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**Upcoming
ANNUAL BIBLE CONFERENCE**

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THEME: Is there not a cause?

**The IBFNA
REVIEW**

The REVIEW



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PERSPECTIVES

The Ockenga Heritage and New Evangelicalism

Ralph G. Colas

Executive Secretary of the The American Council of Christian Churches and The World Council of Biblical Churches (625 E. 4th Street, PO Box 5455, Bethlehem, PA, 18015- 610-865-3009, and 610-865-3033 for faxes).

Dr. Harold John Ockenga preached a sermon in 1947, "Can the Fundamentalists Win America?" With that sermon he helped to give birth to the new-evangelical movement. (Some say he coined the label "neo evangelical.")

While even yet today religious liberals go back to a sermon preached by Dr. Harry Emerson Fosdick entitled, "Shall the Fundamentalists Win?" many new evangelicals say Ockenga gave them their defining moment. Ockenga followed the fundamentalist Dr. Gresham Machen in the split of Princeton Seminary and the founding of Westminster Seminary in Philadelphia. As a pastor Dr. Ockenga was an outspoken critic of secularism prevailing in the culture and the modernism evident in mainline Protestant denominations. His credentials as a leader of the fundamentalist movement were impressive.

It is important to note that Ockenga found the current fundamentalist movement to be lacking in impact. The first lines of his address show this when he said, "Fundamentalism as presently constituted is impotent. Fundamentalism has lost every major ecclesiastical battle for 20 years." He added, "...fundamentalism has been weighed in the balances and found wanting."

But Ockenga acknowledged that fundamentalism had objective teaching, "concerning God, the world, man, sin, salvation and last things," but with strong words he charged that "Fundamentalism is divisive. Fragmentization, segregation, separation, criticism, censoriousness, and suspicion is the order of the day for fundamentalism. Utter incapacity for cooperative action is evident. All want to be generals or at least officers and no one wants to be part of the army."

He observed that, "the attitude of many fundamentalists is that when error or evil appears in a denominational organization they must separate themselves from it. Such fundamentalists believe that the church must be absolutely pure, unaware that every new organization has very quickly become contaminated. Thus their plan is division in every denomination and every church where modernism or error appears." He concluded that, "Fundamentalism is negative...It stands alone and aloof."

Dr. Ockenga served as founding president of the National Association of Evangelicals and also as the first president of Fuller Seminary and later of Gordon-Conwell Seminary. In 1956, he helped launch "Christianity Today" as the voice for these new evangelicals.

Dr. Ockenga, along with many others, considered it an error to shun religious leaders who themselves rejected foundational truth. It was better, the new evangelicals often declared, to engage them in dialogue and to learn from them!

In 1950, while serving as pastor of the historic Park Street church in Boston, Ockenga arranged a series of speaking engagements for a young, promising preacher, Billy Graham. Dr. Graham continues as a classic example of the compromise associated with the new evangelical movement. In 1974, I was covering with press credentials the International Congress of World Evangelization in

Lausanne, Switzerland. At a car rental establishment I spoke to Dr. Ockenga, who was also renting an automobile. He found out that at that time I was serving as President of the American Council of Christian Churches (ACCC) and he offered to arrange a meeting with Dr. Paul Toms, successor to Ockenga at Park Street Church and then president of the National Association of Evangelicals (NAE). Dr. Ockenga indicated that he was no longer the leader he once was and neither was Dr. Carl McIntire.

He said, "Since both Carl and I are moving from the scene and you and Paul Toms are in leadership in your organizations, would you consider if it would be possible to bring the ACCC and the NAE together to form one organization?" My response to him was, "With all due respect, Dr. Ockenga, if it were on the basis simply of personalities I would be in favor of such action. However, it is rather because of Biblical principles regarding separation that I cannot do so."

The NAE at their last convention in March, 2003, announced that Dr. Robert Schuler, pastor of the Crystal Cathedral in CA. is going to be speaking at next year's convention. Dr. Schuler is an apostate and a universalist as well. But these new evangelicals continue to desire more interaction and dialogue with such liberals as they ignore the Biblical injunctions such as the one in Ephesians 5:11 which declares, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

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GOVERNMENT

The Ten Commandments

Paul W. Gustine

Pastor of Bible Baptist Church of Northampton, MA.

