



WHAT IS A FUNDAMENTALIST?

A SEMINAR FOCUSING ON
BIBLICAL FUNDAMENTALISM

CHARTS & NOTES
FOR THE STUDY

DAVID C. INNES



**AUDIO FILES OF A PREVIOUS RECORDING OF
DR. INNES PRESENTING THESE MATERIALS,
UPDATED DOCUMENTS FOR THIS SEMINAR,
& OTHER SERMONS AND PRINT MATERIALS
BY DR. INNES ARE AVAILABLE AT**

WWW.HAMILTONSQUARE.ORG

**IF YOU WOULD BE INTERESTED
IN HAVING DR. INNES COME
TO PRESENT THESE MATERIALS IN YOUR MINISTRY
PLEASE CONTACT US AT (415) 673-8586
OR OFFICE@HAMILTONSQUARE.ORG**

What Is A Fundamentalist?

A Seminar Focusing on
Biblical Fundamentalism

Charts & Notes
for the Study

Dr. David C. Innes

© 2021, 2019, 2012, 2009, 2007, 2001
Dr. David C. Innes



HAMILTON SQUARE
BAPTIST CHURCH
1212 Geary Boulevard
San Francisco, California 94109
415.673.8586
www.hamiltonsquare.org



David Innes was born to godly Christian parents in 1940 on a farm in Wisconsin. He has a rich Christian heritage. As a nine year old boy he accepted Jesus Christ as his personal savior. He sensed God's calling to the ministry as a 17 year old teenager.

He studied at Bob Jones University, receiving BA and BD degrees. He was later honored with a D.D. degree from the San Francisco Baptist Theological Seminary and an L.L.D degree from Bob Jones University.

Married to Edith Yunk in 1962, together they had 4 children. He now has eight grandchildren and three great grandchildren.

While in seminary, he planted a church with fellow students in Morganton, North Carolina.

He served as an associate pastor for three years in a large church in Anaheim, California.

Later, David was the pastor of Calvary Baptist Church in Yucca Valley nine years before moving to San Francisco in 1977 to take on the responsibilities of Senior Pastor of Hamilton Square Baptist Church where he is in his 44th year of ministry.

Beyond local church ministry, David served for many years on the Executive Board of Bob Jones University. For years, he has served on the Board of the Fundamental - recently renamed *Foundations* - Baptist Fellowship Inter-

national (FBFI). His preaching ministry has taken him to many pulpits in churches and Christian colleges and universities across the country and to the Asian nations of Japan, the Philippines, Singapore, to Guam in Micronesia, to the African nation of Ghana, and to Germany in Europe. His experience includes more than 60 years of pastoral ministry.

He has authored numerous articles for publications like Frontline Magazine. His sermons are available online at [sermonaudio](#), [vimeo](#) and through [hamiltonsquare.org](#).

Dr. Innes' interest in this subject began many years ago when he was invited to speak at a conference for missionaries and pastors in the Philippines on the


subject of Fundamentalism. This was the beginning of a long and serious study aimed at giving biblical definition to the many issues involving the Fundamentalist movement. Over the years a number of charts and outlines have been developed that uniquely clarify the underlying biblical foundation and biblical principles that give clarity and guidance for the many issues which we face. The principles he sets forth in this series are timeless and universally applicable.

May God use this series of lessons to strength God's people, causing them to think biblically and to stand firmly for truth with a heart of loving unity as the Lord Jesus Christ commands.




WHAT IS A FUNDAMENTALIST?


Session 1

 **Basic Axioms Foundational to Fundamentalism** — Underlying self-evident truths that are presuppositional to being a Fundamentalist.


Session 2

 **Biblical Imperatives on Separation** — A general study of Ecclesiastical Separation in the New Testament.


Session 3

 **Biblical Commands of Love and Unity** — The clear commands of Scripture concerning love and unity.


Session 4

 **The Accursed Principles** — The absolute prohibition of common cause with, or neutrality toward those who embrace a false gospel.


Session 5

 **The Jehoshaphat Principles** — The tragic historic disaster that results when good, godly men violate the biblical principles of ecclesiastical separation.

Session 6

 **Categories of Truth We Teach and Preach** — Levels of clarity of biblical teachings and the resulting levels of authority with which they can be preached.


Session 7

 **Clear Biblical Teaching** — Clear commands of Scripture are equal in authority and importance with clear teachings. Both are equally essential and therefore Fundamental !

Session 8

 **What Is a Fundamentalist and What Is a New Evangelical?** — Definitions and contrasts of each.

Session 9

 **The Genius of Apostasy** — How apostasy works and why it is so difficult to fight, especially in its early stages.

Session 10

 **Problems and Misunderstandings** — Those things that cause confusion, weakness and unnecessary, unbiblical divisions among Fundamentalists.

DICTIONARY DEFINITIONS

fundamentalist *noun*

syn DIEHARD 1, bitter-ender, conservative, old liner, right, rightist, right-winger, standpat, standpatter, tory

fundamental *adjective*

1 forming or affecting the **groundwork, roots, or lowest part** of something < the *fundamental* rules of poetry >

syn basal, basic, bottom, **foundational**, meat-and-potatoes, primary, radical underlying

rel primal, prime, primordial; elemental, elementary

con incidental

2 **syn** ELEMENTAL 1, basic, elementary, essential, primitive, substratal (foundational), underlying

3 **syn** ESSENTIAL 2, cardinal, constitutive, vital

rel indispensable, necessary, needful, requisite; dominant, paramount

fundamental *noun*

1 **syn** **PRINCIPLE** 1, axiom, law, principium (fundamental principle), theorem

rel component, constituent, element, factor

2 **syn** **ESSENTIAL** 1, basic, element, part and parcel, rudiment

3 *usually* fundamentals plural

syn ALPHABET 2, ABC's, elements, grammar, principles, rudiments

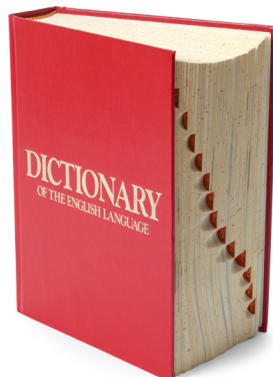
fundamentalism *noun* (1922)

1 **a** *often cap*: a movement in 20th century Protestantism emphasizing the literally interpreted Bible as fundamental to Christian life and teaching

b: the beliefs of this movement

c: adherence to such beliefs

2 a movement or attitude stressing strict (rigid) and literal adherence to a set of basic principles



© 1997, 1996 Zane Publishing, Inc. All rights reserved.

SESSION 1

BASIC AXIOMS FOUNDATIONAL TO FUNDAMENTALISM (Axiom¹ = self-evident, presuppositional truth)

1. The Bible is the Word of God - our only rule of faith and practice - and is absolute in its authority.
2. God is more significant and important than man.
3. God's honor is more important than man's honor.
4. God's ways are better than man's ways.
5. God's love is more perfect than man's love.
6. Man is never benefited when God is dishonored.
7. God's judgments are necessary for man's welfare.
8. It is never right to do wrong. There is never a right reason for doing a wrong thing.
9. Partial obedience or selective obedience is disobedience.
10. The Holy Spirit of God never leads anyone to do anything that is contrary to His Word.
11. Anything that is not Scriptural is not spiritual - of the Holy Spirit.
12. It is always wrong to add strength or numbers to an apostasy².
13. It is always wrong to give credibility (believability) to the works of apostasy.
14. It is always wrong to give authority to the message of apostasy.
15. God has not called us to succeed. He has called us to work hard and to be faithful. The results of our work are God's business, not ours!
16. Pragmatism³ (outcome-based, result-oriented philosophy) is never the measure of a man's work. God always measures our work by the Standard of His Word.
17. Fighting and confrontation are absolutely necessary under certain conditions. That for which you will not fight, you will ultimately lose.
18. God has enemies. The Bible instructs believers to relate to God's enemies differently than to their own personal enemies. Entirely different principles apply.
19. Everyone, without exception, who claims to represent the Living God and His Son, Jesus Christ is morally and spiritually obligated to be in full agreement with God in everything - to be on God's side in every issue of life and ministry.

¹ **ax·i·om** *noun* [L. *axioma*, fr. Gk *axiōma*, lit., something worthy, fr. *axioun* to think worthy, fr. *axios*, worthy; akin to Gk *agein* to weigh, drive]

1 : a maxim (a general truly fundamental principle, or rule of conduct) widely accepted on its intrinsic merit

2 : a statement accepted as true as the basis for argument or inference : POSTULATE

3 : an established rule or principle or a self-evident truth

² **a·pos·ta·sy** *noun* [L. *apostasie*, fr. LL *apostasia*, fr. Gk, lit., revolt, fr. *apo* from + *histasthai* to stand]

1 : renunciation of (departure from) a religious faith

2 : abandonment of a previous loyalty : DEFECTION

³ **prag·ma·tism** *noun* [L. *pragmaticus* skilled in law or business, fr. Gk *pragmatikos*, fr. *pragma* deed, *prassein* to do]

2 : an American movement in philosophy founded by C.S. Lewis, Clarence Irving Lewis, and William James and marked by the doctrines that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is to guide action, and that truth is to be tested by *the practical consequences* of belief

