



# IBFNA

May 2012  
Volume 20, Number 4

# THE REVIEW

## Be on the Alert!

by Dr. Bob Payne, Moderator IBFNA

As I am writing this article, I am just getting over an upper respiratory infection. A couple of nights ago I was having trouble sleeping, and so had the television on in the family room. As I was sitting there in a sickness and codeine-induced stupor, only half-aware of my surroundings, I suddenly realized that for several minutes I had unintentionally been watching an acne infomercial. Because of my lack of alertness and attentiveness to what was going on around me, I was not even cognizant of what I was doing.

It occurred to me that this is similar to what is going on in fundamentalism today. In reality it is actually an age old problem. Paul in 1 Corinthians 16:13 wrote a few closing exhortations to the carnal Corinthians: "Watch ye, stand fast in the faith, quit you [or "act"] like men, be strong." "Watch ye" is the translation of a single Greek word which means to *stay awake*, in the sense of *being on the alert*. Unfortunately, the Corinthians were anything but spiritually alert. They were schismatic (chaps. 1-4); tolerant of gross moral sin (chap. 5); unwilling to resolve their own personal disputes among themselves (chap. 6); involved in sexual impurity (chap. 6); guilty of the selfish misuse of Christian liberty, the Lord's Supper, and spiritual gifts (chaps. 8-14); and swayed by false doctrine (chap. 15).

The church at Corinth was so asleep that it had allowed the *external* sins of its culture to seep into the church. Moreover, the church was in such a spiritual stupor that it had allowed *internal* sins and false teaching to spread unchecked. One of the solutions to the Corinthian's problem was to constantly stay alert (present tense) to those dangers that existed within and without the church, and address them appropriately.

In the same way as the carnal Corinthians, many who wear the label of "fundamentalist" have not stayed alert to the outward and inward dangers among them. As the Corinthians, there are times when we too have allowed the external sins of our culture to seep into the church. So many professing fundamental Baptists today have embraced the dress, amusements, music, beverages, and even the low moral standards of their culture. Sound doctrine and proper biblical interpretation have given way to an errant theology and interpretation. The "Corinthian sleeping sickness" has risen to an epidemic level in fundamentalism. At its core is the same issue that plagued the Corinthians: carnality<sup>1</sup> (1 Cor. 3:1-3).

As fundamental Baptists, let us be wide wake to the dangers that are without and within the church, and then let us hold up God's Word as the standard of faith and practice and pledge our unquestioning obedience to it and defense of it.

### (Footnotes)

<sup>1</sup>Two different Greek words are translated "carnal" in the KJV in 1 Cor. 3:1-3. Verse 1 uses the word *sarkinos*: "as relating to the earthly sphere of existence . . .worldly, earthly" (*Friberg Greek Lexicon*). Verse 3 uses the word *sarkikos* which has to do with satisfying bodily desires. Friberg distinguishes the two words this way: "[*sarkinos*] has to do w. the body and living in the body;...[*sarkikos*] has to do w. living for the body...." Both words were true of the Corinthians.



### INSIDE PAGES

2

PLAIN TALK

3

DOES OUR  
HERITAGE  
MATTER?

4

PROMOTION TO  
HEAVEN

5

C.E. BARBEQUE

7

CONFERENCE  
INFO &  
GOOD BYE

**Membership &  
Subscription:**

**IBFNA**  
6889 Belleville Rd  
Belleville, MI 48111  
(734) 697-7150  
[www.IBFNA.org](http://www.IBFNA.org)

## Plain Talk

Clay Nuttall, D.Min



If it is true that words have meaning, why is it that so often you can't tell what someone has said? I support the use of plain talk. I don't want anyone to doubt what I mean when I preach, teach or write. If we use words that have clear and strong meaning, people will know what we say. They may not like it, but they will know where we stand.