I have read that one can find the Ten Commandments exhibited or depicted in three places at the Supreme Court of the United States in Washington, D.C. The building was completed in 1935. Neither the Supreme Court nor the Congress, which funded its construction, considered this an establishment of religion. There is a marble bas-relief over the East Portico entitled, Justice the Guardian of Liberty. It has Moses with the Ten Commandments at its center. One enters the courtroom where the Justices sit in session through a beautiful oak doorway. The lower panels of the two doors have the Ten Commandments carved upon them. There are four marble panels on the walls of the courtroom. The panel directly above the justices at the bench portrays "The Power of Government" and "The Majesty of the Law" with the Ten Commandments between them. The figure representing "The Power of Government" is leaning upon the Ten Commandments. [See Catherine Millard, *The Rewriting of America's History* (Camp Hill, Pennsylvania: Horizon House Publishers, pp. 384-84, and same, *God's Signature over the Nation's Capital* (West Wilmington: Sonrise Publications, 1988, p. 34.)

A U. S. District Judge has ruled that a monument of the Ten Commandments at the Alabama Judicial Building is a violation of the "establishment clause" of the First Amendment. Three displays or depictions of the Ten Commandments at the U. S. Supreme Court are not an establishment of religion, but one display of the Ten Commandments at the

Alabama Judicial Building is an establishment of religion.

I plead with the United States Supreme Court to save the court system from stupidity. [I have assumed for some time that the 9th Circuit Court is attired in clown suits at the bench.] It is time to instruct all the courts in American history and from judicial precedence about what is an establishment of religion. I would suggest *Church and State in the United States* by Anson Phelps Stokes [3 volumes, New York: Harper & Brothers, Publishers, 1950] as a resource. This predates the decisions of the Supreme Court, which in my opinion have disregarded American history and have reversed judicial precedence regarding establishment of religion.

If a judge can show that all male babies will have to be circumcised because Judaism has become the state religion of Alabama because of this monument, this would be an establishment. Other examples of establishment would be taxes collected for the support of the clergy and the buildings of a religious organization, glebe lands providing income for the established religious body, and prohibition of persons from conducting religious services or ceremonies unless licensed by the established religious body. President Jefferson wrote his famous letter about "a wall of separation" to the Danbury Baptist Association in response to their problems with the establishment in Connecticut. In that case one religious body was favored over all others by state law. But his principle should not be construed to make the government hostile to religion. The Ten Commandments belong to no one religious body. They would have to be understood as the most well known example of law in Western Civilization. Its moral principles encourage a law-abiding citizenry, which is in common purpose with our judicial institutions.

Can we look for a Federal District Justice to send a crew to the shrine of the Liberty Bell to grind off Leviticus 25:10 be-

cause federal funds support the National Park Service? Will another justice block federal support of the United Nations until the quotation of Isaiah 2:4 on a prominent wall at its headquarters in New York City is plastered over or removed? Will the Chief Justice refuse to administer the oath of office to the 44th President until the Bible is removed from the podium?

American citizens may practice any religion or no religion under our Constitutional freedom. But certain practices and sources for ideas are part of the heritage of America. Why is Sunday made an exception in Article One, Section Seven of the Constitution if it is not for the Christian understanding of the Fourth Commandment? From where did the idea of religious freedom arise in the First Amendment if not from the New Testament? The ratification of the Constitution is dated "in the Year of our Lord." Who is this? Will a Federal District Judge send a clerk with "white out" to the National Archives?

EDITOR'S REPORT

Tabled

Dave Reinhardt

Pastor of The Baptist Church of Danbury, CT

The Lake City (Florida) Reporter had an interesting article on May 7 of this year about a matter that the City Council was considering, nuisance pets. Perhaps because I have two German Shepherd dogs and one of them found herself in the pound sometime back, I became interested. The

ordinance being proposed at the meeting read, "It shall be unlawful for any person or persons to keep upon person's property or within such person's residence more than two dogs, two cats, and one potbellied pig (meaning a Vietnamese potbellied pig weighing 80 pounds or less)." Apparently there was some resistance to the proposition. City manager, Joe Cone, therefore pointed out, "It's a civil issue. It's not a criminal offense. You couldn't put someone in jail for not complying. You can fine them, that's about it." Imposing a fine almost comes across as something ordinary, a regular feature of life with his approach. He kind of seemed to be low-balling the impact of the ordinance in the lives of the people -- let alone the dogs, cats, and potbellied pigs -- in the community. Ah, but the ordinance did not fly, at least in that meeting. It "was tabled indefinitely by unanimous vote." [<http://www.lakecityreporter.com/articles/2003/05/07/news/local/news03.txt>].

I was curious about the verb *table*. The *Merriam -Webster Online Dictionary* says the following about it: "to remove (as a parliamentary motion) from consideration indefinitely." In light of this definition, to write that something is "tabled indefinitely," as in the paragraph above, is to be redundant. All kinds of phrases in our language evidence this quality: "basic fundamentals," "personal opinion," "new innovations," "cooperate together," and "same identical" are but a few of them. Sometimes apparent redundancies exist for emphasis though.