SESSION 2

BIBLICAL IMPERATIVES ON SEPARATION

REFERENCE	WHO IS INVOLVED	WHAT THEY DO	WHAT WE ARE COMMANDED* TO DO
Ephesians 5:7, 11	Immoral, impure, covetous, idolatrous persons	Practice immorality, impurity, and greed.	<i>Do not have things in common with them. Do not participate in the unfruitful works of darkness ...but expose them.</i>
Titus 1:13	Judaizers and Gnostics professing Christianity	Rebel and speak against the truth, deceive believers, upset whole families, teach false doctrine, seek personal gain.	<i>Reprove them severely that they may be sound in the faith.</i>
I John 4:1-3	Many false prophets	Deny the incarnation of Christ - that He has come in the flesh.	<i>Do not believe every Spirit, but test the spirits whether they are from God.</i>
II John 7-11	Many deceivers who personify the Antichrist	Do not acknowledge Jesus Christ as having come in the flesh. They go beyond sound teaching and do not abide in the teaching of Christ.	<i>Do not receive him into your house, do not give him a greeting, do not wish him well.</i>
II Timothy 3:5	Wicked men holding to an outward form of godliness, while professing adherence to Christianity	Deny the power of godliness (they continue to refuse God's transforming power in their lives.	<i>Avoid (turn away from) such men as these.</i>
Galatians 1:6-9	Judaizers (They added circumcision to the gospel as a requirement for salvation)	Preach a different gospel of a completely different kind, distort (completely change) the gospel of Christ.	
II Corinthians 1:14-18	Unbelievers, unregenerate but religious pagans	That which by nature unbelievers and pagans do.	<i>Stop being yoked unequally together with them. Come out from their midst. Be separated (Draw a boundary line between yourself and them).</i>
II Thessalonians 3:6, 14, 15	Disobedient believers - "brothers"	Conduct themselves contrary to the prescribed order. Refuse to obey Paul's instructions as recorded in inspired Scripture.	<i>Withdraw yourself (avoid) from him. Take special note of that man (mark him). Have no company with him (Do not associate with him). Keep admonishing him as a brother.</i>
Titus 3:10	Professing Believers	As to doctrine, they teach heresy (wrong doctrine)-- as to conduct, they are factious persons (cause divisions and factions).	<i>After a first and second warning, reject them.</i>
Romans 16:17-20	Professing Believers	Cause divisions and offenses entrapments contrary to the accepted body of teaching. Use smooth speech. Deceive the hearts of the unsuspecting.	<i>Keep your eye on them (mark them). Turn away from them (avoid them).</i>

Please note that the doctrine of separation applies to both *unbelievers* (Top Sections) and to *believers* (Bottom Sections). The practice of the doctrine of separation assures the purity and preservation of the other doctrines. This is a very general sampling of texts, not a comprehensive explanation of personal and/or ecclesiastical separation. Titus 1:13 is viewed by some as a reference to straying believers. Whatever their precise spiritual status, one's responsibility toward them is clear. *Without exception all of these are in the imperative mode. They are commands to be obeyed! **Scripture quotations and references** are the author's personal paraphrase.

FIRST & SECOND DEGREE SEPARATION

The use of the terms *first degree separation* and *second degree separation* presupposes that the second is derived from the first. It also presupposes that the only biblical basis of separation is concerning major doctrinal deviation and that there is no other legitimate basis.

📖 What is called *first degree separation* is the biblical mandate to separate from both saved and unsaved when heresy is embraced.

📖 What is known as *second degree separation* is A TOTALLY SEPARATE BIBLICAL MANDATE to separate from another Christian brother on the basis of blatant disobedience to clear commands of Scripture. The issue here is not one of *separation*, but one of *obedience to the clear commands of Scripture*.

It is thought by most that *second degree separation* is derived only and entirely out of *first degree separation*, that it is entirely optional, and that this kind of separation is no more than a matter of personal opinion based on subjective judgments about whether or not another person properly practices *first degree separation*.

📖 There are a number of distinct and separate commands concerning separation:

- Separation from different people
- Under different circumstances
- With different purposes

📖 They are all biblical commands and binding on all of us! BOTH OF THEM ARE *FIRST DEGREE SEPARATION!*



Mark Sidwell in **THE DIVIDING LINE**, page 5: *“There are problems with this first and second-degree designation, however. The question of separation is not how close or how far you are to or from a sin. Instead, it is a matter of obeying what the Bible says. If Scripture commands personal separation from the world, separation from false teachers, and separation from Christian brethren who are willfully practice disobedience, then there are no ‘degrees’ about it.”* (- quoting Rolland McCune)

“Separation does not really admit of degrees: It is directed to the other person because of ‘his’ deviation from Scripture in whatever ways he may express them. If he runs with the wrong crowd, separation at this point is from ‘him’ and not from the crowd he runs with.”

SESSION 3

BIBLICAL COMMANDS OF LOVE & UNITY

TEXTS:

Psalm 133:1-3
Ephesians 4:1-6
John 13:34-35
John 16:12-14, 17

INTRODUCTION

There are two very clear and very important commands in the New Testament:














1. Separation from unbelievers and disobedient believers in local church ministry.
2. Love for and unity with true believers who walk obediently to the clear commands of Scripture.

NOTE:

1. These two commands do not in any way contradict one another.
2. These two commands must be kept in balance.
 - There is a natural tension between them.
 - We breath out of two lungs at the same time.
 - Balance is not compromise! It is our God-given responsibility.

UNITY DEFINED

Biblical words and expressions describing *unity*:

	<i>Love one another</i>	(15+3)
	<i>The unity of the spirit</i>	(1)
	<i>Peace</i>	(4)
	<i>No divisions among you</i>	(1)
	<i>One body</i>	(5)
	<i>One soul</i>	(2)
	<i>One mind - understanding</i>	(5)
	<i>One spirit</i>	(3)
	<i>One heart</i>	(1)
	<i>One passion</i>	(6)
	<i>One fold</i>	(1)
	<i>Speak the same thing</i>	(1)
	<i>One</i>	(3)

N.B. Before oneness, separation is to take place.

- It is the separated ones - sanctified ones who are intended by the Lord Jesus to be one.
- BUT, this oneness is to be true of all who are sanctified in the truth.
- This prayer of Christ (John 17:6, 8, 14, 17-19) requesting oneness for those who are truly His own assumes that there will be many things that divide these sanctified brethren which ought not to divide them.

NOTE: Sanctification takes place only in the sphere of truth. This is defined as the specific utterances [τὰ ρήματα] and the specific message [τὸν λόγον σου] given by Christ.

What Scriptural Unity is NOT!

1. Scriptural Unity is not uniformity. It is harmony.
(symphony = sum+phonos = many different kinds of instruments sounding together in harmony).
2. Scriptural Unity is not a uniting of believer and unbeliever, or a uniting of obedient believers with disobedient believers.
3. Scriptural Unity is not uniting of different religions believing in different gospels - different ways to heaven.

THE BASIS OF BIBLICAL UNITY

A common life in Jesus Christ

1. A common life and mission.
2. Genuine spiritual relationships.
 - Relationships based upon carnal considerations are to be a thing of the past. New relationships based on reconciliation (vs. 19) are now to prevail.
 - There are differing gifts, personalities, insights, approaches to ministry, and emphases all among God-fearing, Bible-believing fundamentalist brethren - like the many facets on a gem.
 - The mutual need of fundamental brethren one for another is beyond anything most of us recognize!



- ◇ Dr. Issues needs Dr. Soulwinner
 - ◇ Dr. Expositor needs Dr. Evangelism
 - ◇ Dr. Missions needs Dr. Local Church
 - ◇ Dr. Administrator needs Dr. Orator
 - ◇ Dr. Traditional needs Dr. New Ideas
 - ◇ Dr. Theology needs Dr. Practical
- Dr. Soulwinner needs Dr. Issues
 - Dr. Evangelism needs Dr. Expositor
 - Dr. Local Church needs Dr. Missions
 - Dr. Orator needs Dr. Administrator
 - Dr. New Ideas needs Dr. Traditional
 - Dr. Practical needs Dr. Theology



The “Christ” Who is defined in the Word of God

The Scriptures themselves

1. The Fundamental Truths of Scripture.
2. Not logical conclusions, traditions, spiritual hang-ups, methodology (outside the realm of biblical principles).

Many equate *Methodology* with *Theology* in fundamental importance. There is a decided distinction between *Theology* and *Methodology*.

Methodology is not fundamental - essential - to our belief and practice in the same sense as *Theology*.

The principles for *Methodology* arise out of *Theology*, but they are not one and the same.

The Clear Commands of Scripture

1. Scripture Unity cannot exist with those who ignore or disobey the clear commands of Scripture.
2. Unity with and love for genuinely obedient brethren is not an option.
IT IS A CLEAR COMMAND OF SCRIPTURE!!!
3. We are to love the brethren because God loves them! Not because they meet our expectations or because we find them likable or attractive.

VIOLATIONS OF BIBLICAL UNITY

Not only is there a false kind of unity - there is also a false kind of separation!

Separation misunderstood and misapplied results in unnecessary fragmentation and division.

Factionous, divisive words and deeds done in the name of separation are a direct violation of biblical unity. Those guilty of these words and deeds are to be dealt with according to the instructions of Titus 3:10-11.

NOTE:

- A heretic is one who chooses another way - one who causes division or separations contrary to biblical teaching.
- God **hates** the spreading of strife and discord among brethren.

Judging others is forbidden.

- Condemnation for personal reasons is forbidden.
- Judging of motives is forbidden.

Wrong reasons for separation.

1. Personal disagreements.
2. Within the bounds of biblical principles - differing decisions on colleges, mission boards, etc.
3. Differing standards.
4. Turf wars.
5. Politics within the work of God.
6. Denominational distinctives. Being of another denominational persuasion does not in and of itself constitute one an apostate.

There is no place for bitterness in the battle.

1. Separation is never to be practiced for personal reasons, but for biblical reasons, and based upon biblical principles.
2. Much that is done in the name of separation is just plain meanness.

There must be repentance for violations of biblical love and unity!



PRACTICAL APPLICATIONS OF LOVE & UNITY

There must be a place for reaching out to and the restoration of fallen brethren.





How true Christian love operates.

QUESTION?

If we are to behave in this spirit toward those who are sinners and enemies, in what spirit should we behave toward those who are our brothers in Christ?



