



# IBFNA

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## THE REVIEW

### None Dare Call It Conspiracy!

By Dr. Charles L. Dear, Moderator IBFNA

These days it seems as if there are conspiracies everywhere you look. Everyone has a cause or an issue to debate with anyone who is willing to listen. While today's issues seem overwhelming, let us be clear that there is only one truly fundamental conspiracy which should concern us—the desire of Satan to overthrow the cause of the gospel of Jesus Christ.

Satan is still trying desperately to buy his way out of eternal judgment by leading as many souls to hell as he possibly can. His appeal is much like his downfall in Isa. 14:12-14, where you can count the fives times he says “I.” This downfall is now reflected in the thinking and behavior of unregenerate man, who also is absorbed so in the sin of self-centeredness that it separates him from fellowship with God.

While this does not excuse sinners (Rom. 1:20), we also read that Satan “hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). There is no question as to Satan's intent. Neither is there any question about those under his control, who carry out his objectives by doing whatever possible, wherever possible, to hinder the message of the gospel and to prevent the application of biblical principles through the laws of our land.

The real question, however, is not whether the enemy is doing everything possible to hinder the work of the Lord. The question for us is what are we doing to overcome such opposition wherever it challenges biblical Christianity, including the people in our own congregations who may be poisoned by outside influences or may be ill-equipped to resist that influence because we have failed to address the ungodly issues that surround us with clear instruction from God's Word.

If we believe that the Scriptures make us wise unto salvation (2 Tim. 3:15), should we not also believe that they teach us how to live godly in this present world (Tit. 2:12)? Our people need to know how to answer every man concerning why our hope does not rest in man's defiance of God and His Word but in the promises of God.

We are faced today with the evil designs of men that offend the holiness of God and defy the good counsel of His Word. While they have always been around us in the shadows, today they are commended and flaunted openly in our society, in the media, and in public schools and colleges. This new definition of normalcy is reflected in changing mores from generation to generation. Today, marriage is optional; divorce does not even require someone to be at fault; and the number of single parent families



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THE FIVE SOLAS

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and homes multiplies year after year in the absence of fathers.

The worldwide promotion of globalism plays into the changes in homes and families as we see the systematic dismantling of national cultures both here and abroad. Billions of dollars are being spent targeting nations with a reputation for being Christian with the intent of replacing true Christianity with “another gospel.” It is the groundwork of the one-world church being laid before our eyes, and it has already succeeded in closing or repurposing countless churches that once were identified as Christian in several European nations.

There is no reason to take any comfort thinking this ground-work is still far from here. The fact is that it has progressed here for decades unchallenged by biblically-sound Baptist churches.

In a study conducted in 2010 by the Pew Forum on Religion and Public Life entitled “Religion and the Millennials,” under the heading, “Social and Cultural War Issues,” we read: “Young people are more accepting of homosexuality and evolution than are older people. They are also more comfortable with having a bigger government, and they are less concerned about Hollywood threatening their values” [<http://www.pewforum.org/2010/02/17/religion-among-the-millennials/>; accessed 2/8/2018].

Yet strangely, at the same time, they claim: “there are absolute standards of right and wrong that apply to everyone” [*op. cit.*]. When asked if abortion should be legal in all/most cases, approximately half of young adults surveyed agreed, and a majority of millennials support the banning of Bible reading and prayer in public schools.

Clearly, younger generations are increasingly confused between what is absolute and what is relative, what is objective and what is subjective. Perhaps they possess a sense that rules must apply equally, but there can be no consistent standards when the lines between right and wrong are constantly changing.

When the basic building blocks that have made our society, the home and nuclear family, have been undermined, independence will be surren-

dered for dependence upon the state government, one that is intolerant of Christianity.

Now new issues have been raised to further challenge Christians, such as the “opioid crisis” and “gender definition,” to add to the confusion and tension between compassion and principle, a tension already being tested by illegal immigration.

Right now, here in Philadelphia, our mayor is trying to develop a program whereby drug addicts will be helped to use their drugs without killing themselves. Questions abound about the assistance of medical personnel, the provision of trustworthy drugs, and the violation of drug laws. While the proposal is fraught with all kinds of confusing questions, problems, and expenses, one thing is clear—the plan has no expectation or apparent goal to overcome addiction or to change addicts’ lives. Rather, it is reinforcing unlawful and dangerous conduct that virtually guarantees that their dependence will continue indefinitely, if they survive.

