



Outstanding!

Report by Pastor Charles Dear



If there was ever a time for the use of superlatives, it would definitely be for the 1997 IBFNA Family Bible Conference, held in Detroit, Michigan, June 17-19. In the halls outside the conference auditorium, informative exhibits drew your eye to promotional literature, books, and music. For three days, blessing flowed from excellent preaching, rich music, and warm fellowship that has come to characterize these meetings of independent Baptists, and we were encouraged to take those blessings home to challenge our people to live for Christ.

Our theme was "Revive Us Again: A Holy Life, A Separated Walk," and brethren from across the country, Canada, and South America unfolded its truths from the Old Testament to the New. Kevin Colas led off with "The Faith" and the path of obedience to the Word as a way of life for the believer. Al Richards followed with the incentives for a holy life, and Paul Gustine, in his own unique style, preached and sang "The Indispensable Merit of Our Savior's Blood" from the Passover to the cross. Keith Gephart opened the afternoon session with "The Holy Savior and His Holy Church" exploring the present ministry of Christ with His Church. Duane Brown brought the evening message, "Revival: Historical Versus Biblical" tracing the histories and essential requirements found in past revivals: prayer, confession of sin, and house-to-house visitation. Before this message, Vladimir Okhotin, President, Russian Evangelistic Ministries, San Diego, California, spoke and was interpreted by his son, Andrew. We were reminded to pray for the pastors in Russia and challenged by their courage. We had prayer for the persecuted believers in China and the possible repression of religious liberty in Israel, too.

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From the Pen of the Moderator

Dr. Clay Nuttall, IBFNA Moderator

The Vocabulary of the Neo-Liberal

The new liberal is defined and described in the preceding issue of *The REVIEW*. In this follow-up article, I would like to deal with the vocabulary of this doctrinal position. Some of these terms are not new to any of us.

"Isolationist," "legalist," and "secondary separation" are but a few. In each case, however, these terms are not an "observation" of the biblical separatist. They are a "confession" of the position held in new liberalism. They simply mask their evangelical ecumenism and justify disobedience to the clear teaching of the Word.

Use of these terms is a demarcation of the hermeneutic that is used by those who have forsaken biblical interpretation and the authority and sufficiency of the Bible. This denial, done in a very covert way, allows one to look and sound like something he is not. The use of "turnspeak" is borrowed from the old-line liberal so as to cloak serious departure from Bible truth. An example of this is the humorous use of "fundamentalist." While keeping a safe distance from the "mean-spirited" stripe of fundamentalism, they claim that they are fundamentalists also. They say this because they hold the "fundamentals of the faith," and anyone who does is a true fundamentalist.

Even a child knows that one is not necessarily what he claims to be. A person is what he believes. Holding the fundamentals and believing them are two different things. To hold them as a facade is hypocritical. A true fundamentalist must practice what he believes. Professing fundamentalists who are really evangelicals or neo-liberals in doctrine are not willing to let the Bible be the final authority in all matters of faith and practice. The Word is not their rule. So then, how could one be a fundamentalist but deny Scriptural authority? To add to this violation, these professing fundamentalists insist that those

who hold deviant doctrine ought not to be rebuked, but loved and accepted. Tolerance has indeed replaced truth.

Another code phrase of the neo-liberal is (if you haven't heard it before, you will!) "Balanced, Benevolent Fundamentalism." What this really means is "I don't intend to let the Bible rule, and you better be nice about it; and if you are not silent, those of us who are benevolent men will tear you to pieces." All this inconsistency is based on a false, unbiblical hermeneutic that allows neo-liberals to strip passages of their authority by limiting contextual considerations. It is this system of human reason that gives a green light to such ecumenical and personal violations of biblical separation. This separation is based in the holiness of God.

One of their most used phrases is "building the kingdom." Old-line liberal theology has found its way into this not-so-new vocabulary. A little knowledge of this old-line theology is needed to interpret their doctrine as it relates to the church, Israel, and the kingdom. Biblical theologians know full well that we are not "building" the kingdom. This is the work of a sovereign God. It is not hard to understand why these new liberals take such a casual view of the imminent return of Christ, and why they teach their methods must do what they seem to think God has failed to do.

