



# IBFNA THE REVIEW

May 2007  
Volume 15, Number 4

## 2007 Annual Family Conference in Williamsburg, VA

### “Faithful: From Generation to Generation”

Listed below is the proposed schedule of the program at the IBFNA Conference in Williamsburg, Virginia on June 19<sup>th</sup> through the 21<sup>st</sup>. There seems to be a good deal of excitement and anticipation as we plan to gather. We need each other’s fellowship and encouragement. We hope you plan to be there and catch the areas of the conference that will especially be of help to you. There may be a few last minute changes but most will be as listed. Be sure you are registered for the conference and that your reservations are made at the Holiday Inn Patriot Conference Center. We’re looking forward to seeing everyone.

### Tuesday, June 19, 2007

8:00 to 9:00 Registration / Greeting of Friends  
Take time at the beginning to get acquainted with our exhibitors.

9:00 a.m. – 9:45 Dr. Robert Delnay -  
“Treasures from God’s Treasure House of Truth”

9:45 a.m. – 10:15 Prayer Time

10:15 a.m. – 10:45 Break time for fellowship

10:45 a.m. – 12:00 Dr. Charles Dear – “A Charge to Keep” I Tim. 1: 1-19

12:00 to 1:30 Lunch

1:30 p.m. – 2:30 Dr. Richard Stratton -  
“Preparing the Next Generation”

2:45 p.m. – 3:45 Afternoon Workshops  
Rev. Mike McCubbins - “Starting An Ethnically Diverse Ministry”  
Mr. John Barch - “The Role of the Deacon”  
For laymen and pastors  
Mrs. Holly Stratton - “Sensory Overload of the Temporal” For ladies only

Late afternoon for fellowship, visiting exhibitors, and sightseeing.

7:00 p.m. Evening Session – Dr. Edward Panosian - “God’s Faithfulness in Providence and History”

### Wednesday, June 20, 2007

9:00 a.m. – 9:45 Dr. Robert Delnay -  
“Treasures from God’s Treasure House of Truth”

9:45 a.m. – 10:15 Prayer Time

10:15 a.m. – 10:30 Break and Fellowship Time

10:30 a.m. – 11:30 Dr. Allen G. Harris -  
“The Critical Importance of Obedience?”

11:30 a.m. – 12:00 IBFNA Business Session

Afternoon is a free time for sightseeing and fellowship! There is a great deal of American history in the area surrounding Williamsburg. Enjoy it to the fullest. This year is the 400<sup>th</sup> Celebration of Jamestown colony, 1607 to 2007.

7:00 p.m. Evening Session - Dr. Kevin Bauder

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## THE EVOLUTION OF AGNOSTIC DEISM

BY DR. CLAY L. NUTTALL



We are not really surprised when yet another new theological fad appears on the scene. Promise Keepers, Marketing the Church, and the Purpose-Driven movement – all these are illustrations. Neither are we surprised when these fads gradually begin to fade from the religious landscape. Some of them are simple on the surface but complicated underneath, while others are complicated on the face and quite easy to codify. The Emerging Church is part of the latter group.

It is not unusual for these flawed movements to begin by asking relevant questions. They will often correctly point out the errors that exist in our local churches today, something that we historically have not been willing to do for ourselves. We begin to run in silent mode when someone suggests that we should compare our traditional church polity to the Bible text. The same silence is reserved for questions about traditional missionary approaches. We could also add the subject of worship to the list; but then, there is really no end to those considerations.

**The Right Questions:** The Emerging Church is asking some of the right questions, but their answers are not derived from Scripture; in fact, it does not appear that any of their answers rise from the Bible. The movement makes a point of not allowing absolute answers. Their concept is that all ideas are evolving, and thus they are all acceptable. Religious pluralism has become the rule of the day. Strangely enough, the only absolute for this group is that nothing is absolute! Now, while this might work in a philosophy class, it is the wrong road to take when considering information about God and His Word.

There are a number of books, articles, and web sites available for those who want to research this. For brevity, I recommend Scot McKnight's article from *Christianity Today* (February 2007) as the best summary. It will assist the reader in asking the right questions.