Paul in Rom. 3:8 denounces a slanderous charge against him, which purported that he said, “Let us do evil that good may come.” He would have no part in such a suggestion, but our society has drunk deeply from the premise that the end justifies the means to our own harm and shame. Certainly, it is something you would never find endorsed in Scripture.

Beyond homosexuality and feminism, the latest aberration of sexual folly is “gender dysphoria.” No matter that I am physically male or female (the only two choices, according to the Bible), because what matters today is how I consider myself as either male or female. Furthermore, because I believe that my gender is subjective, not objective, I feel free to change it according to my feelings. The issue has developed into “gender reassignment” for pre-pubescent children, not just adults.

In an article written by Susan I. M. Goldberg, Dr. Michelle Cretella, a board-certified pediatrician, explains what she labels “the junk science behind ‘gender dysphoria,’ highlighting how the medical industry stands to profit from turning a psychological disorder into a medical diagnosis” [<https://pjmedia.com/parenting/2017/07/08/>]

pediatrician-debunks-junk-science-behind-obsession-with-transgender-youth; accessed 2/8/18]. She dismisses the idea of someone being born in the wrong body and states that medical treatment of “gender dysphoria” is a form of child abuse, because transgenderism is rooted in non-biological factors according to research. It should also be noted that for those who have had “reassignment” surgery, the reported suicide rate is at least 40 percent.

So then, Brethren, we are not in Kansas anymore! This is not our grandparents’ society nor the ministry of years ago. They had their struggles with modernism and the social gospel, which have

not disappeared but merely evolved into the political and religious movements that are just as threatening, if not more so, as the challenges they faced. As time draws to a close, Satan will do his utmost to condemn the souls of men.

However, our answer must remain the same— to faithfully preach the whole counsel of God’s Word, without fear and without compromise with the pressures to water down the message or to employ worldly means, until Jesus comes again. Let us confront the issues of our day head-on with “thus saith the Lord.” Let us equip our people to answer the follies of unbelief and hatred for the God of the Bible with the truth of God’s Word.

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## Has the Gift of Tongues Ceased? - Part 2

Pastor Kevin Hobi

This article is the second in a series that addresses whether or not we must conclude that the New Testament gift of tongues has ceased. With the first article, we answered that question in the affirmative because the purpose of the New Testament gift was transitory and exceptional, not normative for the church age as a whole [November, 2017].

The careful student of the New Testament will note the uniqueness of the contexts where speaking in tongues appeared in the first century church. Each occurrence recorded in the Book of Acts is a specialized validation of a new group that required validation for incorporation into the church of Jesus Christ. The Corinthian context is uniquely problem-riddled, forming a significant contrast with the spiritually mature Roman church’s experience of spiritual gifts.

This second article will offer another reason for concluding that the New Testament gift of tongues has ceased. Tongues have ceased because they simply do not exist in the church today. The contemporary phenomena that claim this New Testament precedent better parallel the ecstatic exuberance that has been a part of pagan religions throughout history.

In a third article, we will examine a final reason to conclude that New Testament tongues have ceased. They have ceased because the Scriptural canon is complete. Paul anticipated this completion in his letter to the Corinthians, and today we are called

to a ministry that rejects other forms of special revelation in favor of *sola scriptura*, the completed canon, our only rule of faith and practice.

### The NT Gift is Not Today’s Phenomenon

The second reason the New Testament gift of tongues has ceased is that it does not exist today.

Claims to miraculous phenomena never really disappeared from the history of the professing church, so it is not at all surprising that we still have plenty of counterfeits to observe. With everything from the bleeding stigmata of Roman Catholic saints, to the healing powers of the virgin mother’s milk, miraculous signs increased over the history of the visible Church in reverse proportion to the doctrinal purity she experienced. The proliferation of miraculous signs in church history has been positively correlated with doctrinal apostasy.<sup>8</sup>

The consummation of this law of church history shall be the proliferation of false christs in the last days (Matt. 24:24).