The vocabulary of the neo-liberal coincides with his doctrine. While not an unbeliever, he has accepted the doctrine of the unbeliever. This position moves toward the humanizing of God and the deifying of man. Methods, ministry, and message are not all regulated by God-revealed truth or doctrine. Man becomes primary. What he wants and needs rises above what God has said. This is accomplished by relegating clear Bible

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IBFNA Conference Resolutions

Resolution on Hermeneutics

WHEREAS the sixty-six books of inspired, completed scripture identified as the Holy Bible or the Word of God has been the only foundation and source for all true Christian faith and practice, and

WHEREAS the Articles of Faith of the Independent Baptist Fellowship of North America from its inception read in part: "We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments," that this Bible is "supernaturally, plenary, and verbally inspired, free from any error, infallible, and inerrant [in the original texts], as no other writings have ever been or ever will be," and, "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," and

WHEREAS the Word of God has been continuously under Satanic attack since the beginning of time and continues to be so today; That attack coming in many forms ranging from outright denial to a deceptive twisting of the meaning of the words themselves (Genesis 3:1-5; 2 Peter 3:15-17), and

WHEREAS among those claiming to be Bible-believers today there has arisen various attempts to twist the Scriptures through false hermeneutics in order to justify one's own interpretation and practices. This includes attempts to defend feminism and homosexuality; to deny the literalness and eternity of hell; to question the sufficiency of Christ and His Word for all of life's problems; to confuse the nature, purposes, and plan of God as it relates to the distinction between Israel and the New Testament Church; and other such problems, and

WHEREAS the proliferation of these various, false hermeneutics have resulted in much confusion, division, and harm not only within the Church of God affecting both the unity and witness of the local church and the service and walk with Christ of the individual believer but also among the unbelievers as they misunderstand the nature and claims of Christ upon their life and the misery that awaits them in eternity.

BE IT THEREFORE RESOLVED THAT WE, the members of the Independent Baptist Fellowship of North America, meeting in annual conference in Detroit, Michigan, on June 17-19, 1997, do hereby declare our allegiance to a literal understanding of the Word of God that respects the historical setting, considers the context, and observes the normal lexical and grammatical rules of interpretation.

BE IT FURTHER RESOLVED that we condemn all attempts to deny the inspiration, inerrancy, and infallibility of the scriptures as originally recorded by holy men of God as they were moved by the Holy Spirit (2 Timothy 3:16; 2 Peter 1:19-21) and by His providential care and promise, kept pure down through the ages (Psalm 12:6-7; Psalm 119:89; 1 Peter 1:23-25).

BE IT FINALLY RESOLVED that we oppose all attempts through false systems of hermeneutics to blur the distinction between Israel and the Church as contained in covenant theology and progressive dispensationalism, and to culturally accommodate the commands and precepts of scripture to allow for a radical feminism or an acceptance of homosexuality in any of its abominable forms. ▲

Resolution on Lawlessness

WHEREAS the relativistic and subjectivistic philosophy of our culture today has promoted a rebelliousness and an ungodly personal autonomy wherein each person views his life as governable only by his own personal choice. The culture of today thereby grows increasingly lawless and rebellious against all forms of authority with everyone turning to his own way (Isaiah 53:6) and doing that which is right in his own eyes (Judges 21:25), and

WHEREAS this refusal to submit to the God-ordained authorities in society is manifested in various and destructive ways resulting in an increasing moral anarchy within the society and its institutions. We see more and more alarming examples of laws made, philosophical arguments advanced, and justification for sins committed or desired that are based upon this radical personal autonomy with its "pro-choice" philosophy in all areas of life, and

WHEREAS this rebellious spirit is likewise becoming more and more prominent within the attitudes, actions, and decisions of God's people resulting in churches refusing to obey God's Word in both doctrine and practice; in church upheavals and fractures; in God's people refusing to submit to those in God-appointed positions of authority over them not only in society but also within the local church; in much strife and confusion with every evil work (James 3:16), and

WHEREAS this lawlessness is the result of an unchecked and uncontrolled sin nature each man, women, and child possesses which makes submission to all authority unnatural and rebellion against God and His righteousness natural, correctable only by the grace of God, and

WHEREAS those in authority, within society or within the local church, who permit the rebel to go unpunished add rebellion to rebellion by being disobedient and unfaithful to God's trust (Romans 13:1-4; Hebrews 13:17; 2 Timothy 4:1-5). The way of the transgressor is supposed to be hard in punishment because that is the way God intended it to be (Proverbs 13:13-15, 20-21; Ecclesiastes 8:11).

