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THE REVIEW

Notice: There Will Be No Participation Trophies at the Bema Seat!

By Dr. Charles L. Dear, Moderator IBFNA

Some Christians behave as if there will be rewards in heaven just for showing up at church, but that is more of a reflection of the way the world looks at life than what we read in the Scriptures.

Local church ministries suffer under the illusion among worldly congregants that worship is more like religious consumerism than Spirit-directed participation. Just come to church, occupy a place, listen to or sing the hymns (fewer sing these days), critique the choir and special music, listen to a hopefully brief sermonette, and go about your normal business for the rest of the Lord's Day and the following week.

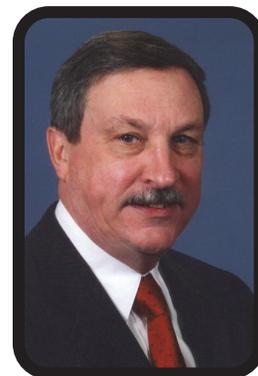
It is a sad example of how the self-centeredness of the world has infiltrated the ranks of professing believers and robbed churches of God's power. It also reveals a willful ignorance of what the Scriptures teach about our accountability unto the Lord and His standard of measure for our service unto Him—an accountability He has promised to reward commensurately.

First, there is a specific place where believers will be rewarded. After the rapture of the Church, every believer will stand before the judgment seat (bema) of Jesus Christ: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

That is, every believer will stand before the Lord and be evaluated for how he invested his life, his resources, and his time, whether to be commended or condemned by the Lord. The bad will be revealed for its worthlessness, but the good will be rewarded by the Lord.

While our works make no difference in salvation, they are nevertheless a means by which the Lord will measure our devotion and loving service, "as unto the Lord and not unto men." Note well that it is not the measure of our good intentions, promises, or fond wishes, but rather what has actually been accomplished in our lives, as we read *things done* and *hath done* in the verse.

It does, however, include our objectives and motivation, but only in direct relationship to their fulfillment and ultimate results. Whimsical and empty aspirations will not qualify.



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IN DEFENSE OF
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In a similar passage from Paul, we find additional information:

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abides which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Cor. 3:11-15).

While some would limit the application of these verses to those in full-time service, there are principles that, nevertheless, apply to every believer's works throughout his Christian life. The choices available to us are broad, but there are two essential measures we see in these verses: first, their intrinsic worth, and second, their enduring quality.

The value of gold, silver, and precious stones is far above hay, wood, and stubble. The former are not subject to decay, but the latter are. While hay, wood, and stubble have their purposes, none of them would ever last as long as gold, silver, or precious stones; however, we must be careful not to limit the teaching of the verse to the mundane.

If believers would invest themselves in things of truly lasting value, then we must shift our gaze to focus on those things of eternal value as Jesus said in Matt. 6:19-20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

This passage raises a question, "Why would we work so hard to accumulate that which, from an eternal perspective, is subject to such utter loss, yet fail to lay up treasures in heaven?"

This sad approach results from a failure to recognize that our struggle between the commendable and the condemned is really between being earthly-minded and being heavenly-minded. Jesus clearly marks the earthly as subject to corruption and loss, while the heavenly is immune to such weaknesses and, therefore, far more worthy of all that we are and have.

Perhaps we should ask ourselves whether we see heaven through the lens of the earthly or see earth through the lens of the heavenly, as revealed in Scripture. Choosing which one gives us the right perspective of the other is a serious decision with serious implications.

The "just-show-up" crowd is comfortable with the worldly lens of an earthly, materialistic perspective of heaven. For them, earthly treasures, desires, and pleasures are the defining tests of all things heavenly. They clearly prefer the tangibles of earth to the intangible, yet trustworthy, promises and rewards of God.

Some may feel uncomfortable by the promise of rewards in heaven. It may seem somewhat materialistic to us. Nevertheless, the Lord has spoken repeatedly about them, and we should not dismiss nor take them lightly.

Whether it be the place He has prepared for us (John 14:3) or our future service as kings and priests unto God (Rev. 1:6, 5:10), we are assured that, as we serve Him now, He sees and encourages us to be faithful servants, no matter how big or small, no matter what the cost. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41).

Even so, for every believer, just to see our Savior face-to-face would be enough reward, and then to hear Him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

A Brief History of Fundamentalism – Part Five

By Pastor Kevin Hobi

At the March 2016 Shepherds' Conference, hosted by Grace Community Church of Sun Valley, CA, Dr. Al Mohler, President of the Southern Baptist Theological Seminary in Louisville, KY, addressed an assigned topic titled, "The Dividing Line." As he began his remarks, he noted that the unusually large size of his audience indicated the urgency of the question he had been asked to answer for the Conference, namely, "When should churches separate from other ministries?" It is a question American fundamentalists have had to answer since the invasion of liberal modernism into their churches in the late nineteenth and early twentieth centuries [see "Part One" of this series; February 2015].