The teaching of Matthew 18:15-17

-  Matthew is not a procedure to deal with public sins.
-  Matters of ecclesiastical separation are not personal matters between two individuals within the context of a local church.
-  Matters of ecclesiastical separation are not a matter of a personal, unreconciled condition between differing brethren. They are a matter of discipline and accountability to the clear commands of Scripture.
-  In Matthew 18, no matter of church discipline is involved. Even if it were a matter of discipline, the first party has already put the matter before the public - before the church and the world. Ecclesiastical separation is not therefore a private matter of personal offence. Our response must appropriately be as public as the original statement or action. Otherwise, the church will be hurt.

More basic axioms:

- You can have discipline without love - but you cannot have love without discipline.
- You can have separation without love - but you cannot have love without separation.
- You can have unity without love - but you cannot have love without unity.
- You can have truth without love - but you cannot have love without truth.

Further clarifications:

- It is wrong **not to separate** from unbelievers in matters of religious endeavour. **To unite** ecclesiastically with unbelievers is wrong!
- It is wrong **not to separate** from believers when clear basic principles of Scripture have been violated.
- It is wrong **to separate** from obedient brethren, as we would separate from unbelievers - on matters that clearly are not basic and fundamental to biblical belief and practice.

KEEPING UNITY AND SEPARATION IN BALANCE

NOTE: The Practice of Love and Unity must be done with Integrity!

1. It is very important to keep a *cutting edge* on your ministry. If you do not, you will ultimately surround yourself with people who do not necessarily share your convictions, but who enjoy the *success* of what you are doing. In so doing, you will build an organization that will ultimately repudiate your convictions.
2. Failure to separate where the Scriptures require us to do so will result in serious offenses against God and His Word! The following important issues are at stake:
 - ◇ **Identity** - assuming an identity in common with those who dishonor God - lending the good auspices of your name to that which dishonors God.
 - ◇ **Morality** - abandoning biblical moral and societal principles.
 - ◇ **Commonality** - leaving biblical teachings and principles in order to establish common ground with others.
 - ◇ **Credibility** - giving credibility to that which ought to be rejected - giving your personal approval to disobedience. It is always wrong to add numbers, credibility, or strength to an apostasy!
 - ◇ **Culpability** - failure to reject wrong doctrine, conduct, morals and practices.

culpable = meriting condemnation or blame, especially as wrong or harmful, blameworthy.



SESSION 4

PRINCIPLES REGARDING THAT WHICH IS “ACCURSED”

1. God is the only One who fully knows everything. Therefore, He is the only One Who is qualified to determine what is good and what is evil, what is useful and what is not useful, what is acceptable and what is not acceptable, and what is desirable and what is not desirable.
2. It is our primary business to be in absolute agreement and concord with God in every evaluation and pronouncement He makes. We must be on God's side in every issue!
3. God has enemies!
 - ◇ We are to relate to God's enemies in a totally different way than we do to our own personal enemies. The Scriptures give completely different instructions for each.
 - ◇ It is wicked for us to embrace God's enemies, or for us to relate to them *in a way differently than God does*. It is wicked and wrong to bless someone whom God has pronounced *accursed*.
4. It is a crime against heaven and earth to reject God's declaration about and disposition toward *His enemies*. This issue is not whether something seems to be *negative* or *positive*, but *what God wants done!*
5. God has sovereign rights over all men to dispose of them as He pleases.
6. God's authority over our ministries, and Christ's lordship over the church are absolute.
7. When we consent to the sin that brings others under the judgment of God, we ourselves will become unusable to God and as a result will find ourselves ultimately rejected by God (not necessarily by men) as to our own personal ministries.
8. Complicity with evil in the present destroys the prospect of victory in the future.
9. Partial obedience is disobedience.
10. Selective obedience is not an option for us.
11. We are responsible to enter into God's battles as a part of God's work.
12. There is never a good reason for doing a bad thing.
13. God's commands are firm and final.
14. Disobedience, for whatever reason given, amounts to complicity - making common cause with Satan and demonic powers; and is an act of direct rebellion against God.
15. Disobedience is an outright rejection of God's wisdom, God's purpose, God's authority and God's Word.



SESSION 5

THE JEHOSHAPHAT PRINCIPLES

LESSONS FROM THE LIFE OF JEHOSHAPHAT

1. You do not have to be a wicked man to do untold, immeasurable damage to the cause of Christ. You can be a godly, sincere, doctrinally correct revivalist and still set a disaster in motion.
2. Every ministry is multi-generational, therefore, every present course of action will have historic consequences.
3. Sowing and reaping always take place in a framework of time.
 - ◇ The production of fruit is a long, slow process.
 - ◇ That which is sown will become magnified and multiplied many times over. Something relatively insignificant in the present can ultimately have enormous consequences.
4. History many times tells an entirely different story than the contemporary account. Outward appearances in the present can be very deceiving.
5. Discernment is the ability to see the long-term consequences of a present course of action.
6. Alliances, associations and companions are always a critical factor in our ultimate destiny. The prophet did not reprove Jehoshaphat for doctrinal matters, but for a moral failure in the matter of making common cause with the wicked - a failure in the matter of separation from evil.
7. Alliances always give birth to accommodations that can and do lead to dangerous commitments.
8. The ultimate outcome is always determined by the principles that govern the immediate course of action.
9. *“The long-term consequences of a man’s life and ministry are not ultimately determined by what a man teaches, but by what a man tolerates,”* - Dr. Les Ollila.
Great Bible teachers can and do create spiritual disasters for the generations that follow them.
10. God is the only One qualified to define for me who is and who is not wicked.
Wicked men can be very nice men.
The seeds of destruction are sown without exception when godly men are yoked together with wicked men.
11. Ahab’s greatest wickedness was in the spiritual realm.
False gospels and false doctrines are never a matter of indifference with God.
They are a direct assault on His character and His truth, and are therefore wicked.
12. Going into apostasy and idolatry is very easily and quickly done.
Recovering from apostasy and idolatry is almost impossible.
13. Carelessness by one generation can produce untold damage on many generations to follow.
14. Those who insist on peace at any price will ultimately lose everything.

ISRAEL

Northern Kingdom

JUDAH

Southern Kingdom

Ahab	Married to Jezebel	Jehoshaphat	
Ahaziah	Son of Ahab		
Joram	Son of Ahab Brother of Ahaziah	Jehoram	Son of Jehoshaphat Married to Athaliah (Daughter of Ahab & Jezebel) Son-in-law of Ahab
Jehu		Ahaziah	Son of Jehoram & Athaliah Grandson of both Jehoshaphat & Ahab
		Athaliah	Daughter of Ahab & Jezebel (Jehoram’s Wife)

SESSION 6 - CHART "A"

CATEGORIES OF TRUTH

WE TEACH AND PREACH

		<i>Column 1</i>	<i>Column 2</i>	<i>Column 3</i>	<i>Column 4</i>
ROW	APPLICATIONS	VERY CLEAR BIBLICAL STATEMENTS	LOGICAL CONCLUSIONS Based on Very Clear Biblical Statements	SPECULATION Informed & Uninformed Personal Opinions	PETTY PERSONAL PREFERENCES
1	As to Doctrine This Becomes...	A CONVICTION: a BELIEF for which WE WOULD DIE	A PREFERENCE though STRONGLY BELIEVED	A Mere PREFERENCE	No Obligation Whatsoever
2	Essence of Doctrinal Belief...	Belief of a CLEAR STATEMENT	A Matter of INTERPRETATION	A Matter of SUPPOSITION	Totally Immaterial
3	As to Practice this Becomes...	A DIVINE COMMAND with NO OPTION	An OPTION though STRONGLY BELIEVED	TOTALLY OPTIONAL	No Obligation Whatsoever
4	Level of Importance...	ABSOLUTELY ESSENTIAL to the <i>CHRISTIAN FAITH</i>	NOT FUNDAMENTAL or ESSENTIAL, but VERY IMPORTANT	Generally, NOT Very Important	A Hindrance Rather Than a Help
5	Essence of Practice...	NECESSARY OBEDIENCE	A Sincere DESIRE to OBEY	A DESIRE to be SINCERE	Totally Immaterial
6	Denial of This Category of Truth is...	HERESY or WILLFUL REBELLION against God	A DISAGREEMENT of some CONSEQUENCE	A Mere DISAGREEMENT	Not Worth Talking About
7	Biblical Command That Applies to Denial...	COMMAND of REPUDIATION & SEPARATION	COMMAND of LOVE and HARMONY	COMMAND of LOVE and UNITY	Command to Avoid Foolish Questions and Contentions
8	Biblical Response to Denial of This...	DENUNCIATION and SEPARATION CONFRONTATION	TOLERATION and CHRISTIAN CHARITY Accommodation	TOLERATION and CHRISTIAN CHARITY	Ignore
9	Level of Fellowship Agreement Allows...	PERSONAL FELLOWSHIP and Limited CHURCH FELLOWSHIP	Closer CHURCH FELLOWSHIP and JOINT PARTICIPATION	UNLIMITED FELLOWSHIP and PARTICIPATION	Has a Negative Impact on Fellowship
10	Level of Fellowship Lack of Agreement Allows...	NONE!	LIMITED	UNLIMITED	Has a Negative Impact on Fellowship
11	Agreement of Belief Indicates...	A TRUE CHRISTIAN BROTHER	A CHRISTIAN BROTHER of LIKE FAITH and ORDER	A RARE Find	Doesn't Exist
12	Ultimate Significance...	DEFINES a FUNDAMENTALIST	Defines DENOMINATIONAL DISTINCTIVES	Defines DENOMINATIONAL IDIOSYNCRASIES	Defines Personal Idiosyncrasies

SPECIAL NOTE: These Categories of Truth should never be taught or preached with the same level of authority. Truth must be preached "out" of the Scriptures, not "into" the Scriptures. It is dishonest to preach our own logical conclusions and speculations with the same "thus saith the Lord" as we would with truth which is very clear. ***Our preaching and teaching should be confined for the most part to Columns 1 and 2.*** The truths and commands of the Column 1 category constitute "The Faith" referred to many times throughout the New Testament. (Acts 6:7, 14:22; I Timothy 4:1; II Timothy 4:7; Jude 1:3 et. al.)