Since the author of the *Christianity Today* article identifies himself with the Emerging Church, the reader can take the information as a confessed perspective of this particular theological fad. It must be noted, however, that the leaders make the point that no one Emerging Church leader speaks for the others. The article, entitled "Five Streams of the Emerging Church," summarizes this movement. McKnight uses terminology that is familiar to us; but in almost every case, his definitions of these terms fail to reflect their normal, usual meaning.

The streams are identified as "Prophetic," but "prophetic" is explained as "rhetoric that is provocative." While it is true that the language of the Emerging Church movement is forceful and sometimes vulgar, it has nothing to do with supporting the inspired content and meaning of Scripture. The second stream is "Postmodern." This concept is really a human invention and is fluid; therefore, it can only be viewed as a confession.

In the next stream "Praxis-oriented," the movement borrows the term "orthopraxy." The normal use of this word refers to right practice. Since there is no defined right for the movement, it makes no sense; and they do not mean that the Bible is the standard for right living. The use of many of these terms has to be questioned because it appears that there is intent to redefine. Even "worship" and "missional" definitions are veiled. To be fair, however, I will add that they do often state their own redefinition of these words.

The article lists Post-Evangelical as the fourth stream. Other terms, such as "post-systematic theology," seem to imply a progression when, in fact, the Emerging Church simply leaves behind all the substance of these terms. Even the last term "Political" leads one to believe that they are moving from something when, in fact, the whole system is really a move from nothing to nothing. It is only an exercise, a journey that leaves man totally in charge of theology, life, and eternity. It appears as a cloudy New Age mentality.

**An Attempt at Summary:** This leads us back to the opening statement of this article. The view of God in this philosophical movement is agnostic in nature. Nothing is final. Everything is in flux. Everyone is right, because nothing can be known for sure. There is no sovereign creator God. One cannot be sure of anything, including God. At the same time, God is somewhere in the mind of man and can be anything that He is envisioned to be. The biblical view of God is just one of many views.

The Emerging Church is not really a church at all; it is a visualized community. It does have a general concept of some kind of God, and perhaps a kind of reflection of the real God, so it is deist in nature. This is the evolution of an agnostic deistic concept.

**The Religion of Man:** In the end, there are only two major religions. Biblical Christianity is the true religion, with the sovereign creator as God. The absolute authority of this religion is the revealed Word of God. The Emerging Church has chosen not to be identified with this religion.

The other religion is what I like to term "Humanity." The God of this religion is man, and its authority is human reason. This is what the Emerging Church is really about in its constant movement away from the one true God who has clearly defined absolutes for His creation. \*

*Dr. Nuttall is well known to the IBFNA membership having served as Fellowship Moderator in the past and having spoken often at the Annual Conferences. Currently, he is the Dean of Graduate Studies for Baptists Equipping Nationals.*

## 2007 PERSPECTIVES

BY DR. RALPH COLAS



After the Discovery Channel offered “The Lost Tomb of Jesus” (March 4) along with the suggestion that Jesus’ bones had been found, an opportunity came for Bible believers to denounce the heresy that had been presented. It also gave an occasion to expose those who reject the inerrancy of God’s Word.

The American Council of Christian Churches (ACCC) issued a press release, not only to expose and repudiate the secularists, who in the name of scholarship engaged in this anti-Christ agenda, but also those “theologians” who wanted to be presented as defenders of the book *Raiders of the Lost Tomb*.

The liberal media, almost without exception, failed to contact Fundamentalists who know what the Bible says about the bodily resurrection of Christ. Members of the press were quick instead to reach out to the apostates, who while making empty claims they believe the Bible boldly deny what can be called the “lode stone” of the Christian faith—THE BODILY RESURRECTION OF OUR LORD JESUS CHRIST.

*Why seek ye the living among the dead? He is not here, but is risen . . . Luke 24: 5-6*

The ACCC “urged all Christians to reject such heretical teaching with its blasphemous statements about Jesus Christ.” One can only imagine if instead of our Savior, the derogatory statements had been made about some Moslem deity. When cartoons were printed in Europe that featured Allah, thousands took to the streets and a cry was heard around the world how evil the editors had been to print them. But when Jesus Christ is the subject for attack, it is approved because it brings money into the coffers of the TV programmers.

For years the resurrection of Jesus Christ has been denied. The 1974 International Conference on Evangelism was held in Lausanne, Switzerland. This conference had been sponsored by Dr. Billy Graham and other evangelicals, but one of the speakers was Dr. Malcolm Muggeridge. Because Dr. Muggeridge was speaking at this meeting, Dr. Francis Schaeffer came very close to canceling out as a speaker but he did not.