Dr. Mohler's text was John 6:66-69, a passage that speaks of a time when many separated themselves from Christ. He went on to give his "bottom-line answer" to the question at hand as "you should separate when it is no longer a church." He affirmed that the battle against heresy was not a battle between "gold-standard Christianity" and "lesser Christianity," but between the true gospel and false gospels.

Dr. Mohler reviewed some of the history of the fundamentalist-modernist controversy in his remarks, tracing the battle back to the Reformation. He spoke of dividing-line questions that Luther and Calvin faced, emphasizing their desire not to be schismatic within the true church. He concluded that we do not want to separate from true brothers in Jesus Christ who are in the true church, while he also stressed that we must separate from unbelief.

Dr. Mohler found encouragement for this responsibility in the stands taken by Charles Spurgeon against the Baptist Union, J. Gresham Machen against the Presbyterian Church U.S.A., and David Martin Lloyd-Jones against the Anglican Church.

He claimed that Spurgeon would have said that the dividing line is not between two different kinds of true churches, but between the true church and the world. Then he referenced Machen's *Christianity and Liberalism*, in which the Presbyterian separatist delineated the dividing line in terms of true Christianity versus an entirely new pagan religion falsely labeled "Christianity."

When he came to the example of Lloyd-Jones, however, Dr. Mohler noted this leader's need to wrestle with an enigma that makes less clear the adequacy of Dr. Mohler's "bottom-line answer" to the question at hand. Separating "when it is no longer a church" turned out to be the high ground claimed by the compromise of the evangelical Anglican, John Stott. Dr. Mohler seemed to miss this point.

He did explain that in direct opposition to the counsel of Lloyd-Jones about the dangers of the Anglican Church, Stott pleaded with evangelicals to remain in that denomination, in spite of its tolerance for false teachers. He quoted Stott, outlining the priest's position: "Some evangelicals like myself believe it is the will of God to remain in a church that is sometimes called a mixed denomination *at least until it becomes apostate and ceases to be a church*" [emphasis mine]. So was it Lloyd-Jones or Stott who practiced Dr. Mohler's counsel - "you should separate when it is no longer a church"?

Without the same specificity he used for his discussion of European church history, Dr. Mohler mentions more generally that this same enigma came to the United States. He stated the correct position we must take when faced with the danger of the Stott-compromise as follows: "A church that will not defrock and eject from the pulpit or remove from teaching positions and deny access to leadership those who openly, defiantly, and resisting biblical correction teach that which is not the gospel of Jesus Christ, who deny and undermine the authority of Scripture, well, that denomination has already crossed that dividing line." He argued correctly that Stott's church was already apostate in spite of its orthodox confession of faith.

Dr. Mohler later summarizes when it is that we must separate from a ministry. He includes the need to separate, not only from a ministry that teaches false doctrine, but also from one that allows false teaching, noting the importance of this distinction: "If they tolerate the preaching of some other gospel then that is eventually, if not even immediately, the very same thing as preaching some other gospel. . . . To allow for heresy is to commit heresy. No matter

how orthodox you may consider an individual to be, if that individual allows heresy to be taught, facilitates heresy to be taught, he is as if it were a heretic, and the same thing is true in terms of ministries, and organizations, and denominations" (see 2 John 7-11).

What about Stottism in America?

The enigma within American church history that remained unnamed in Dr. Mohler's presentation was the third response of the fundamentalist/evangelical movement to liberalism in our country, the self-proclaimed "New Evangelicalism" of Billy Graham, Harold Ockenga, J. Elwin Wright, Carl Henry, Edward J. Carnell, and others (1940-present). This movement was, in part, a rejection of the separatists' response of the 1930's, and it may be traced to some very early disagreement among separatist fundamentalists about the relative importance of separation in relation to other biblical doctrines.

Author George Marsden notes in this regard: "New evangelical reformers thus did not repudiate all separatism. On the other hand, they did reject making separatism a high principle. This was a fine distinction, however, exceedingly difficult to maintain consistently" [*Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1995), 7].

This early difference in emphasis created the need for a second evangelical/fundamentalist organization after the formation of Carl McIntire's American Council of Christian Churches in 1941. Resisting the overtures of the ACCC, men from this second group became the National Association of Evangelicals a year later, and one of the primary differences between them and the ACCC was that separation from the Federal Council of Churches was not necessary for membership in the NAE as it was in the ACCC.