SESSION 6 - CHART "B"

BELIEFS & PRACTICES BY CATEGORIES OF TRUTH

<i>Column 1</i> VERY CLEAR BIBLICAL STATEMENTS	<i>Column 2</i> LOGICAL CONCLUSIONS Based on Very Clear Biblical Statements	<i>Column 3</i> SPECULATION Informed & Uninformed Personal Opinions	<i>Column 4</i> PETTY PERSONAL PREFERENCES
<p>INSPIRATION of the OLD and NEW TESTAMENT SCRIPTURES</p> <p>PRESERVATION of GOD'S WORD</p> <p>GOD exists ETERNALLY in THREE PERSONS, FATHER, SON, and HOLY SPIRIT</p> <p>Man's CREATION by a DIRECT ACT of GOD</p> <p>ALL MEN are SINNERS</p> <p>VIRGIN BIRTH of CHRIST</p> <p>DEITY and TRUE HUMANITY of CHRIST</p> <p>SUBSTITUTIONARY DEATH of CHRIST as a FULL PAYMENT for OUR SINS</p> <p>VICARIOUS ATONEMENT for SIN by the SHEDDING of HIS BLOOD</p> <p>BODILY RESURRECTION of CHRIST</p> <p>SALVATION by FAITH ALONE in CHRIST ALONE totally APART from WORKS</p> <p>PERSONAL RETURN of CHRIST for HIS OWN</p> <p>PREACHING of the GOSPEL to the ENTIRE WORLD</p> <p>DISCIPLING of BELIEVERS</p> <p>OBSERVANCE of the LORD'S SUPPER</p> <p>LOVE toward and UNITY with OBEDIENT BELIEVERS</p> <p>SEPARATION from DISOBEDIENT BELIEVERS and from APOSTATE UNBELIEVERS</p> <p>Biblically MANDATED MORALITY</p>	<p>Denominational Distinctives</p> <p>Mode of Baptism</p> <p>The Security of the Believer in Christ</p> <p>Premillennial, Pretribulational Rapture of the Church</p> <p>Offices in the Local Church</p> <p>Form of Church Government</p> <p>Dispensational View of Scripture vs. Covenant Theology</p> <p>View on Marriage, Divorce and Remarriage</p> <p>Role of Women in the Church</p> <p>Standards of Dress and Conduct</p> <p>Standards of Church Music</p> <p>Open or Closed Communion</p> <p>Election and Predestination</p> <p>Sabbath vs. Lord's Day</p> <p>"Christian" vs. "Biblical" Counseling</p> <p>Extended Applications of Biblical Morality</p> <p>Healing in the Atonement</p> <p>Cessation of "Sign Gifts"</p> <p>Location of the Physical Blood of Christ</p> <p>Many other Applications of Column 1 Truth</p>	<p>How God Preserves His Word - in Which Manuscripts and Translations*</p> <p>Traditions of Individual Local Churches</p> <p>Applications of Standards of Dress and Conduct</p> <p>Choice of Education of Children - Public, Christian, or Homeschool</p> <p>Dietary Choices</p> <p>When the New Testament Began</p> <p>Applications of Church Government</p> <p>Extended Applications of Beliefs About Marriage, Divorce, and Remarriage</p> <p>Forms of Worship - Formal vs. Informal, etc.</p> <p>Extended Applications of Election and Predestination</p> <p>Applications of Sabbath vs. Lord's Day</p> <p>Many Other Extended Applications of Column 2 Truth</p> <hr style="border-top: 1px dashed black;"/> <p>* These conclusions are based almost exclusively on extra-biblical sources - archaeology, history, textual research, and scholarship - which places all of this in the realm of human ideas and opinions. There does not exist anywhere a clear statement of Scripture to settle these matters which are being so hotly debated by good and godly men.</p>	<p>Extended applications concerning manuscripts and translations</p> <p>Other specific applications of standards of dress and conduct</p> <p>Personal preference in fashion</p> <p>Styles of preaching</p> <p>Personality divisions</p> <p>Architecture and design of the church building</p> <p>Extended applications of Church government - how things ought to be done</p> <p>Kinds of church ministries and outreaches</p> <p>Holiday celebrations</p> <p>Christmas trees</p> <p>Many other extended applications from Column 3</p>
			

SESSION 7 - CHART "C"

VERY CLEAR BIBLICAL TEACHING *

TWO MAJOR DIVISIONS OF COLUMN 1 TRUTH BY WHICH WE DEFINE WHAT IS FUNDAMENTAL








ROW	APPLICATIONS	DOCTRINE Clearly Revealed Truths to be Believed	PRACTICE Clearly Revealed Commands to be Obeyed
1	<i>This is.....</i>	Clearly Taught - Truth We <i>Must Believe</i>	Clearly Commanded - Truth We <i>Must Obey</i>
2	<i>Violation is.....</i>	Heresy (A <i>Choosing</i> , Embracing and Propagation of False Teaching Contrary to Clearly Revealed Truth)	Insubordination Willful Rebellion Against God Complicity with Satan and Demonic Powers
3	<i>Violation in Relation to God is.....</i>	A Denial of God's Authenticity (Who He Says He Is) An Attack on God's Character (What He Is)	A Denial of God's Authority (What He Wants Done) An Attack on God's Wisdom (How He Wants It Done)
4	<i>Violation in Relation to Scripture..</i>	Outright Rejection of The Word of God	Outright Rejection of The Word of God
5	<i>Level of Importance.....</i>	These Are Irreducible Minimums of the Christian Faith and Are Absolutely Essential to the Christian Faith - for Which We Are Commanded to "Earnestly Contend"	These Are <i>Also</i> Irreducible Minimums of the Christian Faith and Are Absolutely Essential to the Christian Faith - for Which we Are Commanded to "Earnestly Contend"
6	<i>Those Who Deny Are.....</i>	Unbelievers, Heretics, Not Saved	Unbelievers or Willfully Disobedient Believers
7	<i>When These Are Denied..</i>	We Must Expose, Repudiate, Separate	We Must Expose, Rebuke, Separate - Even in the Case of Believers
8	Exclusivist	Insists on Making Teachings That Are Not Clearly Taught <i>Fundamental</i>	Insists on Making Practices That Are Not Clearly Commanded <i>Fundamental</i>
9	Fundamentalist	Regards Belief as Essential Believes Wholly	Regards Obedience as Essential Practices Wholly
10	Pseudo-Fundamentalist	Believes Wholly, But Regards Belief as Optional	Regards Obedience as Optional Practices Selective Obedience
11	Neo-Evangelical (New Evangelical)	Believes Almost Wholly - Has Problems Concerning the Inerrancy, Infallibility, and Authority of Scripture	Replaces Scripture Instructions With "Pragmatism" Regards Obedience as Irrelevant and Unnecessary
12	Neo-Orthodox	Doesn't Believe, But Uses Biblical Vocabulary	Doesn't Believe and Doesn't Practice
13	Liberal	Denies Outright	Denies Outright
14	Charismatic	Rejects Scripture as the Exclusive Source of Divine Revelation	The Charismatic Experience Validates Almost Any and All Practices and Beliefs

* The truths referred to here are so clearly set forth in Scripture that to deny them is **to deny the meaning of words and the integrity of language**. In other words, to deny them is an outright denial of the Word of God. Therefore, these truths are both fundamental and essential!

PLEASE NOTE: There are many things that we teach, preach, and practice that are not in this category of truth.

HOW TO APPLY COLUMNS OF TRUTH

LESSONS FROM DOGMATIC CONFUSION (SEE PAGES 14 & 15)

1. The clear statements of Scripture must be central to our emphasis and to our teaching and preaching.
 -  Column 2 truth should be taught but it should be taught as column 2 truth.
 -  Column 3 beliefs may be discussed but in total honesty must be taught as personal opinion which hopefully is:
 - Well informed
 - Not aberrant from widely accepted views
 -  There are some applications in column 3 truth which for practical reasons must be applied in our personal and church lives.
2. We must consistently make a distinction in our minds between the columns of truth.
3. We must be very careful not to take every idea associated with column 1 truth and place it also in column 1 — e.g. preservation of the Bible and the means and methods of preservation.
4. We must avoid at all costs unnecessary conflicts and divisions in the body of Christ which come especially from column 3 and 4.
5. We must be careful to avoid giving a lot of time and emotional energy to matters in column 3 and 4.
6. We must go to battle without fail when column 1 truth is denied.
7. We must personally study the Scriptures to gain personal conviction of column 1 truth. We must wrestle through any difficult questions and resolve them with finality!
 -  We must define column 2 truth as it defines belief and practice that we hold as Baptists. It is impossible to conduct the affairs of a local church without doing so.
8. We must examine our beliefs and convictions and make sure that they are rooted in the clear teaching of Scripture and not in:
 -  Books other than the Scriptures.
 -  Theological systems that demand consistency of human logic.
 -  Personal ideals whether ours or someone else's.
9. We should avoid at all costs imposing on others those things that are personal fascinations to us.
10. We must remember that the Bible was not written to answer all of our questions or to satisfy our every curiosity. Bible Study should not degenerate into discussions of matters which are not clearly addressed in scripture.
11. We must make a distinction between God's created order, clearly revealed timeless principles and cultural matters which are not rooted in either. We must never wrongly apply cultural matters from the Bible to our own day and time.
12. We must be careful not to go beyond or further than the Scriptures go in what we believe, practice and teach.
13. We must beware of foolish, argumentative and combative kinds of persons. Never allow yourself to be drawn into argument with these kinds of persons.
14. As we progress in our own personal study of the Bible, we must go back to ground zero in the things we believe and make sure we properly understand what the Bible teaches.
15. We must resolve with the help of the Holy Spirit and the wisdom He gives the tensions between the commands of Unity and Separation.
16. In our study of the Scriptures, we must be careful to apply sound principles of exegesis and hermeneutics. Truth must be taught and preached out of the Scriptures and not into the Scriptures.