Muggeridge is the one who wrote concerning the Virgin Birth of Christ, “To imagine God having a son in any particular sense, and this son to have been born of a virgin, and to have lived on this earth for thirty years or so as a man; then to have

died and to have risen from the dead, is, as far as I am concerned, beyond credibility.”

Concerning the resurrection of Jesus Christ, Muggeridge declared, “Whether it happened as described in the Gospel narrative, and endlessly repeated by Christian apologists, is another question. In any case, what does it matter?” But one of the most blasphemous paragraphs put it this way:

**I prefer to suppose that some body snatcher, accustomed to hanging about Golgotha to pick up anything that might be going, heard in his dim-witted way that the King of the Jews was up for execution. Good! He thinks, there are bound to be pickings there. So he waits till the job is done, finds out where the corpse has been laid, drags the stone away, and then, making sure no one is watching, decamps with the body. What a disappointment for him! This King of the Jews has no crown, no jewels, no orb, no scepter, no ring; he is just a worthless, wasted, broken, naked body. The man contemptuously abandons the body to the vultures, who in their turn leave the bones to whiten in the sun—those precious, precious bones! (Bold type is mine.)**

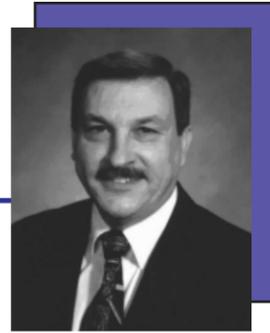
Dr. Luke records in Luke 24:39, when the resurrected Christ appeared to the disciples, he said, “Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

Let us never forget what the apostle Paul wrote in Romans 1:3-4, speaking of our blessed Lord, “Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” \*

*Perspectives* is written by Dr. Ralph G. Colas, Executive Secretary American Council of Christian Churches PO Box 5455 · Bethlehem, PA 18015 tel (610) 865-3009 fax (610) 865-3033

## Philadelphia Perspective

### Pushing the Envelope: Why Revival Must Tarry!



by Dr. Charles L. Dear, Editor

It has become a trademark of recent conferences in the Philadelphia vicinity that those who organize them brag on how broad a range of theological thought is represented by their speakers and topics. It is more than generosity or an olive branch being extended to those who are at or beyond the frontiers of fundamentalism. It is a form of dangerous brinkmanship with the sole purpose of seeing how far they can reach beyond fundamentalism to the Neoevangelicals and Ecumenicals and still consider themselves within the fundamentalist camp.

History will demonstrate that the so-called “pushing the envelope” has always gravitated towards compromise and the selling out of sacred Biblical principles. There has never been, indeed, there never will be found among them, a press towards the marks of holiness and piety, except in a passing admiration of quaint Puritan figures and writings from long ago. It has ever been the lost soul of compromise to hunger for the good effects without honoring the true cause. As such, there is no foundation within such conferences and their attending personalities from which any Revival can spring, because there is far more arrogance and pride found amongst those who test the norms and limits than the necessary brokenness of heart and humility before God from where genuine revival fires can be kindled.

Some of the “Push” can be seen in the contemporary worship movement, with all of its theatrical trappings and technology. According to an industry report for 2006, some 900 churches reported spending more than 500 million for projection equipment alone. In fact, similar reports show an expenditure of more than 4.6 billion for all kinds of audio and sound equipment over the past year. Even allowing for those who broadcast church services or have significant ministries employing such equipment, there is still a considerable “making merchandise” of local church ministries that has driven them towards dazzling entertainment and amusing goats more than preaching and feeding sheep the whole counsel of God’s Word. Indeed, the sheep have been soundly fleeced by a whole new market now opened in the religious community that barely existed 30 years ago. It behooves us to follow the money trail to investigate where agencies, schools and local churches have redirected the sincere gifts of many for the advancement of

the Gospel to raise monuments to the handiwork of men. Furthermore, these things beg the question whether such huge resources could be better invested for the spread of the Gospel?