Jerry Huffman may have brought to the attention of many of us one such example. In the September edition of the *Calvary Contender*, he reports that "Safe sin is a flat contradiction. It would be like talking of a 'healthy disease' or 'harmless poison' or 'clean dirt' or a 'lively death.'" (Brother Huffman reports that the Middletown Bible Church placed a large ad in *USA Today* that develops this theme and provides a grand testimony for God's Word to three million

subscribers. Just for the record, Middleton Bible Church, located in the great state of Connecticut and under the leadership George Parsons, separated from the Independent Fundamental Churches of America years ago.). We want to notice the "flat contradiction" here. *Merriam-Webster* defines the word *flat* in this context as meaning as "clearly unmistakable," "downright."

Contradictions abound around us. Some are quite clear. We have reported how that Cedarville University has moved in a direction far removed from our fundamental, biblical, separatist convictions. The Southern Baptist Convention's official relationship with the school is a recent red flag of what is being taught at the institution. Jim Cymbala's preaching at Cedarville some years back was an earlier major problem. Article 11 of the doctrinal statement of Cedarville University, available at the school's website [http://www.cedarville.edu/resource/doctrinal_statement.htm], states the following: "We believe in personal separation from all practices and influences of the world which hinder a spirit-filled life. We believe in Biblical separation from all forms of ecclesiastical apostasy. Romans 12:1; James 4:4; I John 2:15-17; II Corinthians 6:14; 7:1; Colossians 3:1-17; Romans 6:1-14; Galatians 5:16-25." Jim and Carol Cymbala also believe in the spirit-filled life according to a Christian authors database known as "Realms of Faith" [<http://faith.propadeutic.com/authors/charismatic.html>]. They are "charismatic ministers of the Brooklyn Tabernacle. They emphasize Spirit-baptism and speaking in tongues as normative for all believers, yet their appeal reaches far beyond charismatic circles. They use personal stories rather than the Bible to back up their teachings. Many of Jim's works focus on how to become the kind of person God cannot help but bestow grace on."

Yes, some may say that the Cymbalas' teachings are consistent with the University's "spirit-filled." About a year ago, a

student from Cedarville wrote to David Cloud, chided him for his denigrating Cedarville in his writing because of its having Cymbala preach in chapel. Cymbala, of course, may have masked his charismatic beliefs at this event. Still the student's words, as reported by Cloud, are revealing. "I happened to learn a great deal from Mr. Cymbala's messages. I felt that his messages were doctrinally sound, and rooted in the truth a whole lot more than some GARB men, and other 'all-star' Baptists that I have heard speak. The fact that the choir at his church sings what you would call 'contemporary and jazzy' music proves my theory that you must be a narrow-minded, brain-washed backwoods Baptist. It * [we omit a vulgar idiom here that means *distresses me*] whenever anybody condemns a style of music simply because it is anything other than 18th century hymns or classical. There is no such thing as bad 'music.' It is only the words and intent that causes music to be anything other than God-honoring" [<http://www.wayoflife.org/fbns/lettersfrom-cedarville.html>]. You may wonder how this Cedarville student would have described IBFNA men.

The "Realms of Faith" database at the website noted earlier also provides this interesting commentary about charismatic authors: "Christians who believe in and practice charismatic gifts may be found in nearly every denomination, and their views on the Christian life have influence far beyond those who subscribe to their theology." School administrators who have such people in to address their constituency in chapel are thus endeavoring to sharpen their separatist convictions, right? Really now.

Cedarville's movement away from separatist beliefs and practices is reaching a crescendo. This year on October 27 Dr. Walter Kaiser "will address the student body for chapel" [<http://www.cedarville.edu/cf/calendar/viewingleevent.cfm?ID=255d67c8-b2d0-e307-013a-63b21594c081>]. Kaiser is the president of Gordon-Conwell Seminary, a school that has its

main campus in South Hamilton, Massachusetts, and auxiliary ones in Boston and Charlotte, North Carolina. Back in 1889 Gordon College/Seminary did have a Baptist identity: Adoniram Judson Gordon, the founder, was a pastor with sound Baptist convictions. Over the years the Seminary's identity has changed considerably though. Today it boasts of being multi-denominational with students linked to ninety-two different denominations on the three campuses [<http://www.gordonconwell.edu/pr/>]. The institution even has the Ockenga Institute, named after Dr. Harold Ockenga, to train Christian leaders. Please see the article by Dr. Colas for more data. That Dr. Ockenga's point of view, new evangelicalism, was radically divergent from biblical fundamentalism is perhaps not too significant to people associated with Cedarville. Infiltration, you know, is a whole lot less contentious and a whole lot more consistent with the spirit of this age than is separation.