SESSION 8

WHAT IS A BIBLICAL FUNDAMENTALIST? WHAT IS A NEW EVANGELICAL?

WHAT IS A BIBLICAL FUNDAMENTALIST?

IMPORTANT REVIEW:

- 📖 Dictionary definition and explanation.
- 📖 Current misunderstandings such as militant radical, terrorist concept, etc.
- 📖 These *in contrast to* –

DEFINITION: A “Fundamentalist” is one who *believes everything that is CLEARLY taught and obeys everything that is CLEARLY commanded in the Scriptures.* In the main, fundamentalism is about *biblical integrity in belief and practice!*

IMPORTANT CLARIFICATIONS !

- 📖 **Genuine, biblical fundamentalism is not primarily a relationship with men and movements. Fundamentalism is a relationship to the Word of God which fully acknowledges and joyfully submits to the absolute authority of the Scriptures over all that we believe and practice! An inerrant, infallible, inspired Bible is useless if it carries no authority over our belief and practice – what we believe and what we do! Our relationship with men and movements is the resulting outcome of the kind of relationship we have with the Word of God.**
- 📖 The Fundamentalist does not limit what he considers to be fundamental to the *irreducible minimums for salvation.* To the fundamentalist, all that is clearly taught, whether for belief or conduct, is fundamental and therefore essential to the Christian faith.

Tragically, many limit their concept of the essentials of fundamental belief to the context of the irreducible minimums for salvation: the virgin birth, the deity of Christ, the blood atonement, Christ’s bodily resurrection etc. And tragically to many, obedience to the commands of Scripture is not only nonessential but also irrelevant.

Should not the essentials of fundamental belief and practice rather go beyond these irreducible minimums for salvation and be defined in the context of the whole body of truth revealed in the Scriptures, the Word of God? Is not everything that is clearly taught in the Word of God essential for belief? Is not every clear command of Scripture essential for obedience?

- 📖 A Fundamentalist takes seriously the clear command to love his brethren and to promote biblical unity and harmony among those who believe and obey fundamental truths of Scripture.

How is it possible to exhibit due reverence for the Word of God and not insist on believing all that it clearly teaches and obeying all that it clearly commands? Fundamentalists must be fully devoted and submitted to the authority of the Word of God pertaining both to what they believe and what they practice. To the Fundamentalist, the only option in regard to clearly stated truths is to believe, propagate and defend them as truths given by God. To the Fundamentalist, the only option in regard to clearly stated commands is to obey and insist on obedience to them as commands given by God.

Authentic Fundamentalism indeed goes beyond merely believing the core of irreducible minimums for salvation. A truly biblical faith demands that the scope of belief and practice be governed by the whole of God’s revelation to man. All that is clearly taught and all that is clearly commanded is essential to biblical Fundamentalism!

- 📖 A Fundamentalist will separate on the basis of any kind of denial of that which is clearly taught. He will not compromise that which is fundamental. He will separate on the basis of two distinct categories:

1. Heresy – on the basis of *belief*
2. Willful disobedience – on the basis of *practice*

📖 A Fundamentalist will separate from either unbelievers or believers who violate fundamental truths or commands of Scripture.

📖 A Fundamentalist will **fellowship** with all who believe and obey that which is clearly taught.

📖 A Fundamentalist will **participate** with other fundamentalists to the extent that agreement on other non-fundamental beliefs renders it possible.

📖 A Fundamentalist operates on the basis of **principle** (what is involved), not **personality** (who is involved).

FURTHER CLARIFICATIONS ON SEPARATION

1. Biblical separation is not isolation from the world.
2. Biblical separation is not antiquation – holding on to the past. It is not Amishism or Ludditism (*referring to those who resist progress in technology*).
3. Biblical separation is based on biblical commands and principles, not culture. Biblical commands and principles are timeless – they never change but their applications change as culture changes.

FUNDAMENTALISM AND CULTURE

Culture = The customs, ideals, beliefs, attitudes, goals and practices shared by a society.

1. Fundamentalism is not rooted or grounded in culture nor is it defined by any external culture. It is rooted and grounded in the timeless truths of the Word of God. The characterization, *Cultural Fundamentalism* is a misnomer!
2. Fundamentalism is not cultural in nature but does have a direct, and hopefully, profound effect on the life of the believer in his cultural environment.
3. Fundamentalism is not *anti-cultural* but because of its biblical world view is *counter-cultural*.
4. Biblical commands and principles should be applied to and sit in judgment on culture, not vice versa.
5. In matters where culture conforms to and is *compatible* with the commands and principles of the Word of God, it should be acceptable to the believer.
6. In matters where culture is contrary or *adverse* to the commands and principles of the Word of God, it must be rejected.
7. In matters where the culture is *neutral* to the commands and principles of the Word of God discernment should be exercised.

WHAT IS A NEW-EVANGELICAL?

EIGHT CHARACTERISTICS OF NEW EVANGELICAL THINKING (*As given by Dr. J. B. Williams*)

1. They emphasize love and unity to the exclusion of the truth of separation.
2. They will not separate from religious groups on the ground of doctrinal error (Column 1.)
3. They emphasize scholarship and intellectualism (modern scientism, evolution.)
4. They praise liberal theologians for their scholarship (level of academic training, etc..)
5. They emphasize participation in politics and in social and moral issues (impacting culture and public life.)
6. They criticize the fundamentalist even more than the liberals do.
7. They remain strangely silent about apostasy and its evils.
8. They are success oriented (*pragmatists*) – the end justifies the means.

SESSION 8 - (CONTINUED)

DIFFERENCES BETWEEN FUNDAMENTALISTS & NEW EVANGELICALS

	<i>Fundamentalists</i>	<i>New Evangelicals</i>
ATTITUDES	<ul style="list-style-type: none"> ◆ Principled - governed by principles ◆ Absolute sense of right and wrong according to <i>Very Clear Statements</i> of Scripture ◆ Ultimate aim is the glory of God - insist on both the spirit and letter of the law ◆ Emphasize Faith and Fidelity to God's Word ◆ Critical toward those who are indifferent to matters of fundamental importance 	<ul style="list-style-type: none"> ◆ Pragmatic - governed by results ◆ Casuistry and Situational ethics - the ends justifies the means in the name of becoming all things to all men ◆ Not ultimately concerned about either the spirit or letter of the law, but about results ◆ Emphasize scholarship and intellectualism ◆ Critical toward those who insist on Biblical correctness
METHODS	<ul style="list-style-type: none"> ◆ Confined by and conformed to Biblical principles ◆ Biblical philosophy of the ministry of church music ◆ Love and unity based upon absolute, Biblical truth and obedience - separation from apostasy ◆ Biblical concept and practice of the Great Commission and Church planting 	<ul style="list-style-type: none"> ◆ Break down <i>barriers</i> of Biblical separation, and build <i>bridges</i> to a pagan society ◆ Secular philosophy of church music ◆ Love and unity at the expense of truth and obedience - directly attack the doctrine of separation ◆ Marketing strategy and concept of the Great Commission and Church planting
ASSOCIATIONS	<ul style="list-style-type: none"> ◆ Confrontation & Separation ◆ Separatists - "Come out from among them and be ye separate saith the LORD" 	<ul style="list-style-type: none"> ◆ Accommodation & Infiltration ◆ Ecumenical - Giving credibility to the men, the message and the movements of apostasy
MESSAGE	<ul style="list-style-type: none"> ◆ Bible-oriented preaching ◆ God-focused preaching ◆ Emphasize doctrinal correctness & obedience ◆ Contend for the faith ◆ Proclaim the whole counsel of God - clear commands and clear teachings 	<ul style="list-style-type: none"> ◆ "Needs"-oriented preaching ◆ Man-focused preaching ◆ Embrace doctrinal error by compromise ◆ Silent about apostasy ◆ Selective, eclectic teaching of the counsel of God
PERSONAL STANDARDS	<ul style="list-style-type: none"> ◆ Biblical standards of conduct, dress and deportment based on Biblical principles, resulting in separated living 	<ul style="list-style-type: none"> ◆ Downplay or reject personal standards, resulting in little or no distinction between the Christian and the world
GOALS	<ul style="list-style-type: none"> ◆ In the evangelization of the world, to perpetuate a Biblical faith complete, intact, pure and undiluted to succeeding generations 	<ul style="list-style-type: none"> ◆ To enhance the evangelization of the world by avoiding separatist conflicts and controversies, and by removing the stigma of anti-intellectualism and narrowness from the gospel

WHAT IS FUNDAMENTAL TO BEING A FUNDAMENTALIST?

Any book that deals with fundamentalism must come to grips with the question: *What really is essential or fundamental to Fundamentalism?* To accurately answer this question, we must ask another - *fundamental to what? Salvation, the Christian Faith, or something else?*

Tragically, many limit their concept of the essentials of fundamental belief to the context of **the irreducible minimums for salvation**: The virgin birth, the deity of Christ, the blood atonement, Christ's bodily resurrection, etc. And tragically to many, obedience to the commands of Scripture is not only nonessential, but also irrelevant.

Should not the essentials of fundamental belief and practice rather go beyond these irreducible minimums for salvation and be defined in the context of the whole body of truth revealed in the Scriptures, the Word of God? Is not everything that is clearly taught in the Word of God essential for belief? Is not every clear command of Scripture essential for obedience?

Though there are many beliefs and conclusions drawn from the Scriptures over which good men disagree and which they passionately debate, many other matters are so clearly taught and so clearly commanded in Scripture that to deny them is to deny the inherent meaning of words and the integrity of language. How can any of those things that are so clearly taught or commanded in Scripture be considered nonessential?