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

The Lord’s warning includes the possibility that the very elect would be deceived under these con-

ditions. The question we must answer regarding the cessation of tongues, therefore, is not whether the phenomenon is truly supernatural, or whether the phenomenon is practiced by some who are elect, but rather whether the phenomenon agrees with scriptural precedent. Today's gift of tongues violates this precedent in three important ways.

### Known Language vs. Ecstatic Speech

First, the New Testament gift of tongues was the sudden ability to speak a known foreign language, not the ecstatic speech common in the ancient world of paganism and characteristic of today's charismatic movement. Although the term *γλῶσσα* commonly occurs throughout Hellenism to describe a pagan ecstatic phenomenon, the New Testament usage of the word describes an unprecedented gift of the Holy Spirit.<sup>9</sup>

This meaning of the word must come from Paul's usage in 1 Corinthians and Luke's usage in Acts. Three possibilities present themselves: (1) both men use the term to describe ecstatic speech; (2) both men use the term to describe known language; (3) the men use the term differently, Paul as ecstatic speech and Luke as known language.

There is no linguistic evidence for the third of these options. Both men utilize the word *γλῶσσα* in their passages in a technical way to describe a spiritual gift. The proximity of the lives of these men argues that their understanding of the gift of *γλῶσσα* must have agreed.<sup>10</sup>

The question then becomes how best to interpret their united testimony so as to pick between either the first or second of the possible understandings. In this endeavor, Luke's usage is clearly decisive. He employs a lengthy passage (Acts 2:5-13) complete with a list of the languages in question while arguing the known-language reality of New Testament *γλῶσσων*. The arguments for ecstatic speech from Paul's usage in 1 Corinthians are not nearly as convincing.<sup>11</sup>

### Restrictions vs. Spontaneity

Today's gift of tongues further violates the scriptural precedent in its total disregard for the regulations Paul communicates to control the gift in 1 Corinthians 14. Verse 20 begins the section in question by teaching that the path to spiritual manhood must

involve a growing use of prophecy and a mitigating use of tongues. Edification is the goal (14:26), and important restrictions are the means to that end.

These include (1) a maximum of two or three participants per service (14:27), (2) a sequential ordering of the participants (14:27), (3) the necessity of an interpreter (14:27), (4) subjection to the prophets (14:32), (5) the exclusion of females (14:34-35), and (6) orderliness (14:40).

It is the fourth of these restrictions, subjection to prophets, that makes the use of tongues and immediate prophetic revelations especially obsolete with the presence of the completed canon. The prophets have spoken with infallible authority in the Scriptures, and their sufficiency for our faith and practice is truly complete (2 Tim. 3:16-17).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

This sufficiency requires that any other potential substitute simply defer. When "mini-prophetic-revelations" absorb the attention that might otherwise be afforded the inspired text of the completed canon, the hierarchy of prophecy that Paul demands in 1 Corinthians immediately becomes disoriented. The only proper way to be truly "subject to the prophets" in our context today is to be silent as the infallible book is taught line upon line. This was unavailable to many first-century Christians.

### Truth vs. Error

Finally, scriptural precedent is violated by the fallibility of today's prophet. The best defenders of today's charismaticism concede this fallibility.<sup>12</sup>

The verbal inerrancy and infallibility of the New Testament manifestations of the Spirit are perhaps best highlighted by the fact that the miraculous gift of tongues required an equally miraculous gift of the interpretation of tongues (1 Cor. 14:27).

Paul did not call for one who knew the language used by the tongues-speaker as in Acts 2. Nor does he allow that the tongue-speaker may give his own translation without the supernatural gift (1 Cor. 14:13). Rather, one possessing a supernatural ability to convert the foreign language into a verbally accu-

rate and inerrant translation for the authoritative instruction of the church congregation was required.

The interpretation of tongues was not a natural ability, but a supernatural gift, and it had to be a supernatural gift because God's revelations are verbally inspired, verbally inerrant, and verbally authoritative. A translation or paraphrase produced with mere human ingenuity and talent would not have been sufficient for this authoritative and infallible work of revelation.

Many of today's tongues-speakers rarely bother with an interpreter, and when they do those interpreters are not verbally inspired and inerrant. In conflict with the nature of special revelation, today's prophets simply often get things wrong.