The problem is that such clarity is not welcome in our world. Our culture is always searching for terms that weaken true understanding. It is frightening to realize that we may be required to use compromised words and perhaps be punished by law if we are pointed and transparent in our speech. Speaking the truth in some cases is already considered hate speech. Our forefathers may have seen this coming when they wrote the "freedom of speech" in stone.

### WORD GAMES

It is one thing for our pagan society to force their secular religious views on all of us. It is, however, another thing when the dummying down of words is pressed on us by those who profess faith in Christ. The impression we get is that we are supposed to do everything we can to be unclear. I have just given you an illustration of this by using "pagan society" and "secular religious." It takes some concentration on meaning and content to be able to understand those statements. But then we are trapped in word games where everything is form, rather than meaning.

The word "murder" has a very clear definition; but we are forbidden to use it, and it has been replaced by abortion. The word "sodomy" is strong and clear, but it has been replaced by more respectable terms. We are not allowed to use clear words like "socialism" and "treason." Polite people are evidently not comfortable with the truth. You may have noted that "offensive" words have been removed from some music lyrics. The sinner is painted in a more sensitive way. This may be why so many sinners don't think that they are all that bad and why we have so many unsaved members in our churches.

Preaching that deals with sin is now cast in a dark light. We are now told that is not polite to talk about such things in public. People need to be encouraged not confronted. Offending God has become the rule of the day, and it seems as if we are supposed to only say nice things about the most heinous sins. Even the devil deserves measured speech.

### WHAT ABOUT LOVE

It has been argued that such clear terms demonstrate a lack of love toward the sinner. Nothing

could be further from the truth. One does not love when you leave people to wonder what you meant. We do not express love when we let a lost man go to hell because his horrible condition was not made clear. Fire is a plain, blunt word. It may disturb people. To fail to cry "fire" when a friend's home is engulfed in the middle of the night is not love. Plain talk does not offend God, but it does disturb those who see man at the center of all things. There is something wrong with the love of man that does not begin with the love of God. The love of God flows from His foundational attribute of holiness. Truth precedes love, but you can't have one without the other.

### YOU MAY OFFEND SOMEONE

We have been lectured by the liberal mindset that doctrine is not an expression of love; it is divisive. Of course it is, that is God's point. Doctrine divides between truth and error and heaven and hell. The gospel is offensive to the rejecting unbeliever. It is so offensive that "new gospels" have become part of the "error of the month" club. The apostle Paul made the offence of the gospel plain: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Corinthians 1:18

Plain talk allows people to know exactly where they stand. Strong words lose their power when they are made nice. Compromise has a down side. If we are so pressed to be measured in our speech that we cloud the facts, why bother speaking at all. An editor of one of my books wrote to me "you certainly have a sharp pen." I love and respect that man and took that statement as a complement.

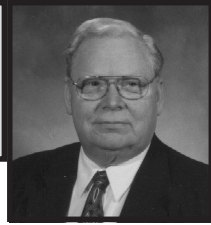
It is argued, however, that you will turn people off; they will not listen to you if you use plain language. It is not my task to convince people. That is the role of the Holy Spirit. I don't have to be cute in my conversation to be effective; I do have to be clear and plain. It does help if our plain talk is about ideas not about persons. For instance, we should refer to liberalism—the ideas, not liberals. It also helps to remember that the liberal mind focuses on people, not on ideas or on God. For the liberal system, everything is judged on how people will feel and what they think.

### A WORD OF CAUTION

There is a difference between words that offend and being offensive. But that has to do with motive. When we preach clearly about hell and judgment, we must not leave the impression that we are glad people are going there. We can use plain words with love. The heart that is open to the Spirit of God will sense our sincere grief over their lost state. It is possible to hate sin as God does. It is possible for us to love the lost with the love that God has expressed. There is no conflict in this. That is why we sow the seed and water it with our tears, but it is God who gives the increase.

## Does Our Heritage Matter?

Dr. Thomas Nieman



The following is written because of an increasing neglect of the legacy of those who have gone before us. So I ask the question, "Does our heritage matter?"