The “Push” can also be seen in the adoption of a social agenda above a Gospel outreach. Witness the recent controversy within the National Association of Evangelicals (NAE) whose vice president for government affairs, Richard Cizik, has bought into the Global Warming pseudo-crisis as the paramount issue facing evangelicals today. The only noteworthy protest to his actions has been from within the Association, from Dr. James Dobson, whose only real concern is that there are many other social issues besides Global Warming that the NAE must address. The battles fought against the Social Gospel back in the 20<sup>th</sup> century have never really ended. The labels and names may have changed over the course of history, but the agenda has been consistently the same. It is the words of men above the Word of God. It is concern for the here and now above the concerns for the eternal destiny of men. It is a denial, therefore, of the cardinal doctrines of the Bible that must be defused by redefinition, cultural relevance, or limited to figurative speech, to escape their demands for total conformity and absolute obedience.

More recently, the “Push” has also revealed evidence that the Ecumenical cause has been neither asleep nor derailed.

*As Baptists, ours is a rich heritage worthy of being passed on to succeeding generations, but we dare not hand them less than that which we have received.*

For example, at the Evangelical Theological Society’s regional conference this March, outside

Philadelphia, major presentations were made on behalf of the Emerging Church movement. A main speaker, Dr. Allen Roxburgh, who is vice-president of Allelon ([www.allelon.org](http://www.allelon.org)) spoke of the progress his organization has made over the past year to gather together 24 seminaries to discuss their mutual interests and desires to be part of the Emerging Church movement ([www.allelon.org/projects/schools\\_participants.cfm](http://www.allelon.org/projects/schools_participants.cfm)). The organization has deep pockets, an attraction to any college or seminary, but the eager interest from the schools in this

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**“Philadelphia Perspective” continued**


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movement marks their readiness to take the next logical steps in their evolution through Neoevangelicalism and Evangelicalism to Ecumenicism. It is the only reasonable expectation of what happens when you perpetually “push the envelope” of theological tolerance and unprincipled reasonableness.

Besides the schools listed on Allelon’s website, Westminster Theological Seminary asked to be included in the meetings held last year and was welcomed with open arms. Biblical Seminary of Hatfield, Pennsylvania was the host for this ETS conference and has reportedly written off its “old guard” professors, founders and alumni in anticipation of attracting a broader clientele among its students and more widespread financial support. You can read President Dunbar’s “vision” for the missional church on their website ([www.biblical.edu/index.asp](http://www.biblical.edu/index.asp)). Biblical is one of the schools listed by Allelon as interested in the Emerging Church movement. The list is broad, including Lutheran and Nazarene schools as well as Grand Rapids Seminary. Overall, the list also reveals that the Emerging Church movement has already made significant inroads into the Presbyterian Churches of America (PCA). No one should really be surprised, if you had followed it through its successive steps of compromise (i.e. “pushing the envelope”) over the past 20 years.

Which brings us to Chuck Swindoll, who has pushed the envelope by employing street language so much in his radio ministry, *Insight for Living*, that at least one radio station has dropped his program because the crude language and references became more offensive than could be tolerated. Lest you think it was an honest mistake, or that it was an isolated incident, consider his wife’s defense, excerpted from a letter Cynthia Swindoll wrote July 11, 2002:

...Chuck feels that we must be real, in order to meet real people in their real world. In other words, if people won’t come to the sanctuary because ‘it’s not relevant to my life these days,’ then we must make it relevant by delivering a message with which they can identify. Whether they live in the mansion on the hill or the inner city, the message must be capable of reaching BOTH or it misses the very souls who have the greatest needs...

To those who still feel the need to press the limits of toleration and appeasement, may we state clearly that the Clintonesque bad boy personality has no place in the work of the Lord. It may play well in politics, but it needs to be kept out of the churches and schools at all costs. Unless, of course, you consider politics and the pursuit of wealth and power as a legitimate pushing of the envelope in the Church. There is no spirit of revival in the worldly church, neither can there be revival where God’s Holiness has been recast in the mold and image more like Hollywood than Jesus Christ. There is no excuse for

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**Thursday, June 21, 2007**

9:00 a.m. – 9:45 Dr. Robert Delnay -  
“Treasures from God’s Treasure House of Truth”

9:45 a.m. – 10:15 Prayer Time

10:15 a.m. – 10:45 Break and fellowship time

10:45 a.m. – 12:00 Rev. Richard Brosseau - “The Crisis in the Church on the Doctrine of Separation”

12:00 – 1:30 Lunch

1:30 p.m. – 2:30 Open yet for message or workshops

2:45 p.m. – 3:45 Afternoon Workshop

Rev. Mike McCubbins - “The Changing Demands of the Mission Field”

Rev. Bruce Beach - “Saving Our Churches – The Role of the Interim Pastor” For laymen and pastors

Mrs. Elaine McCubbins - “A Breach in Security” For ladies only

Late afternoon for fellowship, visiting exhibitors, and sightseeing.