THEREFORE BE IT RESOLVED that we, the members of the Independent Baptist Fellowship of North America, meeting in Detroit, Michigan, on June 17-19, 1997, do hereby urge all who name the name of Christ to acknowledge the supreme authority of the Word of God in all affairs of life (John 10:35). That all submit to God-ordained authority in society, in the home, in the local church, and in their own personal attitudes and actions to the glory of God (Matthew 5:16).

BE IT FURTHER RESOLVED that we call on all men everywhere to repent of their lawlessness and their desire for an ungodly personal autonomy and turn in faith and loving obedience to the Lord Jesus Christ, the only Savior and Sovereign of life (Acts 4:12); and that they bring every thought, attitude, and action into submission to Christ and His Word (2 Corinthians 10:4-5) with every knee bowing and every tongue confessing that Jesus is Lord to the glory of the Father (Philippians 2:10-11) acknowledging that He alone, through His indwelling Holy Spirit, can enable us to live in peace and harmony with one another, with ourselves and most importantly, with God, in submission to His authority in all things (Galatians 5:16; Romans 15:5, 6). ▲

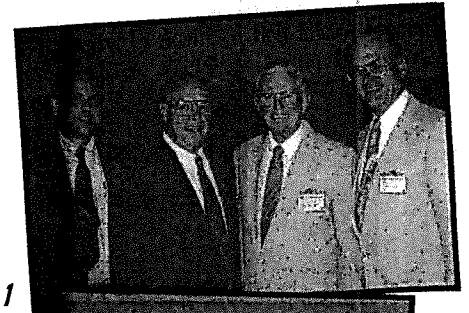
Conference

continued from front page

Wednesday morning began relatively quietly with a prayer session, led by Donn Middleton, but thereafter the pulpit shook with the most powerful day of preaching the conference would see. Ken March opened the theme of missions for the day's agenda by addressing the problems of cross-cultural cooperation and support of independent Baptist churches. Perhaps his most notable quote was "Don't let culture define Christianity." Peter Van Kleeck picked up the torch and in animated fashion brought "Separation's Promise of Revival's Power: The Blessing of an Empty Tent" and the challenge to stand apart from the crowd to be in right fellowship with God. Earlier in the service of the evening session, José Nuñez brought greetings to the fellowship from the brethren in South America. José Nuñez is the Moderator of the Confraternidad Internacional de Bautistas Independientes (International Fellowship of Independent Baptists). He is the Pastor of the Iglesia de los Hermanos Bautistas (The Church of the Baptist Brethren) in the heart of Buenos Aires, Argentina. Ben Kendrick rounded out the day with "Does Missions Need Revival?" The veteran missionary affirmed the need for revival in missions in light of the compromises of the day.

Jeff Kistler opened the last day with a prayer session, and Lloyd Streeter began the day's preaching with "Get Your Personal Revival Now." My favorite quote from his message was "If you've known better spiritual days, you've backslidden." Lloyd compared the differences between the fullness of the Spirit and spiritual indifference, indecision, and indulgence. David Cummins spoke on "Revival in Our Day" and led us through the stanzas of Psalm 2. Art Sinski addressed "God's Ultimate Purpose for the Salvation of Souls" and pointed out that God brings Himself glory through the ages in the salvation of the saints. Robert Delnay brought the conference to a close with the "Biblical Choosing of Personnel," drawing a timely warning from Acts 6 about the proper way to draft leaders rather than accept volunteers.