How much more time does our country have? How soon will our beloved land be a footnote on the pages of history? Recently I viewed with alarm the documentary of one our President's closest advisors in which he openly advocated a very different vision of the role of the United States in this world. He, along with other contemporary men, does not have the Constitutional commitment that we assumed to be the governing authority as we had been taught. Some have even stated that international law and needs take to priority over our own laws and needs. They often observe that the Constitution is dynamically evolving. So we are not bound to an old document. Unfortunately, the evolution results in a very different direction. *The Constitution does represent our heritage.*

The secularists may vehemently deny that we were founded as a Christian nation, but I would reply that the Judeo-Christian influence is irrefutable. Many of our founders did consider the Scriptures to be their final authority. I am convinced that those whom we call the founders had very noble objectives for their motives. *That is our heritage!*

While the redirection of our nation is tragic for the future, an even greater change is taking place within biblical Christianity. As one reads blogs and listens to representatives of various types of organizations, one can only conclude that some whom we have considered our friends have made the decision to not be bound by the positions of our heritage.

Perhaps a precedent was demonstrated by the ancient prophet Jeremiah as he also observed the national decline because of a changed spiritual commitment. **"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."** Jeremiah 6:16. God gave a gracious warning and appeal, but a very deliberate decision was made to **not** walk in the "old paths."

I would like to have us consider one vignette from our nation's history that does interconnect the national

with the spiritual. The time following the terrible Civil War in the latter third of the 19th century was devastating. The wounds of the War ran extremely deep. The financial collapse was a major event, but the spiritual decline was even more ominous. Moral values were jettisoned by leading political leaders. Sadly, many of the young theological students from America were receiving their seminary training in Europe. This liberal training gave no confidence in the integrity of the Scriptures, creation by God, the deity of Jesus Christ, the trinity, substitutionary atonement, the literal reign of Christ on earth and/or the reality of eternal punishment. The young men returning to our country to fill the pulpits were very different from their predecessors. Churches were dramatically changing. *The heritage was being abandoned on every level.*

As this spiritual departure continued to develop, a collection of pastors and theologians were concerned that the great doctrines of the Word were being abandoned. Evangelism and missions also suffered in the liberal leaning groups. Some of these concerned men determined to conduct Bible conferences in order to mitigate the effects of heretical teaching and to lift up the banner for truth. These men were from a number of denominations who apparently wanted to turn the various groups back to their heritage. Later some of these men became known as the promoters of what became known as Fundamentalism (they did not start Fundamentalism; rather Fundamentalism was an articulation of already established truths). It is interesting to note that even honest liberal theologians admitted that those who became known as Fundamentalists were in the train of the historic Christian faith.

The group that became known as Fundamentalists did not save any of their denominations or conventions, even though those leading those entities claimed to be committed to the original positions of their respective organizations.

Others opposed their respective organizations but did not want the title of Fundamentalist; rather they preferred to be known as Orthodox. Some were very astute theologians, but they did not fare any better in salvaging their respective groups. Apostates are not good at building; they take over what has already been built by the hard work, sacrifice and vision of others. This has repeatedly been the modus operandi, and it appears to be occurring again in our own times.

While many of those who broke away lost much in working hard to establish testimonies in contrast to those who had departed from their original purpose,

they continued to have a heart for biblical missions, local evangelism and separation from the apostasy. This would include personal separation and ecclesiastical distance on a religious level. They protested against the position of those who were committed to a continued working relationship with the apostates and saw only potential confusion to the cause of our Lord by a continued relationship with them. The result was that those with an accommodating philosophy chose and developed their sphere of fellowship. The Fundamentalists could not fellowship with them since the precipitating issues regarding the precious doctrines were still at risk. There were, of course, the accusations claiming that they lacked love, but these early Fundamentalists knew that their love for God and His Word must be pre-eminent.