And, how is it possible to exhibit due reverence for the Word of God and not insist on believing all that it clearly teaches and obeying all that it clearly commands? Fundamentalists must be fully devoted to and submitted to the authority of the Word of God pertaining both to what they believe and to what they practice. To the Fundamentalist, the only option in regard to clearly stated truths is to believe, to propagate, and to defend them as truths given by God. To the Fundamentalist, the only option in regard to clearly stated commands is to obey and to insist on obedience to them as commands given by God.

Authentic Fundamentalism indeed goes beyond merely believing the core of irreducible minimums for salvation. A truly biblical faith demands that the scope of belief and practice be governed by the whole of God's revelation to man.



SESSION 9

THE GENIUS OF APOSTASY

HOW APOSTASY WORKS

1. **Apostasy** - A departure from or a moving away from something.
2. **Heresy** = to choose another way or position.
3. **Important historic consequences** result from everything that is done in the present.
4. **Discernment** = the ability to see the long term consequences of a present course of action.

WHY IS IT DIFFICULT, YEA ALMOST IMPOSSIBLE TO FIGHT APOSTASY IN ITS INCEPTION - THE THREE "G's"

1. **GRADUALISM** - Apostasy produces minute, incremental changes over an extended period of time. At no point in time are the changes radical enough to justify taking a strong position against them.
 - a. *Dr. Charles Woodbridge* - Apostasy proceeds progressively with a change in:
 - ◆ Mood, then -
 - ◆ Method, then -
 - ◆ Message, and finally -
 - ◆ Morals
 - b. A change in posture from one of *confrontation* to that of *accommodation*.
2. **GOOD** - At its inception apostasy has much good to commend it and very little evil to condemn it. Those who stand in opposition to apostasy at this point in time are falsely accused of opposing all the good that is associated with it.
 - a. The classic example here is Jehoshaphat, also Billy Graham.
 - b. Moses smiting the rock produced all the water they needed, but he tragically lost the privilege of entering the promised land.
3. **GURUS** - the prominent personalities involved.
4. **OTHER REASONS:**
 - ◆ The appearance of success (initial success) - the deceitfulness of outward appearances.
 - ◆ Confusing high powered promotion for the power of the Holy Spirit.
 - ◆ The unwillingness of God's people to separate.
 - ◆ The Sanballets who want to share in our ministry. - *cf. Demon possessed girl in Acts 16.*
 - ◆ The embarrassment of the godly, uncompromising man of God. - *cf. Samuel in 1 Samuel 15.*
 - ◆ The silence of the majority of preachers who stand by and say nothing. - *cf. the 7,000 silent prophets in Elijah's day.*

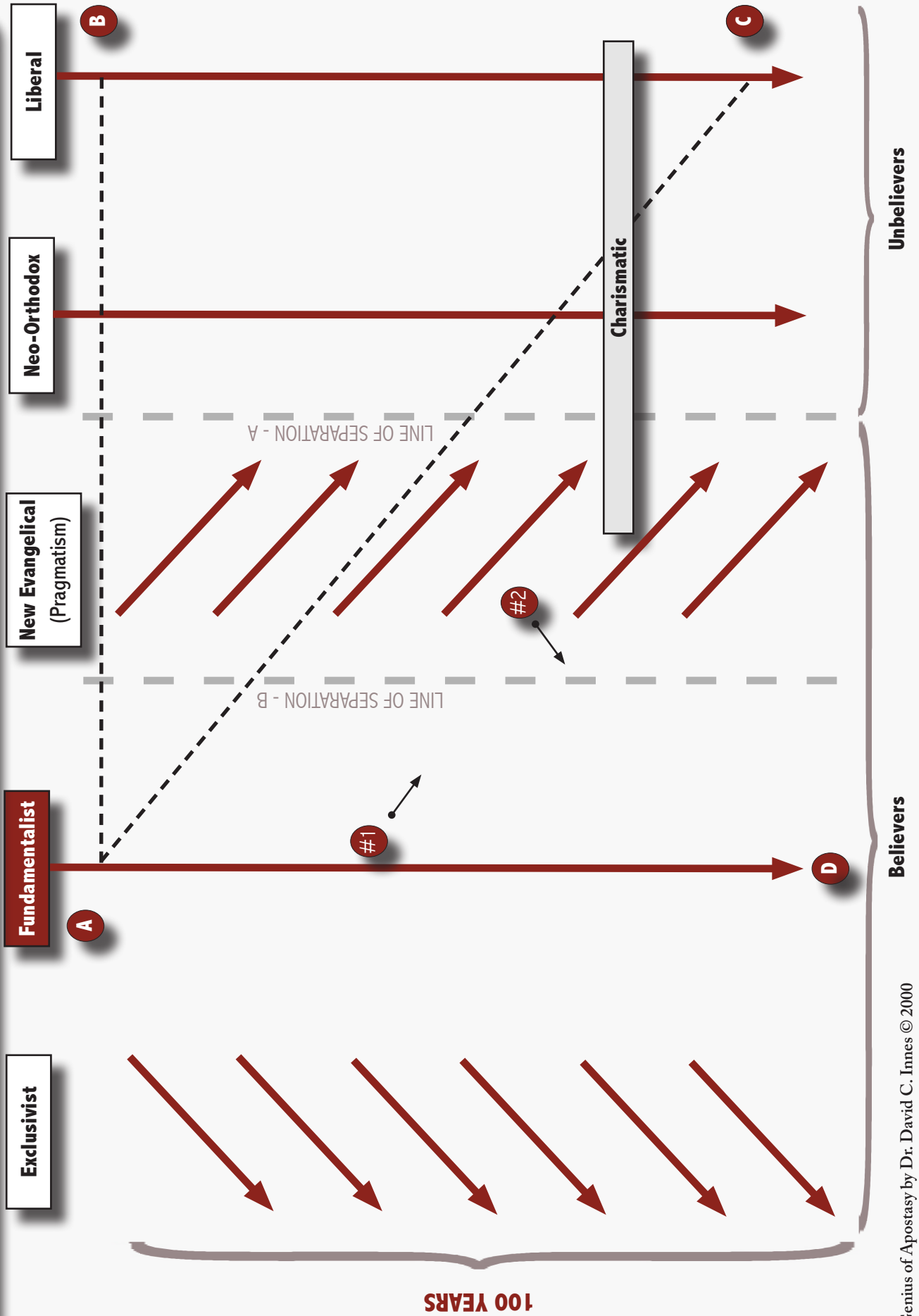
THE PROBLEM OF WHEN TO SEPARATE

- ◆ When do you call the fire department?
- ◆ When should the dog bark?
- ◆ When should you get off of the train? - Train from San Francisco to New York - *when a change in direction has been determined*

THE NECESSITY OF KEEPING A CUTTING EDGE ON YOUR MINISTRY

1. If you do not keep a cutting edge on your ministry, you will ultimately surround yourself with those who join with you, not because they share your convictions, but because they enjoy the success of what you are doing; and you will build an organization that will ultimately repudiate your own convictions.
2. You can have *law* without *love*, but you cannot have *love* without *law*. Love always imposes limits for the protection of its object.
3. You cannot build a strong ministry by focusing on issues alone; but you cannot build a strong ministry without dealing with and defining issues.

THE GENIUS OF APOSTASY CHART



PERSONALITIES & ORGANIZATIONS

ORIGINAL PROPONENTS OF NEW EVANGELICALISM

- ◆ Carl Henry
- ◆ Harold Ockenga
- ◆ Billy Graham (Franklin Graham)

BIBLE-BELIEVERS WHO CLAIM NOT TO BE FUNDAMENTALISTS

- ◆ John MacArthur
- ◆ Chuck Swindoll
- ◆ Charles Stanley
- ◆ Warren Wiersbe
- ◆ Erwin Lutzer
- ◆ Al Mohler
- ◆ John Piper
- ◆ Mark Dever
- ◆ C.J. Mahaney

CHARISMATICS

- ◆ Pat Robertson
- ◆ Tony Campolo

SEEKER FRIENDLY MOVEMENT

- ◆ Bill Hybels
- ◆ Rick Warren - purpose-driven church
- ◆ Joel Olsteen

ORGANIZATIONS WHICH CLAIM NOT TO BE FUNDAMENTALISTS

- ◆ Southern Baptist Convention
- ◆ Campus Crusade
- ◆ Inter-Varsity Fellowship
- ◆ The Navigators
- ◆ Family Radio
- ◆ Focus on the Family
- ◆ World Vision
- ◆ Trinity Broadcast Network

COLLEGES AND UNIVERSITIES WHICH CLAIM NOT TO BE FUNDAMENTALISTS

- ◆ Biola University & Talbot Seminary
- ◆ Moody Bible Institute
- ◆ Trinity Evangelical Divinity School
- ◆ Wheaton College
- ◆ Cedarville College
- ◆ Fuller Seminary
- ◆ Dallas Seminary

ECUMENICAL * ENDEAVORS

- ◆ Christians and Catholics Together
- ◆ Together for the Gospel
- ◆ Sovereign Grace