### Conclusion

So we know that the New Testament gift of tongues has ceased, in part, because what is going on today is a poor counterfeit of the miracles that God did in the early church. The counterfeit is pagan ecstasy, spontaneous, and often in error. The New Testament gift was known foreign language, carefully restricted, and verbally inspired.

### Endnotes

8 Benjamin B. Warfield affirms, "There is little or no evidence at all for miracle-working during the first fifty years of the post-Apostolic church; it is slight and unimportant for the next fifty years; it grows more abundant during the next century (the third); and it becomes abundant and precise only in the fourth century, to increase still further in the fifth and beyond. Thus, if the evidence is worth anything at all, instead of a regularly progressing decrease, there was a steadily growing increase of miracle-working from the beginning on." *Counterfeit Miracles* (1918; reprint, London: The Banner of Truth Trust, 1972), 9-10.

9 BAGD, s. v. "γλῶσσα," interprets the word as "language" in Acts but "ecstatic speech" in 1 Corinthians. Commenting in regard to 1 Corinthians 14, the lexicon says: "There is no doubt about the thing referred to [in 1 Cor. 12-14], namely the broken speech of persons in religious ecstasy. The phenomenon, as found in Hellenistic religion, is described. . . . The origin of the term is less clear." The lexicon, however, leaves the dichotomy this creates between Luke and Paul unresolved. Classical Pentecostals

from the beginning believed their tongues gift to be the gift of the sudden ability to speak fluently a foreign language they had not before studied. For Agnes Ozman, the first to experience the gift in 1901, the language was Chinese. With missionary zeal these early Pentecostals took their tongues gift to mission fields around the world. Their disappointment and failure in this endeavor is a matter of historical record.

10 W. G. Putman agrees with this proposition stating: "However, it is unlikely that Luke, a careful historian (Lk. 1:1-4) and close companion of Paul (who spoke in tongues, 1 Cor. 14:18), misunderstood the nature of glossolalia." The author therefore attempts to contrive a way to excuse Luke from referring to known languages. *New Bible Dictionary*, s. v. "Gift of Tongues," 1207. Sinclair B. Ferguson supports known language. See *The Holy Spirit* (Downer's Grove, IL: Intervarsity Press, 1996), 212-213.

11 These arguments for ecstatic speech include the phrase "tongues . . . of angels" (13:1), the phrase "in his spirit he speaks mysteries" (14:2), the use of φωνή rather than γλῶσσα (14:10-11), and the phrase "my mind is unfruitful" (14:14). Angels nowhere employ ecstatic speech. "Speaking mysteries" is parallel to "no one understands," and it describes the negative effect on those who did not know the foreign languages spoken as in Acts 2:13. The term φωνή is a synonym for γλῶσσα, not by way of contrast to it. Paul's use of Isa. 28:11-12 in 1 Cor. 14:21 demonstrates that he had known human languages in mind. And the "unfruitful mind" is not a state of unconsciousness, but rather the state of isolation. It is a mind that can only edify itself because it alone knows the language (14:4).

12 The evangelical charismatic Wayne Grudem writes the following in this regard, advocating a two-tiered revelatory prophetic gift: "Do those in the charismatic movement today understand prophecy to have such lesser authority? Though some will speak of prophecy as being the 'word of God' for today, there is almost uniform testimony from all sections of the charismatic movement that prophecy is imperfect and impure, and will contain elements that are not to be obeyed or trusted." *The Gift of Prophecy in the New Testament and Today* (Wheaton: Crossway, 2000), 90. B. B. Warfield counsels against acceptance of the possibility of corrupted supernatural revelation: "That we may believe in a supernatural redemption, we must believe in a supernatural revela-



tion, by which alone we can be assured that this and not something else was what occurred, and that this and not something else was what it meant. The Christian man cannot afford to relax in the least de-

gree his entire confidence in a supernatural revelation." "Christian Supernaturalism" in *Biblical and Theological Studies* (Philadelphia: Presbyterian and Reformed, 1952), 18-19.