7:00 p.m. Closing Session – Great music and Encouragement: Dr. Clay Nuttall

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**“Philadelphia Perspectives” continued**


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pushing the envelope unless you measure success by the Biblical principles trampled under foot, while leaving a glittering but empty heritage to the following generation.

As Baptists, ours is a rich heritage worthy of being passed on to succeeding generations, but we dare not hand them less than that which we have received and hand them a serpent for a fish or a stone for a loaf of bread. Some of our younger brethren seem ill equipped to tell the difference, and churches always pay the price for the lack of discernment amongst church leadership. In time, the monuments of an envelope pushing generation will only mark the failures of men who have tried to immortalize themselves by gaining the world, but losing the souls of men. In the end, pushing the envelope will leave us with little more than a very nice looking bag full of holes.

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## A Forgotten Layman

By Dr. L. Duane Brown

In research for a companion book to my “Forgotten Missionary Heroes,” I have wanted to research Forgotten Lay Leaders (both men and women) whom I have come across who have made contributions and sacrifices for the cause of Christ of significant value. Nine years ago I visited the church and workshop of William Carey in Moulton, England, near Northampton. While touring the small workshop, the guide said in passing that someone visiting Carey had noted his Greek New Testament lying in his workshop. This led to the revelation that Carey was in self-study of not only Greek but Latin, Hebrew, and Italian. Later he learned Dutch and French. In January 2007, I determined to locate this person and the significance of this visit.

To appreciate this seemingly minor incident, we need to realize the turmoil that the English Baptists found themselves in during the latter part of the eighteenth century. The prevailing doctrinal philosophy was “stern Calvinism.” This view held that it was not Scriptural to use means for gaining decisions for salvation. Matthew 28:18-20 was only directed to the Apostles and their generation. A voice in the wilderness and light in the darkened, befuddled views of the Baptists of that era came from the pen of a young pastor, Andrew Fuller, of the highly respected Baptist Church in Kettering. His pamphlet, “The Gospel Worthy of All Acceptation, or the Obligations of men fully to credit and cordially to approve whatever God makes known; Wherein is considered the nature of faith in Christ and the duty of all men where the Gospel comes, in that matter,” was a bombshell. Fuller was raised in a high-Calvinist church, but he was influenced by the writings of Jonathan Edwards. Along with this pamphlet, there was a young pastor in Olney, John Sutcliff, who sent the regular Pastoral Letter, which challenged its readers to pray for revival. Again, we see the influence of Jonathan Edwards.

Now here comes another young pastor, William Carey, who is saved out of poverty and anonymity. He had an illiterate and unstable wife, no formal education, plain appearance with a bald head (due to a fever), with a poorly made wig. His preaching was dull, but he entertained his listeners by twisting a button on his coat. William Carey was a part-time school master and part-time cobbler, and bogged down with a small church that could not pay him much. He was spread so thin and overwhelmed with a growing family and the need for income. But he had a quick mind for language and a passion to preach

the Gospel to the lost of the world. In fact, he put a map of the world on the wall in his workshop (it is still there today). Then Fuller gave the doctrinal basis for evangelism that all men should obey the command of God to believe in Christ and be saved, but Carey went a step further and said that believers are obligated to take the Gospel to the world of unsaved people.

So, poor William Carey bogged down with so many irons in the fire needed help. This came in the person of Andrew Fuller who visited Carey as a Brother Pastor. Carey was on probation status at the Moulton Church; however, he did qualify to be a member of the Northamptonshire Association. In his visit at Moulton, Fuller noted the New Testament in Carey’s workshop and observed his quick mind and sincerity. Andrew Fuller returned to Kettering and advised his young deacon, Thomas Gotch, who owned the leather factory, to help William Carey financially. Each month Carey would walk fourteen miles to Kettering to get leather to make shoes. Mr. Gotch inquired how much Carey made from his shoe making. He replied seven or eight shillings per week. Mr. Gotch asked that if he would give him ten shillings a week out of his personal finances, would Carey devote the time instead of making shoes to his study of languages. Of course, he said he would, to which Mr. Gotch chided him by saying he would not have to put up with his poor shoe making any longer.