The confusion is very apparent today. Men and organizations have deliberately chosen to interact with those whose course represents a serious departure or one that is not clear. Israel's response to God's warning and plea in Jeremiah was "**We will not walk therein.**" They made their choice. When we choose our sphere of fellowship

or working relationships, it must never be because we feel that we are superior, but rather because we love our Lord and that we long to be obedient to His sacred commands. In all honesty, we are convinced that this will preserve the faith once delivered to the saints. It will reaffirm our heritage.

My personal prayer is that I will be like Caleb of old. He was not concerned about accommodating the crowd if it meant displeasing the Lord. He is described as one who "**wholly followed the LORD.**" He preserved a heritage.

As I observe national and the spiritual trends and as I travel rather extensively, my heart is concerned for the future. I remain convinced that God gave Israel special times to remember their heritage, for it would provide encouragement and direction for the future. Our heritage is the reason that we have the gospel message today. If we abandon our heritage, the faith will also be quickly gone.

—reprinted from *Northwest Baptist Assistance Ministries Weekly Update* 4-14-2012

## *Promoted to Heaven*

Former IBFNA member Charles P. Benedict of Chalfont, Pa. went home to be with his Lord on April 7, 2012, at the age of 87. He was the loving husband of Vivian L. Benedict for 60 years and a 1953 graduate of Shelton College in Manhattan, N.Y. Charles served as pastor in various Baptist churches for 44 years and in recent years, he was a faithful member of Bethel Baptist Church, Sellersville PA.

In addition to his wife, he is survived by his two daughters: Lois Clark and her husband, Martin, and Deborah Heffernan and her husband, David; his son, Charles P. Benedict III; his brother, Willard Benedict and his wife, Donna; his sister-in-law, Antoinette Benedict; and nine grandchildren and four great-grandchildren.



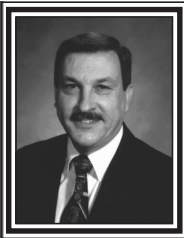
**COME CHECK OUT THE IBFNA WEBSITE!**

**<http://www.ibfna.org>**

**Here you can find important information regarding the IBFNA along with an archive of *The Review***

## They're Holding A Conservative Evangelical Barbeque and You're Invited!

Dr. Charles L. Dear  
Editor, The REVIEW



Never let it be said that CE's weren't gracious hosts, when they set their superior minds to sacrificing the very best. The menu, for a few years now, has been their own recipe for Sacred Cow; and they have become experts at gnawing/stripping the meat off the bones, leaving the bare skeletons of doctrines and practices that were once precious to Fundamentalists. Certainly not Sacred Cows in the historic sense, from the Far East, but doctrines and practices that embarrassed them in front of their Evangelical and New Evangelical friends, and whose demise they would gladly celebrate with those friends by writing them off as mere "non-essentials." Therefore, they gladly invite anyone across the theological spectrum, from Fundamentalists to Evangelicals, to dine with them and share in the sport of destroying the distinctions and landmarks that once clearly staked out the different positions across that portion of the spectrum of theology. Since CE's see no useful purpose in such distinctions, they want all of us to be content with piles of anonymous bones of bygone distinctives, now being carelessly discarded across the theological landscape to the accompaniment of their whine of contempt and loathing.

The expression, Sacred Cows, has come a long way from the creatures respected as gods in the Far East. In broader theological usage, it has been used to describe the principles, positions, values and practices that over time have come to have a life of their own, now somewhat remote from their origins and authors with the passage of time. They were often thought to be both the cause, as well as the effect, of their own existence but only among those who are ignorant of their history—a point to be noted, since CE's seem to have little use for modern church history, particularly if it hasn't yet been revised.

Sacred Cow would have been a welcome pejorative back in the days of the Modernism/Liberalism vs Fundamentalism controversy. If doctrines like the Virgin Birth or the bodily Resurrection of Jesus Christ were being upheld, they were but a few of the many Sacred Cows of Fundamentalism, according to the Modernists, considered no longer necessary and relegated to the scrap heap of non-essentials by those who introduced the Social Gospel in the 1920's. In fact, the doctrinal struggle of that time

could be summarized as the differences between what was defined as either essential or non-essential. The nothing-essential Modernist-Liberals fought for greater latitude with fewer absolutes in doctrine and practice and more subjective and relativist applications of Scripture.