Harold Ockenga, the first President of the NAE, wrote in a letter in June of the year of the NAE's founding that the ACCC "could not make him and his followers accept the ACCC's sine qua non that the NAE 'come out plainly against the activities of the Federal Council'" [Markku Ruotsila, *Fighting Fundamentalism: Carl McIntire and the Politicization of American Fundamentalism* (New York: Oxford University Press, 2016), 51].

Ruotsila explains the difference between the two groups led by Machen's former students, "Mac" and "Ocky," as they still called each other: "The Ockenga-Wright group aspired to a comprehensive renovation of the image of the fundamentalist movement: they hoped to abandon McIntire's highly militant style, reenergize fundamentalist intellectual life, and re-enter the mainstream of the national conversation. Part of this new line would also be a certain laxity in terms of separationism and the belated acceptance of one rapidly growing but previously shunned Protestant group, the Pentecostals, under a shared tent" (Ruotsila, 50).

Repudiation of Separatism

By the late 1940's, this spirit of new evangelicalism had become an overt repudiation of separatism. Fuller Theological Seminary was founded in 1947 for the purposes of promoting this new ministry philosophy. Other institutions would follow, like Gordon-Conwell Theological Seminary (1969). In his opening convocation address for Fuller Seminary on October 1, 1947, titled "The Challenge to the Christian Culture of the West," Dr. Ockenga was explicit about the new institution's repudiation of separatism:

In our church relationships, though we are interdenominational, we do not believe and we repudiate the 'come-out-ism' movement. We want our men to be so trained that when they come from a denomination, whatever that denomination is, they will go back into their denomination adequately prepared to preach the gospel and to defend the faith and to positively go forward in the work of God. We will not be negative. Now there are those who exist in the world simply it seems to attack others, and to derogate others, and to drag them down, and to besmirch them. Our men will have no time for that kind of negativism. We want the positive presentation of the Christian faith in a critical world. By the grace of God we will have it [<https://fullerstudio.fuller.edu/the-challenge-to-the-christian-culture-of-the-west-opening-convocation-october-1-1947/>; accessed 2/24/2017].

This repudiation of separatism, born in these halls of higher learning, gained widespread popularity through the ecumenical evangelism ministry of the Southern Baptist Billy Graham. The new

approach first became apparent in Dr. Graham's crusade in London, England in 1954, the attendance figures of which topped 2 million by the end of its three months of meetings. Graham had enjoyed similar popularity in Los Angeles in 1949. What was different about London, however, was the way mainline state churches eventually came to support the meetings, including apostates [See Ian H. Murray, *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000* (Carlisle, PA: Banner of Truth, 2000), 33-35].

Separatist Response

Notably, "the only British evangelical leader who had not given his support" to the London crusade was David Martin Lloyd-Jones. After meeting with Graham years later to discuss their differences, Lloyd-Jones explained: "I said I'd make a bargain: if he would stop the general sponsorship of his campaigns—stop having liberals and Roman Catholics on the platform—and drop the invitation system, I would wholeheartedly support him and chair the Congress. We talked for about three hours, but he didn't accept these conditions" [Murray, 76].

While only one significant evangelical/fundamentalist leader in Britain stood against Graham's ecumenical crusade in 1954, negative reaction to his 1957 New York crusade at Madison Square Garden came from large portions of American separatist fundamentalism. Lasting 16 weeks and boasting over 2.3 million attendees and over 61 thousand professions of salvation, the effort was opposed nevertheless by many separatist fundamentalists due to Graham's insistence that the meetings be sponsored by the Council of Churches of the City of New York. That organization included apostates like Henry Van Dusen, then President of Union Theological Seminary. Two years later during his San Francisco crusade, Graham would ask the notorious Bishop James A. Pike to lead in prayer.

Warnings had already sounded against this new philosophy of ministry. As early as 1948, the Bible Presbyterian Francis Schaeffer had warned about the movement's openness to neo-orthodoxy, noting that the NAE's doctrinal statement defining biblical *infallibility* was an inadequate protection against this error, in contrast to the ACCC's statement, which affirmed Scripture's *inerrancy* [Marsden, 111]. But with Graham's New York compromise, he lost the support of many long-time allies like John R. Rice [see Peter J.

Boyer, "The Big Tent: Billy Graham, Franklin Graham, and the Transformation of American Evangelicalism," *The New Yorker* (August, 2005)].