We know little of Thomas Gotch. He was born of a wealthy and godly family, all of whom are buried in the private cemetery in the church atrium. He not only owned the leather factory with five hundred workers, but started the first bank in Kettering. He was a faithful and generous giver to the new Baptist Mission. His enormous mansion was called Chesham House, which was across the street from the Wallis mansion where the new Baptist Mission started (called Carey Mission House now). He went to be with the Lord in 1805. Should this godly man be forgotten?

William Carey served forty years in India, mastering the foreign tongues. He translated the Bible in six different versions, including Sanskrit and Bengali, which were widely circulated. He translated the New Testament into twenty-eight languages and had parts of Scripture translated into forty-four languages. He was appointed Professor of Linguistics at Fort William College in Calcutta and established over one-hundred schools for Indian children plus establishing Serampore College.

**continued on next page**

## The Cultic Mentality

By Pastor Thomas Hamilton



The chief earmark of a cult is the willingness to accept extra-biblical revelation and assign to it supernatural or at least extra-ordinary authority. It matters not what cult or sect is called into question. Though cults often have other residual traits or tendencies, they all embrace the above assumption. Someone or some group has the exclusive *in* and official channel for that which the true *believer* must yield. That earmark also applies to all religions, but other religions are not the scope of this article. I concern myself with the Christian *wannabes*. Mormonism, Jehovah's Witnesses, Christian Science, and Seventh Day Adventists openly acknowledge their exclusive avenues of departure from orthodoxy. The Waco Wackos and Guyana People's Church both fit into that pattern but have each self imploded into fringe obscurity. My chief concern for us as Fundamentalists is none of the above.

My heart bristles and rebels against our willingness to elevate an historical era, or group, or personalities above the Authority of Scripture. Our willingness to catapult some interpreters into celestial realm and vilify all who would contradict their viewpoints is to subtly, covertly, and insidiously embrace the cultic mentality. To quote Augustine, or Calvin, or Erasmus, or the Elzevir Brothers, or Wesley, or Spurgeon, or Bob Jones, or Hyles, or Ruckman, or Gothard, or MacArthur, or Horton, or Waite, or any other human brother on the same level as Scripture is to slide toward cultism. We are people of the Book. Our standards are measured by the Book. Our theology emerges from the Book. Our authority rests with an accurate exegesis of the Book. That Book was written primarily in Hebrew and Greek. To elevate any human translation

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**"Layman" continued from facing page**

He was noted for his literary accomplishments and botanical ability. Over one-thousand converts are recorded. One of his great social accomplishments was the abolition of "sati" (burning alive of widows). William Carey was accused of fraud and feathering his own nest by new members of the Board of the Baptist Mission. He and his co-workers, Ward and Marshman, willed their possessions, including the Mission Compound, to the Mission to silence their unwarranted claims (I Cor. 4:5). Indeed, he "Expected Great Things; Attempted Great Things;" and he accomplished great things for God. \*

of the Book above the Book is to embrace the cultic mentality.

A true Bible scholar recognizes the underlying work that must be applied to the discovery of Truth. Though we stand on the shoulders of others, we recognize that the shoulders upon which we stand are as frail as are we. Their humanity is the same as ours. Their tendency toward prejudice is no less than our own. But the Book upon which they stand is the same as the Book upon which we stand. If their accuracy is flawed, it is flawed because they took their eyes off of the Book. If ours is flawed, it is for the same reason. We, like sheep, follow our shepherds. But we, the shepherds, must drink deeply from the Book. Taking our eyes off of the Book and glancing sideways at the shepherds, we are tempted to fudge and expand our umbrellas of orthodoxy to include bizarre proprietary interpretations. We do not have this authority. When we choose to revere the shepherds above the Book, we willingly set ourselves up to embrace the cultic mentality. \*

### IBFNA 2007 Family Conference

**Theme:**

**Faithful: From Generation to Generation**

**Where:**

**Holiday Inn Patriot Conference Center  
3032 Richmond Road  
Williamsburg, VA**

**When:**

**June 19 - 21, 2007**

**Cost:**

**\$79.00 per room**

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