Perhaps some of the most significant events where that could be seen, were in the early controversies within the Northern Baptist Convention. When our Fundamentalist Baptist forefathers of the early 20<sup>th</sup> century were doing battle inside the Northern Baptist Convention, they fought for clear cut, unequivocal statements of belief that upheld such biblical principles as Jesus' Virgin Birth, Substitutionary Atonement, Bodily Resurrection, Ascension, etcetera. One of those statements they recommended to the Convention was the New Hampshire Confession of Faith, which was read aloud at a Convention business meeting. Its adoption, however, was defeated in favor of a cleverly worded substitute motion:

The Northern Baptist Convention affirms that the New Testament is the all-sufficient *ground* of our faith and practice, and we need no other statement. (*A History of the Bible Baptist Union*, Robert Delnay, 1974, p34, emphasis added)

Where we customarily read "the all-sufficient *rule* of faith and practice..." the substitute word "ground" conveniently made the Scriptures little more than a beginning point from which they felt free to digress and redefine essential truths as they pleased. The latitude of this statement, quickly approved by the Convention, wittingly undermined any retention of the fundamental doctrines of the "faith which was once delivered to the saints." Those who perpetrated the substitute motion would later gloat over their success in putting one over on the Fundamentalists in the Northern Baptist Convention.

While many consider all that long ago and far away, there are other Sacred Cows of doctrine and practice that are at risk of becoming an endangered species in schools, churches and agencies now, in the 21<sup>st</sup> century. Some are doctrines, others applications of biblical principles, such as: secondary separation, platform-sharing ethics, inter-church ethics, Bible versions, evolution vs creation, contemporary forms of worship (some now including dance), acceptance of psychological counseling as church ministry, proper attire for worship, modest dress in general for both men and women, feminism, social drinking, entertainment issues such as dancing and movies, gambling, freemasonry, just to name a few. If we simply ask whether we have been better off without worldly

methods in our churches, and similar compromises in our homes and family life, versus the concessions already granted, the answer is resoundingly yes! Perhaps we should reexamine the Apostle Paul's teaching:

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. I Corinthians 6:12

Doesn't this teach that even those things some consider debatable, should nevertheless be expendable, either because they fail to contribute to my walk with the Lord or are a stumblingblock to others? We need to be careful, lest we raise up idols in becoming obsessed with and covetous of those "forbidden fruits" that have proven to be the downfall of others in the past. From passages like this, written by the Apostle Paul under the inspiration of the Holy Spirit, no one can accuse him of pushing the envelope of tolerance towards questionable doctrine and practice. How remarkably different from those preoccupied today with skewering the Sacred Cows, one by one.

Perhaps, we should compare the changes today with available history and ask some questions that may accurately predict the outcome of redefining the essentials. First, we must recognize both the source as well as the process begun, whereby they isolate, marginalize and then cut off (in the words of Saul Alinsky) what were once sincerely held doctrines and applications of biblical principles. Secondly, consider where this has led before and to what end it will most assuredly bring us? During the early 20<sup>th</sup> century, the Modernist-Liberals completely undermined any reliance upon the absolute authority of Scripture. Once the process began, the whittling away of the applications of biblical principles was only the beginning, not an end unto itself. The momentum and heady success of demolishing the applications was merely a prelude to further destruction of the principles and the doctrines themselves, as they too became the objects of ridicule, isolation, then elimination and ultimately unbelief. First sold as setting aside non-essentials for the sake of fellowship, the fact was the "ravaging wolves" would not be content until all biblical authority was first tokenized and then destroyed and replaced with a man-made Social Gospel.

