then. These truths cannot be overemphasized since the doctrine of the Word of God is the foundation of all we believe and practice.

Scriptures

Statement on the King James Version

Recognizing that different convictions exist among us regarding Bible texts and versions, we believe we should balance soul liberty with Christian charity in these matters, and therefore, agree not to magnify these differences at our meetings in order to remain united as a fellowship. We believe we should leave such discussion and decision to the privacy of individual conscience and the sovereign determination of each local church. Though some of us may use certain versions in the study, we prefer the King James Version in our conference preaching. We trust our speakers will honor this preference. As our Baptist forefathers, we continue to believe that the King James Version is the Word of God in English.

We believe in the plenary, verbal inspiration by God of the entire Bible as originally written. We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments (Genesis through Revelation). We believe the Holy Bible is a completed revelation, and that its divine inspiration has never been, nor will it ever be, duplicated.

We believe, therefore, in the Bible's infallibility and unlimited inerrancy in all areas, including creation, science, geography, chronology, history, and in all other matters of which it speaks. The books known as the Apocrypha, however, are not the inspired Word of God in any sense whatever. As the Bible uses it, the term 'inspiration' (or quality of being God-breathed) refers to the original writings, not to the writers; the writers are spoken of as being 'holy men of God' who were 'moved' (or 'carried' or 'borne' along) by the Holy Spirit in such a definite way that their writings were supernaturally, plenarily, and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be.

We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

Statement on Bible Preservation

We believe God has promised in both the Old and New Testament to preserve His Words as given to us in the original Hebrew/Aramaic and Greek texts. By His providential care, we believe God has kept His Word pure down through the ages as He promised, and we

[continued on back](#)

reaffirm our belief in what our Baptist forefathers wrote in their London Baptist Confession of 1677 and 1689. It states in part: "The Old Testament in Hebrew, (which was the native language of the people of God of old), and the New Testament Greek (which at the time of the writing of it was generally known to the nations) being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical..."

Recognizing that different convictions exist among us regarding the method and product of Bible preservation, we all believe that God has indeed kept His promise and has preserved His Word in the original language texts. We believe we should balance soul liberty with Christian charity as to the method and product of Bible preservation, and therefore, agree to respect different views. We believe we should leave such discussion and decision to the privacy of individual conscience and the sovereign determination of each local church. (Psalm 12:6-7; 78:1-8; 119:89, 111, 152, 160; Ecclesiastes 3:14; Isaiah 8:20; 30:8; 40:6-8; Matthew 4:4; 5:17-18; 24:35; 28:20; John 10:35; 17:17; II Corinthians 5:10; Colossians 1:17; I Thessalonians 2:13; II Timothy 3:16-17; I Peter 1:23-25; II Peter 1:19-21; II John 2; Revelation 20:12) ▲

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Membership & Subscriptions • 754 East Rockhill Road • Sellersville, PA 18960-1799
tel (215) 536-9200 fax (215) 536-2229