Word has been out, however, that the GARBC may be coming to realize that its partnering arrangement with Cedarville University needs to be abrogated. The Council of Eighteen recommended to the messengers at the national conference this year that Cedarville should no longer be a partner with the GARBC. One of the messengers at this conference moved that this action be tabled until the 2004 conference so that the GARBC can completely review the partnering arrangement. This news excited some of us in the IBFNA: the GARBC was perhaps taking a small –really tiny -- step toward biblical separation.

And the matter was not even "tabled indefinitely." The GARBC is to deal with it in June of 2004. Again, a majority in the Council of Eighteen – supposedly a substantial, not unanimous, majority – saw a problem with Cedarville's linking itself to the Southern Baptist Convention and for that reason recommended to the GARBC messengers breaking its own relationship. With the Council's disposition and with

the reason for delay being to review the whole partnering setup, some people thought that the GARBC was serious about this issue. Your IBFNA officers and this editor were together one day and gathered around the *Baptist Bulletin's* report on the subject. The content therein was striking. But when we closed this magazine, which is the key publication for the GARBC, we saw a large advertisement on the back cover for one of the partnering institutions. Of course, it was Cedarville University.

A contradiction? You might say it was a flat one. Almost like the "uncertain sound" of I Corinthians 14:8, Jim Cymbala notwithstanding: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Then again, maybe the GARBC does not see this issue as a battle, just politics as usual.

CONFERENCE REPORT

IBFNA: Still Safely Moored by the Anchors of the Faith

Chick Dear

Pastor of Crescentville Baptist Church, Philadelphia, PA
A report on the national conference in Norwich, CT

While so many other associations, churches, ministries, schools and pastors seem intent in shooting the rapids of theological compromise and getting snagged by the reefs of "conservative evangelicalism," it is reassuring to hear the steadfast preaching and heart-warming music of an IBFNA

annual Bible conference. The "Anchors of the Faith" may seem remote to other fellowships, but we were glad to hear the variety of speakers open God's Word day by day.

Dr. Ralph Colas began with "The Protection of Separation." Tracing the high regard we need for the authority of the Scriptures, we were led through the doctrines of the Word that will keep us from error. Pastor Jerry Johnson followed with a more theological study on "The Imputation of Christ's Righteousness" and the importance of our being found in Him.

Wednesday, after a season of prayer, Dr. Robert Delnay made his first presentation with the memorials at the Jordan River that remind us of the past victories that strengthen our faith for the future. On Thursday morning, Dr. Delnay also brought forth our need to love the appearing of Jesus Christ out of II John. Being ready for His any-moment-return requires us to look to ourselves and keep short accounts regarding sin.

Pastor Paul Gustine drew us back to the Day of Pentecost and the development of the Church under the Holy Spirit, including the time-tested Baptist distinctives of a saved, baptized church membership. Pastor Tom Hamilton warned of the differences between anchors and millstones. Where the millstones need to be cast off, we need to hold fast and be established in the present faith.

Thursday also brought Dr. Doug Brown, from Faith Baptist Bible College, to the pulpit to address the issues of worldliness in the local churches, drawing from I John 2:15. If our love is divided between God and the world, our ministries can only suffer as a result. The closing message came from Dr. Kevin Bauder, the newly appointed president of Central Baptist Seminary, who traced the high priestly work of the Lord from the book of Hebrews. The sufficiency

of Christ is a precious truth to keep our hope fixed upon Christ alone. Remember that audio tapes are available of all the sessions and that you can order them from the Fellowship.

Other sessions included a special appreciation for the ministry of Jerry Huffman and the publication of the *Calvary Contender* over these many years. While Jerry's health has been failing, it was good to honor a man who has helped us avoid the reefs and shallow waters of compromise all around us. We add our commendation to a brother who has steadfastly defended the faith once delivered to the saints.

There was a wide variety of music in almost every session of the conference. Maranatha Baptist Bible College Messengers lent their voices and music in praise to the Lord that blessed every heart. When we use the word "variety," we're talking about choirs singing, a men's quartet, solos, duets, instrumentals, and even a musical saw to round out the ministry of music.

Several resolutions were hammered out addressing our concerns over the advance of gambling, an affirmation of the doctrine of Separation, a condemnation of Harold Camping, a notice of the recent partnership of Cedarville College with the Southern Baptist Convention, and a plea for solidarity within our Fellowship. You can find the final versions on our Fellowship's website: www.ibfna.org.