In spite of these warnings, Ockenga issued a press release on December 8 of that year that doubled-down on the new position: "Fundamentalism abdicated leadership and responsibility in the societal realm and thus became impotent to change society or to solve social problems. . . .The New Evangelicalism has changed its strategy from one of separation to one of infiltration. . . .The results have been phenomenal." [William E. Ashbrook, *Evangelicalism: The New Neutralism* (n.p., n.d.), 4-5.] Marginalization of fundamental separatists became part of the new evangelical agenda.

Results

Time has allowed for greater perspective when it comes to the results of new evangelicalism. Early in the history of Fuller Seminary, division arose over what Harold Lindsell later termed *The Battle for the Bible* (Grand Rapids: Zondervan, 1976). Writing in the "Foreword" to this book, Ockenga confessed, "Because no individual carried the banner for the new evangelicalism and no one developed a theology or a definitive position, many younger evangelicals joined the movement and claimed the name, but did not confess the doctrinal position of orthodoxy" [*The Battle for the Bible*, 12].

By that time, Richard Quebedeaux had written about *The Young Evangelicals* (New York: Harper & Row, 1974). The book described a new generation of new evangelicals who desired a more effective ecumenism with liberalism. Pentecostalism was seen as an important key for furthering this cause. Quebedeaux writes: "Evangelicals especially have too long insisted on *doctrinal* unity in truth (and where is it?) rather than *experiential* unity in the Truth—Jesus Christ himself. One group which seems to have found that dynamic experiential unity is Charismatic Renewal. . . . In this connection, these young men and women might be able to learn something about unity from the Charismatic movement" [Quebedeaux, 147; emphasis his].

That many new evangelical institutions and ministries have become infected with the influence of the Charismatic movement and theological liberalism is axiomatic these many years later. The tragic results of the repudiation of separation, which was this third

response to American liberalism, continue with us today. Dr. Mohler's condemnation of Stott's compromise and his admiration for Lloyd-Jones somehow failed to keep him from fully supporting a Billy Graham crusade of his own (Louisville, 2001; see <http://www.bpnews.net/7044/graham-plans-crusade-in-louisville-mohler-to-be-among-local-organizers>; access 2/24/2017). It is one thing to admire heroes of church history, but quite another to emulate them.

Perhaps the theological decay Billy Graham has experienced personally best illustrates what has happened to the movement as a whole over time. Peter Boyer puts it this way:

Graham had embarked on a long, inexorable march to the middle, from which he never retreated, and through the years he has progressively softened his views, even on matters touching on core doctrine. As early as his 1949 Los Angeles campaign, when he'd emerged from his battle with doubt, he had decided that Hell was not necessarily a bottomless pit of fire and brimstone but the everlasting punishment of 'separation from God.' He has stopped worrying about whether pagans are cut off from salvation, and has even come close to syncretism, suggesting that devout believers of other faiths have found ways of 'saying yes to God' [*The New Yorker* (August, 2005)].

Lessons

One lesson from the history of new evangelicalism is that compromise with unbelief is a very old and very destructive problem. There is really nothing new in new evangelicalism. Nor can it be eradicated by dropping the label. New evangelicalism was a problem for God's people in the days of Jehoshaphat's alliances with Ahab, long before Ockenga ever imagined the label, and it continues to be a problem today. At root, this philosophy of ministry is a stratagem that sacrifices simple but often costly obedience to the commands of Scripture to separate (2 Cor. 6:14f.) on the altar of more easily obtained signs of ministry success. This temptation of new evangelical compromise is attractive to every heart that still struggles with sinful human flesh.

Another lesson of the history of new evangelicalism exposes the inadequacy of Dr. Mohler's "bottom-line" dividing line. After asserting that "you separate

when it is no longer a church," he argued against Stott's position, who claimed to be waiting until Anglicanism was no longer a church. If Stott was wrong as Dr. Mohler argues, Dr. Mohler's "bottom-line" answer to the question is wrong. More correctly stated, Scripture's bottom-line answer requires that we separate from churches that are still churches, but who, in disobedience to the doctrine of separation, bid Godspeed to false teachers, "for he that biddeth him Godspeed is a partaker of his evil deeds" (2 John 11).

In spite of the apparent contradiction involved in his presentation, Dr. Mohler seems to understand this as he correctly advises, "If they tolerate the preaching of some other gospel then that is eventually, if not even immediately, the very same thing as preaching some other gospel. . . . To allow for heresy is to commit heresy." So according to the counsel of Dr. Mohler, having allowed heresy for years, Billy Graham has committed heresy for years. The SBC is replete with other examples of similar tolerance of significant error [Rick Warren, Russell Moore, Timothy George, James Robison, and many others]. Why must not Dr. Mohler separate from a denomination that has committed heresy for years this way, given his own definition of the dividing line?