The afternoon included sessions for the women (Marilyn Nieman: "Preserving the Christian Home") and men (Arthur



¹IBFNA Officers: (from left) David Reinhardt, Secretary; Clay Nuttall, Moderator; Ralph Weer, Treasurer; Paul Gustine, Editor of The REVIEW ²José Nuñez, Paul Gustine with Warren Sears, Conference Songleader, observing ³Ken March ⁴Choir from Calvary Baptist Church, Ypsilanti, Michigan ⁵Part of the Pastor ⁶Cellist from First Baptist Church, Bethany Christian School, Troy, Michigan ⁷View of the Children's Meetings

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June 17–19, 1997**

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| | | 7. Kevin Colas—"Biblical Separation and 'The Faith'" David Cummins |
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Highlights!



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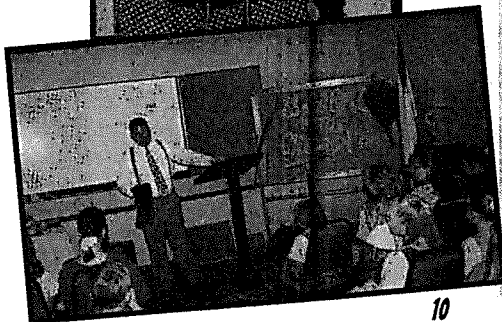
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Larson: "Jesus Christ, Revival, and the American Dream"), and a workshop on missions with a panel consisting of Ralph Colas, Richard Harris, and Charles Dear, moderated by Dave Reinhardt. Panelists discussed the impact of new movements like Promise Keepers upon missions and the alternatives available to local churches in sending missionaries.

The music was rich throughout the conference and had to be the best we have ever heard. It was organized by the conference songleader, Warren Sears, Calvary Baptist Church, Ypsilanti, Michigan. He contributed vocal solos and a "certain" sound on the trumpet. A wide range of presentations included vocalists, Tim and Debbie Fisher, Phil and Rebecca Gingery (and Phil on a baritone horn), the church choir from Calvary Baptist Church of Ypsilanti, Michigan, instrumentalists from First Baptist Church, Troy, Michigan, and a pastors' choir (assembled at the conference) which opened each evening session with "Revive Us Again." Other fine accompanists and vocalists too numerous to list glorified God throughout the week.

A business session on Tuesday handled the transitions of Richard Harris stepping down as editor of *The REVIEW* and his replacement by Paul Gustine, and the addition of Dave Reinhardt as secretary to complete Paul's unexpired term. The membership also voted for increases in the membership and subscription fees. A resolution, proposed from the floor, regarding assaults on the IBFNA by a member, was discussed at length, but was withdrawn by a consensus desiring to pursue the counsel of the Scriptures: "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1), and "Answer not a fool according to his folly, lest thou also be like unto him" (Proverbs 26:4).

Two timely resolutions were passed regarding Lawlessness and Hermeneutics, which are worthy of both your reading and preaching. (They are printed in this issue of *The REVIEW*.)

We're sorry if you missed the blessings of this year's conference, but you can relive most of them by ordering the tapes. Plan now to be with us next year in Plymouth, Massachusetts, at the Sheraton Inn, June 16-18. ▲

Moderator of the International Fellowship of Independent Baptists 3Plaque for Service to the IBFNA as Editor of *The REVIEW* presented to Richard Harris by s' Choir 7Vladmir Okhotin, President of Russian Evangelistic Ministries, addressing the Fellowship, his son, Andrew, interpreting 8Tim and Debbie Fisher

truth to the "preferential," "peripheral," or "nonessential." In simple terms some Word from God is not all that important, or the Bible doesn't speak to that. What a convenient way to ignore the authority and sufficiency of the inspired Word.

In the end, man's writings have become equal to God's. Hymns with solid doctrinal teaching are "out," and vain, shallow repetition is "in." One's appearance is not important because God loves us. The real question is "do we love God?" His love was settled at the cross, but the love of the neo-liberal is in question. Following the doctrinal deviates in forms of worship and participating in their ecumenism is just called "different" in this new "choice," syncretistic religion. Reverence has been replaced with ruckus. Harmony replaced with cacophony. Value has been replaced by volume, and "selah" to God replaced with applause to men and women.

All of these things are done under the banner of the great commission. This generation has forgotten that the first priority is "glory" to the sovereign Creator and that obedience to Him

includes telling others about the gospel. A misplaced priority now rules. Now being "culturally relevant" for man's sake is more important than being obedient for God's sake.