This year we had plenty of time to tour Mystic Seaport on Tuesday and Wednesday afternoons. The more leisurely schedule gave greater opportunities for the precious fellowship we enjoy with those we only see at the conferences from year to year. We missed some of you this year but hope you'll plan to gather with us next year, as details become available.

On a final note, the Moderator accepted responsibility for failures to meet deadlines and the difficulties of getting publications and information out to us in a timely fashion. Leading a Fellowship like ours requires more time and attention than most will appreciate. Keep our leaders in prayer, and stick with us as we look for improvements in this coming year.

FROM THE MODERATOR

Constituency Issues

Jeff Bailey

Pastor of Grace Baptist Church, Attleboro, MA

I have recently returned to an older Baptist history book on my shelves entitled *Brown University and Manning* by Reuben Guild. Published in 1896, this little known classic had no subsequent reprinting. I cannot express my delight when I found it tucked away on the shelves of a used bookstore in Boston! I happily forked over the required \$25.00 for its acquisition and hurried home with my treasure. The volume focuses on the founding years of Brown University, its relationship to Princeton and the Hopewell Academy, and the roles of various Colonial Baptist leaders in the establishment of the first Baptist University in the Colonies. The story is told through biographical and historical narrative, and the extensive correspondence of the University's first president, Dr. James Manning. Guild also quotes frequently from the Colonial works and correspondence of Isaac Backus, *A History of New England with particular reference to the denomination of Christians called Baptists*. Guild's work is rich in historical detail, and I gleaned significant information from the various issues faced

by the churches at the dawn of the American Revolution. But I found more in its pages than just history.

From its earliest days Brown University began to develop a constituency. Those who took a significant interest in Rhode Island College (which the University was known as in its first years) included men on both sides of the Atlantic. This interest continued even during the war, and the bonds that emerged from that war were stronger than ever. The College constantly looked for methods of serving their constituency and gaining their subscriptions. Early on, the College had criticism over its generous bestowment of honors on various Pastors who resided mostly in England. In November of 1772, Dr. John Ryland of England wrote to Manning and suggested men to bestow honors upon, those who would aid the College with bigger and better funding. Without hesitancy, Manning replied that even if the school didn't know Ryland's chosen men, he would be glad to award the honors. However, the institution could not do it unless it was assured that these men would accept the honors. Until that time of assurance, the request would be denied.

Ryland wrote back in February 1773 and said that the failure of the College to grant the honors had hurt the institution temporally. He indicated that one man in particular was willing to donate half of his library to the College if honors were conferred. It is interesting to see Dr. Ryland mentioning his own generous donation of books sent via Morgan Edwards in Philadelphia. Therefore, Manning and the trustees granted the honor, only to have them refused by the man in question. The correspondence between the two men then showed Manning urging the man to accept the honors and the man politely refusing. Yet, the man still was willing to give the College books and money. The lesson before us is that when it comes to constituencies, money talks and it always has—which brings me to the point of this essay.

During our June conferences of the last two years much discussion has gone forth regarding the extent to which it is appropriate for us to deal with the GARBC. There is no question that there are some fine men that remain in this once separatist Association, but it is clear that the designation of separatist can no longer be used of the GARBC. The continued departure of Cedarville away from its fundamentalist moorings is the most significant case in point, but certainly it is not the only example. The failure of the Association to deal with the issues relating to the Southern Baptist Convention has compromised it beyond what even its harshest critics would have predicted a short time ago. Conservative Churches and agencies are now faced with the prospect of remaining in what is now a compromising relationship. Either that or they must sever the relationship and risk the wrath of a significant part of their constituency. My fear is that money still talks and the fear of it still trumps Biblical principle. However, I am not without hope. The power of the constituency may not govern. Only time will tell. The power of Cedarville's constituency will be seen at next year's GARBC Conference, unless of course the University bows out of the battle (which seems unlikely to me from my long familiarity with the University as an alumnus). Cedarville graduates populate so many of the GARBC churches, and in many of them, they wield considerable influence. Their giving is substantial, and many churches will suffer significant financial hardship if they attempt to thwart this powerful constituency. If the Niagara Falls experience of 1991 is any indication, there should be a large turnout at the conference next June and a number of attendees will be waving the Cedarville flag boldly. The outcome of next year's meeting is not really in doubt. What happens next should be very interesting.

We are endeavoring to keep expenses for producing the Review in line and to utilize some of the new printing technologies. Thanks for your patience and understanding as we consider formatting and layout options.



Special thanks to Chip Edwards, Chick Dear, and Martha Reinhardt for photographs.