Now, in the 21<sup>st</sup> century, we witness a new wave of similar efforts to do away with all those Sacred Cows so long irritating to those who have hungered for a broader fellowship, a wider audience and popularity, a bigger, more diverse student body, and so joined forces to suppress anything standing in the way of their success. The question we must ask, however, is even after they have taken out the Sacred Cows of "non-essentials" in doctrinal application, will they be satisfied? Will there be a clear line drawn at the frontier of "enough," or will they simply continue, as their predecessors did, redefining essentials into non-essentials in preparation for the disposal of distinctive doctrines? History says once the process is begun, the fires will burn until everything of any historic spiritual value and sensibility has been consumed.

Perhaps Conservative Evangelicals should be asking themselves what will be left once all the Sacred Cows have been eliminated? In their rush to deny and/or rewrite history, the rationale for making unwanted practices and doctrines "non-essentials" has a genesis worth considering. First, it is dishonest to impugn the character of pastors and leaders now gone, who taught believers how to live apart from the unbelieving world and in obedience to God's Word. It has been remarkable to read diatribes against a separated life, written by personalities currently leading the CE movement. In both their style and content, we are taken back to the serpent in the Garden, telling us that we are being deprived of some elite knowledge or experience to which we are otherwise entitled and dare not miss in our humble lives. What some in the past used to call Christian Liberty has proven to be little more than license to be conformed to this world, contrary to Paul's words in Romans 12:2, by those who yet call themselves Fundamentalist Christians.

If we would honestly evaluate both the direction and destination of such movements in the light of Scripture, we can hardly expect anything more than a powerless form of godliness (II Timothy 3:5) with a Church under the wisdom and headship of men, whose worship hearkens back to the days of the golden calf and whose people possess a bankrupt testimony with no tangible difference from a world that hates God and His Word. It is rank arrogance to presume that anyone can make the outcome any different, when we follow the same steps that have brought the downfall of others in the past.

# IBFNA Family Conference 2012

## “Rooted, Built Up, and Established” (Col. 2:7)

The 2012 IBFNA Family Conference will be held June 26-28, 2012 at one of the fellowship's favorite places: Shpshewana, Indiana. We will once again be meeting at the lovely Farmstead Inn. The room cost will not go up from the 2011 rates (\$99 per night). Although the room release date has passed (May 1), if you can find a room at the Farmstead, the room rate will remain the same. If you cannot find a room, please email Dr. Bob Payne, and he will give you some suggestions ([pastor@bereanbaptistbelleville.org](mailto:pastor@bereanbaptistbelleville.org)). Also, do not forget to register for the conference before June 1st to save a few dollars! Please keep checking [ibfna.org](http://ibfna.org) for conference updates.

There is still time to sign up and pay for the Monday night Amish dinner! We will extend the deadline until June 9th. Since there has been some confusion about this, please note that each person pays for his own dinner (including the Moderator, officers, invited speakers, young preachers' scholarship recipients, etc.). It is not included in any other conference fees or registration. The Amish dinner will include, All-you-can-eat roast beef and chicken, vegetable, homemade noodles, mashed potatoes and gravy, salad, and bread. Dessert: homemade apple, banana cream, and pumpkin pies. Since the dinner begins at 5 :00 PM, please meet in the lobby of the Farmstead Inn **no later than 4:30 PM**. The cost of the dinner is as follows: Adults (10 years and up) \$16.00 (includes tax). Children, ages 3-9 are charged their age, and children 2 and under are free. **YOU MUST SIGN-UP AND PAY BEFORE JUNE 9th, 2012. WE CANNOT RESERVE YOUR PLACE WITHOUT PAYMENT. PLEASE SEND CHECKS TO THE IBFNA HOME OFFICE ADDRESS 6889 BELLEVILLE RD., BELLEVILLE, MI 48111 (BE SURE TO SEND A NOTE WITH YOUR CHECK REQUESTING TO BE PUT ON THE LIST FOR THE AMISH DINNER).**

## Thanks for the Opportunity

Dr. Charles L. Dear  
Retiring Editor, The REVIEW

With this issue, I will be concluding my service to the Fellowship as Editor of The REVIEW. It has been a pleasure writing and gathering articles from many sources, both inside and outside of our Fellowship. Like my predecessors, some new things have been tried, such as interviews of people you may not have known before but needed to become acquainted with their ministries. Some things have had a measure of controversy to stir up discussion and conversation about issues of importance to Fundamentalism and the cause for Separation. My thanks to all who contributed in so many ways. A special thanks goes to the layout artists, who patiently put it all together for publication. Most of all, my deepest appreciation to my wife, Donna, without whom the work would have never been completed.