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## Baptist Appreciation for the Five Solas of the Reformation

Pastor Paul Gustine

The following citations come from the *Second London Confession*, 1677. This confession was printed in America (*A Confession of Faith...adopted by the Baptist Association met at Philadelphia, 1742*, Philadelphia: Benjamin Franklin, 1743, with two additional articles). This confession is the foundation of American churches known as "regular Baptists" holding the doctrines of grace. This confession illustrates the five solas. These biblical teachings were the battleground of the Protestant Reformation. In order to demonstrate the orthodoxy of the English Baptist churches, these statements were copied (with some alteration) from the *Westminster Confession of Faith*, 1647. The recognition of the orthodoxy of the English Baptist churches was necessary for toleration in light of the state church. However, Baptists find the authority for faith and practice in the teachings of the New Testament, not in the Protestant Reformation. Thus Baptists are different from Protestants in many distinctive doctrines found in God's Word, but never recovered by Protestants.

### Scripture Alone (Sola Scriptura)

"CHAP. I. Of the Holy Scriptures.

"1. The Holy Scripture is the only sufficient, certain, and infallible<sup>1</sup> rule of all saving Knowledge, Faith, and Obedience; Although the<sup>2</sup> light of Nature, and the works of Creation and Providence do so far manifest the goodness, wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto Salvation.<sup>3</sup> Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that His will unto his Church; and afterward for the better preserving, and propagating of the Truth, and for the more sure Establishment and Comfort of the Church against the corruption of the flesh, and the malice of Satan, and of the World, to commit the same wholly unto<sup>4</sup> writing; which maketh the Holy Scriptures to be most

necessary, those former ways of Gods revealing his will unto his people being now ceased.

"<sup>12</sup>Tim. 3:15, 16, 17, Isa. 8:20, Luk. 16:29, 31, Eph. 2:20; <sup>2</sup>Rom. 1:19, 20, 21 etc., ch. 2:14, 15; <sup>3</sup>Heb. 1:1; <sup>4</sup>Pro. 22:19, 20, 21, Rom. 15:4, 2 Pet. 1:19, 20."

"6. The whole Council of God concerning all things<sup>9</sup> necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or traditions of men.

"<sup>9</sup>2 Tim. 3:15, 16, 17, Gal. 1:8, 9."

"10. The supreme judge by which all controversies of Religion are to be determined, and all Decrees of Councils, opinions of ancient Writers, Doctrines of men, and private Spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which <sup>22</sup>Scripture so delivered, our faith is finally resolved.

"<sup>22</sup>Mat. 22:29, 31, Eph. 2:20, Acts 28:23."

### Christ Alone (Solus Christus)

"CHAP. VIII. Of Christ the Mediator.

"9. This office of Mediator between God and man, is proper<sup>17</sup> only to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transferred from him to any other.

"<sup>17</sup>1 Tim. 2:5."

### Faith Alone (Sola Fide)

"CHAP. XIV. Of Saving Faith.

"2. ...But the principal acts of Saving Faith, have immediate relation to Christ: accepting, receiving, and

resting upon<sup>9</sup> him alone, for Justification, Sanctification, and Eternal Life, by virtue of the Covenant of Grace.

“<sup>9</sup>Joh. 1:12. Act. 16:31. Gal. 2:20. Act.15:11.”

### Grace Alone (Sola Gratia)

“CHAP. X. Of Effectual Calling.

“2. This Effectual Call is of God’s free, and special grace alone<sup>7</sup> not from anything at all foreseen in man, nor from any power, or agency in the Creature, co-working with his special Grace,<sup>8</sup> the Creature being wholly passive therein being dead in sins and trespasses, until being quickened & renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the Grace offered and conveyed in it; and that by no less<sup>9</sup> power, then that which raised up Christ from the dead.

“<sup>7</sup>2 Tim. 1:9. Eph. 2:8; <sup>8</sup>1 Cor. 2:14, Eph. 2:5, Joh. 5:25; <sup>9</sup>Eph. 1:19, 20.”

### To the Glory of God Alone (Sola Deo Gloria)

Note the conclusion of the introductory statement to the *Second London Confession*:

“We shall conclude with our earnest prayer, that the God of all grace, will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief, and diligent practice of it by us; that his name may in all things be glorified, through Jesus Christ our Lord, Amen.”

[Quotes supporting the five solas were copied from William L. Lumpkin, *Baptist Confessions of Faith* (Philadelphia: The Judson Press, 1959), 248, 250, 252, 263, 269, 265, and 248. Editor’s note: Some spellings and punctuation marks have been updated.]



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