Which brings us to a final lesson from the history of new evangelicalism, namely, that it is for each one of us easier to talk about obeying God's dividing line than it is to practice that obedience. Separation has always been very costly. It can take its toll on a ministry and on a minister. In the end, what must be enough for the separatist is the promise of 2 Cor. 6:17b-18, "'I will receive you and will be a Father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty." The new evangelical has always wanted something more than what is promised here.

The separatist Spurgeon found that promise to be enough. His wife Susannah recounts how his stand for truth was a costly one: "The most pathetic 'Note' of all was written within a few days of my husband's home-going, for in it he revealed the fact, already known to all who were nearest and dearest to him, that his fight for the faith had cost him his life. Yet he never regretted the step he had taken; for, throughout the whole affair, he felt such a Divine compulsion as Luther realized when he said, 'I can do no other'" [*Autobiography*, 255; reproduced in Spurgeon, *The "Downgrade" Controversy* (Pasadena, TX: Pilgrim Publications, n.d.)].

May that Divine compulsion be our own, to reject the temptation of new evangelical compromise as faithful separatists, whatever the cost. May we

separate from both significant doctrinal heresy, and the toleration of significant doctrinal heresy in our labors for Christ and for souls.

In Defense of Barronelle Stutzmann

Last month the Washington Supreme Court ruled against Barronelle Stutzmann in the case *State of Washington v. Arlene's Flowers*. She is the florist who refused to use her talents to adorn a homosexual wedding, a religious ceremony that violates the teaching of Scripture and this fellow American's deeply held faith in that teaching.

In response, we reprint here our resolution passed in June of last year, titled "Resolution on the Nature of Inalienable Rights." Donations to Mrs. Stutzmann's legal defense can be made at www.adflegal.org.

"Our nation's *Declaration of Independence* affirms the common faith of Americans in self-evident truths. The existence of man's unalienable rights is one of those truths. Samples are listed: life, liberty, and the pursuit of happiness. The *Declaration* also avers that governments are instituted among men for the purpose of securing these rights. It claims the people's authority to dismiss governments that fail to do this, for these unalienable rights come from the Higher Authority. 'All men are created equal; they are endowed by their Creator with certain unalienable Rights.'

"An unalienable right is one that is nontransferable. It cannot be lost, forfeited, stolen, or exchanged for something else. What makes human rights unalienable, in the faith of our founding fathers and in the text of their *Declaration*, is that human rights are endowments of the Creator upon all men. None of the endowments of creatures on other creatures are unalienable. What is given by one creature may be quickly taken away by the next. Rights and privileges that are the political favors of powerful governmental officials are temporary, alienable, and foreign to the dogma of the *Declaration*.

"Today we live in a nation that our country's founders would not recognize as their own. It has been modern America's hope that she might forget her Creator but also somehow keep

the unalienable quality of her human rights. She hopes this way because she longs to include among her unalienable rights behaviors and doctrines that the Creator has always condemned as sinful. She wants the right of a heterosexual creature to be a homosexual, and she wants the right of a male or female creature to be the opposite gender. She wants to believe that homosexuality and transgenderism are unalienable rights. These so-called rights, however, no Creator (that modern man did not himself create) ever endowed on any creature.

"It is the nature of unalienable rights that they must be endowments of the Creator. When we deny the reality of the Creator, we lose the possibility that any human right is truly unalienable. The apostle Paul describes this phenomenon this way: 'When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools' (Rom. 1:21-22). Our nation's foolishness, at the highest levels of its professedly wise jurisprudence, is its refusal to glorify God as the Creator who endows unalienable rights. Our founding-fathers knew better. The loss of this Creator in favor of homosexuality and transgenderism is the loss of their faith in unalienable rights.

"Therefore, the Independent Baptist Fellowship of North America, meeting at its annual conference at Hope Baptist Church in Hanover, PA, June 21-23, 2016, resolves that we shall glorify God as the Creator whose endowments upon His creatures include the true unalienable human rights our founding-fathers recognized as self-evident truths. We shall hold governments instituted among men as accountable for securing these God-given rights. We shall treat each human creature of the Creator with the heterosexual and gender dignity with which God designed them in His own image, but we will reject false claims to unalienable human rights that first require the removal of the Creator God. He is the only reason for the inalienability of any right or privilege available to man, and any assertion of so-called rights that must first deny His existence is necessarily false. These assertions have 'changed the truth of God for a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen' (Rom. 1:25)."



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