From the feedback received over the years, much of what we addressed has resonated with many of you and your own observations, as well as experiences. Perhaps the greater contribution from both The REVIEW and the IBFNA is the support for Separatists everywhere and the encouragement that we need not stand alone. There are some who seem anxious to predict the demise of the IBFNA, but evidence clearly shows that we need each other more than ever before. The IBFNA fills a void as no other Fellowship has. A few may be close, but they carry the baggage of self-perpetuating leadership and the politics we gladly left behind in 1991. It was the right move then, and it is the right choice now. While economic hardships have taken their toll and as Separatism becomes less popular, we may need to review how we function; but our cause needs a Fellowship like ours and your support. May the Lord find us occupied with the things of eternal worth when He comes again. Maranatha!

Independent Baptist Fellowship of North America  
6889 Belleville Rd.  
Belleville, MI 48111

**Visit us on the web:**  
***<http://www.ibfna.org>***



# IBFNA 2011 Conference Schedule

## MONDAY, JUNE 25

AMISH DINNER, 5 PM. MUST SIGN UP BY JUNE 1

## TUESDAY, JUNE 26

TIME	ACTIVITY/SESSION
8:00 – 9:00 AM	REGISTRATION AND GREETING OF FRIENDS
9:00 – 9:45 AM	MORNING DEVOTIONS (CLAY NUTTALL)
9:45 – 10:15 AM	PRAYER TIME
10:15 – 10:30 AM	BREAK
10:30 – 11:30 AM	MARK STRANGMAN
11:30 – 1:30 PM	LUNCH
1:30 – 2:30 PM	STEVE PITTMAN
2:30 – 2:45 PM	BREAK
2:45 – 3:45 PM	PAUL CONNOR
3:45 – 4:00 PM	BREAK
4:00 – 5:00 PM	#1 THE KINGDOM (PASTOR STEVE PITTMAN)
WORKSHOPS	#2 WHAT'S SO BAD ABOUT KESWICK? (ROBERT DELNAY)
5:00 – 7:00 PM	DINNER
7:00 – 8:30 PM	MARTY MARRIOTT

## WEDNESDAY, JUNE 27

TIME	ACTIVITY/SESSION
9:00 – 9:45 AM	MORNING DEVOTIONS (CLAY NUTTALL)
9:45 – 10:15 AM	PRAYER TIME
10:15 – 10:30 AM	BREAK
10:30 – 11:30 AM	MARTY MARRIOTT
11:30 – 12:00 PM	IBFNA BUSINESS SESSION
AFTERNOON	FAMILY FREE TIME
7:00 – 8:30 PM	STEVE PITTMAN

## THURSDAY, JUNE 28

TIME	ACTIVITY/SESSION
9:00 – 9:45 AM	MORNING DEVOTIONS (CLAY NUTTALL)
9:45 – 10:15 AM	PRAYER TIME
10:15 – 10:30 AM	BREAK
10:30 – 11:30 AM	TOM HAMILTON
11:30 – 1:30 PM	LUNCH
1:30 – 2:30 PM	TOM WOLFE
2:30 – 2:45 PM	BREAK
2:45 – 3:45 PM	MARTY MARRIOTT
3:45 – 4:00 PM	BREAK
4:00 – 5:00 PM	#1 MENS WORKSHOP (PAUL CONNOR)
WORKSHOPS	#2 LADIES WORKSHOP (MIRIUM MARRIOTT)
5:00 – 7:00 PM	DINNER
7:00 – 8:30 PM	BOB PAYNE