* **ECUMENICAL** = Inclusive of everyone regardless of beliefs or practices

SESSION 10

PROBLEMS & MISUNDERSTANDINGS THAT CAUSE CONFUSION, WEAKNESS, & UNNECESSARY, UNBIBLICAL DIVISIONS AMONG FUNDAMENTALISTS

1. The idea that Biblical commands concerning unity & separation are **mutually exclusive** -
 - ◆ that somehow the commands concerning love & unity **don't rightly apply** to Fundamentalists.
2. Failure to distinguish between various categories of truth that we teach & preach, preaching all of them with the same level of authority;
 - ◆ insisting that everything we believe and practice regardless of whether or not it is *clearly* taught in Scripture (*Column 1 Truth*) is essential to Fundamentalism -
 - ◆ and therefore, a test of fellowship - e.g. *Exclusivists*.
3. The inability to distinguish between **fellowship** on an individual basis and joint **participation** on a church basis -
 - ◆ to recognize that fellowship on an individual basis does not require agreement on all minor details -
 - ◆ and regarding such fellowship as compromise.
4. Failure to regard *obedience* (to clear commands of Scripture) to be essential to Fundamentalism with *belief* (of clearly revealed truth), and
 - ◆ the resulting erroneous assumption that mere agreement on six or seven fundamental *doctrines* makes one a Fundamentalist.
5. Relating Fundamentalism to **personalities** rather than to clearly taught Biblical **principles**,
 - ◆ along with failure to understand and identify these principles.
6. Personalizing differences with those with whom we differ and from whom we may separate. Whether or not a person is likeable has nothing to do with the *rightness* or *wrongness* of his positions.
7. Confusing **cultural traditions** and certain **methods or philosophies of ministry** with **timeless fundamental truth** and **clearly revealed Biblical principles**;
 - ◆ assuming that conformity to certain outward standards and practices makes one a Fundamentalist.
8. Failure to regard the *clear* Biblical commands concerning separation (from apostates and willfully disobedient brethren) as essential to a Fundamentalist position.
9. Concerning the *Bible translation* issue: It is wrong to require others to believe and teach about the Bible, that which the Bible does not clearly say about itself. To do so is tantamount (amounts to the same thing as) to *adding to the Word of God*.
10. Confusing **combativeness** with **militancy**, and a **gentle spirit** with **compromise** - substituting **name-calling** for a clear exposition of **Biblical principles** and/or insistence on the practice of those principles.
11. Evaluating a man's position based on **where he is in the present** rather than the **direction where he is headed**. Some men who are very close to us in position will soon be far away, and some who are quite a distance away in the present may some day join us in the Fundamentalist movement. We must be aware of the direction in which a man's feet are pointed.

DOGMATIC CONFUSION

BIBLICAL INSTRUCTIONS

LEGITIMATE DOCTRINAL DISPUTES BETWEEN KEY MEN IN THE CHURCHES - ROOTED IN BAGGAGE FROM THE PREVIOUS GENERATION



Acts 15:1-21 And certain men which came down from Judaea taught the brethren, and said, **Except ye be circumcised after the manner of Moses, ye cannot be saved.** 2 When therefore Paul and Barnabas had **no small dissension and disputation** with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 6 And the apostles and elders came together for to consider of this matter. 7 And when **there had been much disputing, Peter** rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to **Barnabas and Paul**, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, **James** answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

PERSISTENT ADHERENCE TO INCORRECT DOCTRINE

Galatians 1:7 Which is not another; but there be **some that trouble [disturb, agitate] you**, and **would pervert the gospel of Christ.**

Which is really not another; only there are some who are disturbing you and **want to distort the gospel of Christ.**

ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ

Galatians 5:12 I would they were even cut off **which trouble [incite rebellion, revolt] you.**

I wish that **those who are troubling you** would even mutilate themselves.

ὄφελον καὶ ἀποκόψονται οἱ ἀναστατούντες ὑμᾶς.

INTELLECTUAL AND PHILOSOPHICAL ABERRATIONS

Colossians 2:1-4, 8-10 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge. 4 And this I say, **lest any man should beguile you with enticing words.** 8 **Beware lest any man spoil you through philosophy and vain deceit**, after the **tradition of men**, after the **rudiments of the world**, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power:

For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face, 2 that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, 3 in whom are hidden all the treasures of wisdom and knowledge. 4 I say this **so that no one will delude [defraud] you with persuasive argument.** 8 **See to it that no one takes you captive through philosophy and empty deception**, according to the **tradition of men**, according to the **elementary principles of the world**, rather than according to Christ. 9 For in Him all the fullness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority;

Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκοι ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι. 4 Τοῦτο λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,

PERSONAL STANDARDS AND OBSERVANCES NOT ROOTED IN CLEAR BIBLICAL TEACHING, BUT IN DEVOTION TO A SET OF RELIGIOUS PRACTICES BASED ON PERSONAL INTERPRETATIONS, PREFERENCES OR IDEALS

Colossians 2:16-23 **Let no man therefore judge you** in meat, or in drink, or **in respect of an holy day, or of the new moon, or of the sabbath days**: 17 Which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to **ordinances [fr. an opinion, judgment, doctrine, decree, ordinance]**, 21 (**Touch not; taste not; handle not**); 22 Which all are to perish with the using;) **after the commandments and doctrines of men?** 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Therefore **no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day**-- 17 things which are a mere shadow of what is to come; but the substance belongs to Christ. 18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. 20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to **decrees**, such as, 21 "**Do not handle, do not taste, do not touch!**" 22 (which all refer to things destined to perish with use)-- **in accordance with the commandments and teachings of men?** 23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων· 20 Εἰ ἀπεθάνατε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ **δογματίζεσθε**; 22 ἃ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει, **κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων**,

• **Matthew 15:8-9** This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, **teaching for doctrines the commandments of men**.

Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ σέβονται με **διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων**.

DRAWING WRONG CONCLUSIONS AND TEACHINGS FROM DIFFICULT PASSAGES

2 Peter 3:14-18 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother **Paul** also according to the wisdom given unto him hath written unto you; 16 As also in all *his* epistles, **speaking in them of these things; in which are some things hard to be understood**, which **they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction**. 17 Ye therefore, beloved, seeing ye know *these things* before, **beware lest ye also, being led away with the error of the wicked [lawless]**, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord as salvation; just as also our beloved brother **Paul**, according to the wisdom given him, wrote to you, 16 as also in all his letters, **speaking in them of these things, in which are some things hard to understand**, which **the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction**. 17 You therefore, beloved, knowing this beforehand, **be on your guard so that you are not carried away by the error of unprincipled men** and fall from your own steadfastness, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς **Παῦλος** κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς **λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἔστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν**. 17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες **φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ**, 18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

DEALING WITH PEOPLE WHO ARE CONVINCED OR CLAIM THAT THEY HAVE A SPECIAL CORNER ON THE TRUTH

1 John 2:26-27 These things have I written unto you concerning **them that seduce you**. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

These things I have written to you concerning **those who are trying to deceive you**. 27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Ταῦτα ἔγραψα ὑμῖν περὶ **τῶν πλανῶντων ὑμᾶς**. 27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρειᾶν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

MAKING BIG ISSUES OVER MINOR MATTERS OF PERSONAL FACINATION

1 Timothy 1:3-7 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest **charge some that they teach no other doctrine**, 4 Neither give heed to **fables and endless genealogies**, which **minister questions, rather than godly edifying** which is in faith: so do. 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 6 From which **some having swerved have turned aside unto vain jangling**; 7 **Desiring** to be teachers of the law; **understanding** neither what they say, nor whereof they affirm.

****As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines**, 4 nor to pay attention to **myths and endless genealogies**, which **give rise to mere speculation [aimless arguments, controversy] rather than furthering the administration [plan and program] of God** which is by faith. 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 6 For **some men, straying from these things, have turned aside to fruitless discussion**, 7 **wanting** to be teachers of the Law, even though they **do not understand** either what they are saying or the matters about which they make confident assertions.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα **παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν** 4 μὴδὲ προσέχειν **μύθοις καὶ γενεαλογίαις ἀπεράντοις**, αἵτινες **ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ** τὴν ἐν πίστει. 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, 6 ὧν τινες ἀστοχῆσαντες ἐξετράπησαν εἰς ματαιολογίαν 7 **θέλοντες** εἶναι νομοδιδάσκαλοι, **μὴ νοοῦντες** μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαίουνται.

1 Corinthians 4:1-7 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; **that ye might learn in us not to think of men above that which is written**, that no one of you be puffed up for one against another. 7 **For who maketh thee to differ from another?** and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

3 But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. 4 For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. 5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God. 6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, **so that in us you may learn not to exceed [go beyond] what is written**, so that no one of you will become arrogant in behalf of one against the other. 7 For **who regards you as superior?** What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. 2 ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἑμαυτῷ σύννοδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὃ δὲ ἀνακρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἀν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτοῦς καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ. 6 Ταῦτα δέ, ἀδελφοί, μετεσημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν **μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται**, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 **τίς γὰρ σε διακρίνει**; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

DRAWING WRONG CONCLUSIONS ABOUT CHRISTIAN CONDUCT AND REQUIRING OTHERS TO CONFORM THEIR PERSONAL PRACTICE TO THESE WRONG CONCLUSIONS

1 Timothy 4:1-5 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who **forbid marriage and advocate abstaining from foods** which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, 2 ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, 3 **κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων**, ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον· 5 ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

DEVOTING MAJOR RESOURCES OF TIME AND EMOTION TO MATTERS NOT CLEARLY REVEALED

2 Timothy 2:14-17 Of these things put *them* in remembrance, charging *them* before the Lord that they **strive not about words to no profit, but to the subverting of the hearers**. 15 **Study to shew thyself approved unto God**, a workman that needeth not to be ashamed, **rightly dividing the word of truth**. 16 But **shun profane and vain babblings**: for **they will increase unto more ungodliness**. 17 And **their word will eat as doth a canker**: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Remind *them* of these things, and solemnly charge *them* in the presence of God **not to wrangle about words, which is useless and leads to the ruin of the hearers**. 15 **Be diligent to present yourself approved to God** as a workman who does not need to be ashamed, **accurately handling the word of truth**. 16 But **avoid worldly and empty chatter**, for **it will lead to further ungodliness**, 17 and **their talk will spread like gangrene**. Among them are Hymenaeus and Philetus, 18 men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.