Every word in the neo-liberal's vocabulary screams of theological defection. The doctrine of this movement is straight from the dictionary of the old-line liberal. They used to sing: "When we walk with the Lord in the light of His Word, what a glory He sheds on our way! While we do His good will He abides with us still, and with all who will trust and obey." Now they sing: "If our methods please man, in the light of his wants, what a wonderful crowd we will have! While we cater to man, he will come to our church with all those who get what they want." Poor God, He is just a memory, a tool, but not the authority in the heart of the new liberalism. ▲

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



Please note new rates approved by the Fellowship for memberships and subscriptions on insert page.

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PERSPECTIVES

It is identified on its masthead as "the magazine about Spirit-led Living and Christian Life" and its name is *Charisma*. The April 1997 issue related what is happening in the Seattle, Washington area.

"A spiritual renewal movement is sweeping the city, bringing a new-found emphasis on unity among churches and pastors," wrote Brian F. O'Connell. "In all my 27 years of pastoring in the Seattle area, I've never seen anything like this." "It's historic," said Bob Moorhead, pastor of Overlake Church, which has more than 10,000 attendees and is the largest church in the Seattle area.

Seattle's Renewal Center was started after three pastors—Darrell Stott of Lake Boren Christian Center, Steve Richard of Freedom Life Foursquare, and Wayne Anderson of International Church—received a "fresh infusion of faith" while visiting Toronto Airport Christian Fellowship with its Laughing Revivals.

"We got drunk in the Holy Ghost. We were blitzed from the outside with such power," said Stott. Today he says he has been "drunk in the Holy Spirit for 2½ years." Stott added, "It's just like God to use what many view as somewhat divisive in the broader church to actually bring people together. We are convinced that holding renewal meetings is part of God's plan to push down denominational walls and allow us to work together to reach our city."

Another church involved in this drive for renewal is City Church, a four-year-old congregation in the suburb of Bellevue. It has grown from 500 to more than 1200 members in two years.

Wayne Anderson of International Church said, "We have no vision to do anything except

fall in love with Jesus and to provide a place where other people can come to fall in love with Him."

The Charismatic Movement Continues To Grow

No one can deny the rapid growth of the Charismatic movement. In 1996, 11.8 percent of the world's professing Christians—479 million of 1.9 billion Christians—were Charismatic. By 2000, 26 percent (554 million) of the world's 2.1 billion Christians will be Charismatic. The Global Evangelization Movement, which produced these figures, also predicted that by 2025, 37 percent (1.1 billion) of the world's 3 billion Christians will be Charismatic.

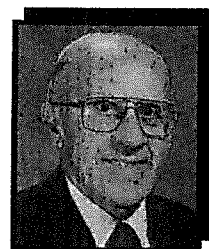
One may disagree with the above statistics suggested by this research group, but it is very clear that multitudes around the world are identifying with Charismatic teachings. In such groups there is a great emphasis placed on experience along with extra-biblical revelations that are considered as authoritative as the Bible.

It behooves us to teach the truths revealed in God's Word about the person and work of the Holy Spirit. There must also be strong warnings about embracing and associating with the modern Charismatic position with its accompanying erroneous doctrines. ▲

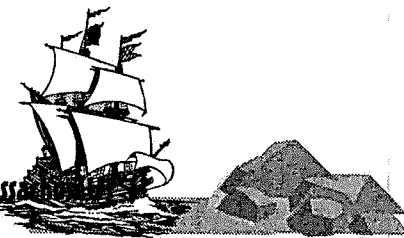
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Executive Secretary,
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World Council of Biblical Churches

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IBFNA *Upcoming Conferences:*



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

Local Committee Chairman: Jeff Bailey; Program Chairman: Al Richards

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."*

October 7, 1997 **Regional Conference, Bethel Baptist Church, Sellersville, Pennsylvania**

Host Pastor: Richard Harris (Conference opens at noon with a lunch and ends at 3:00 P.M.)

November 3, 10:30 A.M. **Regional Conference, Starlight Village, Ankeny, Iowa**

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, 10:30 A.M. **Regional Conference, Starlight Village, Ankeny, Iowa**

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

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.

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