Ταῦτα ὑπομίμησε διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ **μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων**. 15 **σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας**. 16 **τὰς δὲ βεβήλους κενοφωνίας περιίστασο**: ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

not fighting about words which benefits no one and results in the ruin (catastrophe) of those listening (to you)

UNWISELY FIGHTING ABOUT ISSUES ABOUT WHICH YOU FEEL MISTAKENLY, THAT YOU ARE BOTH CERTAIN AND RIGHT — UNWISE AND UNNECESSARY BATTLES

2 Timothy 2:23-26 But **foolish and unlearned questions [uneducated controversies, ignorant speculations] avoid**, knowing that **they do gender strifes [fights, conflicts]**. 24 And the **servant of the Lord must [δὲ] not strive [fight]**; but be gentle unto all men, apt to teach [skillful in teaching], patient, 25 **In meekness instructing those that oppose themselves**; if God peradventure

will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

But **refuse foolish and ignorant speculations**, knowing that **they produce quarrels**. 24 **The Lord's bond-servant must not be quarrelsome**, but be kind to all, able to teach, patient when wronged, 25 **with gentleness correcting those who are in opposition**, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας· 24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, 25 ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας 26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

ARGUMENTS WITH THOSE WHO ARE NOT DEVOTED TO THE TRUTH AND FOR WHOM THE TRUTH WILL NOT SETTLE THE ARGUMENT — THE TRUTH IS NOT THEIR FINAL AUTHORITY

Titus 1:10-13 For there are many **unruly and vain talkers and deceivers**, specially they of the circumcision: 11 Whose mouths must be stopped, who **subvert whole houses, teaching things which they ought not**, for filthy lucre's sake. 12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 **Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**

For there are many **rebellious [insubordinate] men, empty talkers and deceivers [one who causes people to no longer believe what is true]**, especially those of the circumcision, 11 who must be silenced because they are **upsetting [overturn, ruin] whole families, teaching things they should not teach** for the sake of sordid gain. 12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. For this reason reprove them severely so that they may be sound in the faith, 14 **not paying attention to Jewish myths and commandments of men who turn away from the truth.**

Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, 11 οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν. 12 εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρήτες ἀεὶ ψευδοῦνται, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

FALLING INTO THE TRAP OF ENGAGING IN CONTROVERSY WITH A FOOLISH, ARGUMENTATIVE, COMBATIVE KIND OF PERSON

Titus 3:9-11 But **avoid foolish questions, and genealogies, and contentions, and strivings about the law**; for **they are unprofitable and vain**. 10 **A man that is an heretick** after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

But **avoid foolish controversies and genealogies and strife [debates] and disputes [fights] about the Law**, for **they are unprofitable and worthless**. 10 Reject **a factious [divisive] man** after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῖστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡς αὐτοκατάκριτος.

EXCURSUS: THE PARADIGMATIC NATURE OF BIBLICAL LAW

(from The American Commentary - Exodus, Volume 2 - Douglas K. Stuart;
© Copyright 2006: B&H Publishing Group, pp. 442-445)



Modern societies generally have opted for **exhaustive law codes**. That is, every action modern society wishes to regulate or prohibit must be specifically mentioned in a separate law. Under the expectations of this exhaustive law system, state and/or federal law codes run to thousands of pages and address thousands of individual actions by way of requirement or restriction or control or outright banning of those actions. By this approach, all actions are permitted that are not expressly forbidden or regulated. Thus it is not uncommon that criminals in modern Western societies evade prosecution because of a “technicality” or a “loophole” in the law -- their undesirable actions are not exactly prohibited or regulated by a written law, so they cannot be convicted even though an objective observer may be convinced that what they did surely deserved punishment.

Ancient laws did not work this way. They were **paradigmatic**, giving models of behaviors and models of prohibitions/punishments relative to those behaviors, but they made no attempt to be exhaustive. Ancient laws gave guiding principles, or samples, rather than complete descriptions of all things regulated. Ancient people were expected to be able to extrapolate from what the sampling of laws did say to the *general* behavior the laws in their totality pointed toward. Ancient judges were expected to extrapolate from the wording provided in the laws that did exist to *all other* circumstances and not to be foiled in their jurisprudence by an such concepts as “technicalities” or “loopholes.” When common sense told judges that a crime had been committed, they reasoned their way from whatever the most nearly applicable law specified to a decision as to how to administer proper justice in the case before them. Citizens of ancient Israel, and especially its judges, had to learn to extrapolate from whatever laws they had received from Yahweh to whatever justice-challenging situation they were dealing with.¹ The number of laws dealing with any given application of justice might be few, but that would not prevent justice from being applied. It would simply have been the case that all parties were expected to appeal for guidance to those laws that did exist, whether or not expressed specifically in terms that dealt with the case under consideration. In other words, the Israelites had to learn to see the underlying principles in any law and not let the specifics of the individual casuistic

¹ It was no accident that judges were selected and in place already in Exod 18 before the covenant was even given to the Israelites. Without judges to extrapolate from the guiding principles of the law, the application of the covenant stipulations would have been impossible. Judges applied the principles found in the legal paradigms (laws) to the specific situations brought to them in court cases and rendered verdicts that were in accord with the guidelines of the laws, but not necessarily verdicts that were actually mentioned verbatim in the law since the cases themselves were not necessarily exactly those described in the samplings the law provides.

citation mislead them into applying the law too narrowly.

God's revealed covenant law to Israel was paradigmatic. No Israelite could say: "The law says I must make restitution for stolen oxen or sheep [Exod 22:1], but I stole your goat. I don't have to pay you back," or "The law says that anyone who attacks his father or mother must be put to death [Exod 21:15], but I kicked my neighbor with my foot and hit him with a piece of wood, so I shouldn't be punished." Such arguments would have insulted the intelligence of all concerned and made no impact on those rendering judgments. It is in connection with the paradigmatic nature of Israel's covenant law that Jesus, following the established tradition in Judaism, could make so sweeping an assertion as that two laws sum up all the rest (see above). Properly understood, two laws do indeed sum up everything in the entire legal corpus of the Old Testament. So do ten laws (the Ten Words/Commandments); so do all six hundred and thirteen. The numbers go no higher, nor would they need to. If a reasonable number of comprehensive and comprehensible laws (as few as two, as many as six hundred and thirteen) are provided to a people as paradigms for proper living, there is no excuse for that people to claim ignorance of how to behave or to claim innocence when their sins are found out.

Most laws are expressed as commands in the masculine singular -- the you of the laws is "you, a male person" -- from a technical, grammatical point of view. But here again the reader/listener would not have the slightest ground to say, "It prohibits individual men from doing such and such, but I'm a woman/we're a group, so the wording of the law exempts me/us." Implicit in the wording is the need for paradigmatic extrapolation to all persons, singular or plural, male or female.

Within the New Covenant, the paradigm of the two great laws is summarized as the "Law of Christ" (Gal 6:2). Because of the help of the Holy Spirit, the need to memorize and remember six hundred and thirteen commandments is obviated. The law is no longer a matter of (paradigmatic) guidelines written externally on tablets of stone. It is now a matter of a clear sense of loving God and neighbor written on the mind by God's Spirit (Jer 31:31-34; cf. Rom 2:15) in accordance with the two commandments that always summed up God's will and/or the ten that in the Old Covenant were graciously given to clarify the two.

One may ask, "If the commands to love God with one's whole heart and to love neighbor as self are the two greatest, why weren't these the first commandments spoken at Sinai? Why did one of them ("love your neighbor as yourself," Lev 19:18) come later to the attention of the Israelites rather subtly, without fanfare, in the midst of the levitical "Holiness Code" (Lev 19-26) and the other ("love the LORD your God with all your heart," Deut 6:5) almost forty years later, in the new generation's law code, Deuteronomy? The answer is disarmingly simple: too many people could not appreciate the two great commandments except in reference to the others, including the ten principal expressions thereof, the Ten Words/Commandments of Exod 20. That is, without an awareness of all six hundred and thirteen commandments and seeing within them the high standards of God's holiness and his particular required and/or banned behaviors enumerated, a person corrupted by a fallen world does not easily get the point of what the two great commandments are intended to summarize. Once one has learned the breadth and depth of God's expectations for his holy people, however, the two greatest commandments serve brilliantly as comprehensive reminders of all that is expected of God's covenant people. This is the point of the law of Christ in the New Covenant. It is not an amorphous, empty concept but a way of summarizing full obedience to everything Christ taught, demonstrated and reinforced from elsewhere in Scripture.

A final implication of paradigmatic law: not all laws will be equally comprehensive in scope. That is, some will be very broad in their applicability (love Yahweh your God) and some much more narrow (do not bear false witness). One might ask, "Why not say 'don't be dishonest in any way,' which would be broader and more comprehensive than 'don't bear false witness'?" But that would be missing the way paradigmatic works: through a somewhat randomly presented admixture of rather specific examples of more general behaviors and very general regulations of broad categories of behavior, the reader/listener comes to understand that all sorts of situations not exactly specified (either because a law is so broad or so narrow) are also implicitly covered. In other words, when all the laws are considered together, one's impression is that both the very narrow, precise issues and the very broad, general issues fall under the purview of God's covenant. The wide variability of comprehensiveness is intended to help the person desiring to keep the covenant to say, "I now see that in the tiniest detail as well as in the widest, most general way, I am expected to try to keep this law -- in all its implications, not just in terms of its exact wording." Some commandments are thus less broad in scope in the way they are expressed than is necessary to cover all the intended actions; others are so broad in scope in the way they are expressed that one could never think up all the ways they might be applied. This is just as it should be. The narrow and the broad taken together suggest the overall comprehensiveness of God's covenant will for his people.¹

¹ An obvious parallel in the NT is Paul's lists of gifts in Rom 12 and 1 Cor 12. Some gifts are narrow in scope; others are broad. Moreover, the two lists are not identical (any more than the laws of Exodus-Leviticus and Deuteronomy are identical). But as a paradigm for the entire corpus of gifts, Paul's lists eloquently tell the reader that any and all special abilities a person has been given by God that could help build up his church should be developed and employed to that end.

NOTES

Produced & Printed at



HAMILTON SQUARE
BAPTIST CHURCH

2021 Printing