



# IBFNA

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# THE REVIEW

## Religious Freedom Under Attack

by Pastor Al Harris, Moderator *IBFNA*

Historically, religious freedom in America is one of the main tenets that has set us apart from other nations. The First Amendment of the Bill of Rights and the acknowledgement in the Declaration of Independence, that “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights,” attest to the understanding of our forefathers of their dependence upon God and the religious liberty we hold dear in this country. The historical record is clear for any to see in the papers of our founders and in the Scripture references and sayings etched into our early government buildings and monuments.

Recent events have underscored the fragile nature of the religious freedom we enjoy. Mayor Annise Parker, Houston’s first openly homosexual mayor, issued subpoenas for area pastors to give any sermons or communications to church members on the issue of homosexuality, gender identity, or anything dealing with her as mayor. This action came as a result of her and the city council’s passing an ordinance for gender equality that would allow men and women to use the same bathroom facilities, etc. The pastors in the area led a petition drive to have the ordinance put to an election by the people. The city clerk certified the petitions and ordered that an election be held. The mayor arbitrarily threw out the petitions and attacked the pastors.

Forbidding the due process of the people’s right to redress through putting the ordinance on the ballot and transgressing religious freedom by trying to squelch any opposition from the city’s pastors were clear violations of the Constitution. While Annise Parker has retracted the subpoenas for the sermons, she has not apologized for the egregious violation of the citizens’ rights, nor has she reinstated the petitions allowing a vote on the ordinance to proceed.

The attack on Donald and Evelyn Knapp, owners of the “Hitching Post Wedding Chapel” in Coeur d’Alene, Idaho, also threatens our religious liberty. Under the guise of “non-discrimination” policies, city officials are threatening fines and jail sentences unless the couple comply. Pastors have never been required to perform all marriages, or even to perform any marriages. They have always had the freedom to marry those who agreed with their doctrines and practices. This threat, though the “Hitching Post” is not a church, means that pastors could be intimidated into performing certain marriages that violate their religious beliefs for fear of litigation.

These two recent high-profile cases are at the top of a long list of regulations that limit the religious freedoms we once enjoyed in this land. These limitations have created a climate of political correctness and secularization under the guise of “separation of church and state,” which has had a chilling effect on religious freedom and expression.

December 2009 – present – The annual White House Christmas cards, rather than focusing on Christmas or faith, instead highlight things such as the family dogs. The White House Christmas tree ornaments include figures such as Mao Tse-Tung and a drag queen.

April 2011 – For the first time in American history, the Obama administration urges passage of a non-discrimination law that does not contain hiring protections for religious groups, forcing religious organizations to hire according to federal mandates without regard to the dictates of their own faith, and eliminating conscience protection in hiring.

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August 2011 – The Obama administration releases its new healthcare rules that override religious conscience protections for medical workers in the areas of abortion and contraception.

November 2011 – President Obama opposes the inclusion of President Franklin Roosevelt’s famous D-Day Prayer in the WWII Memorial.

January 2012 – The Obama administration argues that the First Amendment provides no protection for churches and synagogues in hiring their pastors and rabbis.

February 2012 – The Obama administration forgives student loans in exchange for public service but announces it will no longer forgive student loans if the public service is related to religion.

January 2013 – Pastor Louie Giglio is pressured to remove himself from praying at the inauguration after it is discovered he once preached a sermon supporting the biblical definition of marriage.

February 2013 – The Obama administration announces that the rights of religious conscience for individuals will not be protected under the Affordable Care Act.

June 2013 – The Obama Department of Justice defunds a Young Marines chapter in Louisiana

because their oath mentioned God, and another youth program because it permits a voluntary student-led prayer.

Due to space limitations, we cannot include more than this. We have not included areas of hostility toward faith in the military nor areas related to other biblical values. A more complete list with references can be found at WallBuilders.com in an article by David Barton dated 7/8/14. The title of the article is “America’s Most Biblically-Hostile U.S. President.”

While these attacks are putting recent pressure on the church, Bible-believers have endured pressure and persecution from its very founding. Jesus Christ commanded, “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” We must be alert to the dangers and use the legitimate rights of our citizenship to keep our freedoms. But even if they are taken away, “having done all to stand, stand therefore” (Eph. 6:13b, 14a). Our first loyalty must be to the Word of God and to the God of the Word. Our people need to understand the times in which we live, and they must have a great reverence for the God who will come in the clouds and take us to His glorious heaven.

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## The Character of the Judgment Seat of Christ

by Dr. Bob Payne

Those who take the natural, normal meaning of the biblical text believe that a judgment of believers takes place in heaven following the rapture of the church (2 Cor. 5:10). Every church-age believer will stand before the judgment seat (*bema*) of Christ to be evaluated by our Lord. With this most who believe in a pre-tribulational rapture would agree.

The disagreement among pre-tribulationists has less to do with *where* and *when* the bema seat will take place and more to do with the *character* of the judgment. Some believe that the bema seat is an *evaluation of sin* where Christians will be punished, or at least publicly humiliated for unconfessed sins. Others believe that the bema seat is an *evaluation of the nature of a believer’s works* (whether good or worthless). The disagreement between these two sides is significant since it involves a person’s view of the very nature of the atonement. So, what saith the Scripture?

### The Teaching Concerning the Believer and Sin

#### The Believer Is Saved from Sin

The Bible is plain concerning what happens the moment a person receives Jesus Christ as Savior. His

sins—past, present, and future—are all forgiven because of the blood of Christ (Col. 2:13). No longer does he stand before Him as a condemned sinner. The believer’s sin was charged to Christ’s account, and He paid for it (2 Cor. 5:19, 21). The righteousness of Christ is charged to the believer’s account (1 Cor. 1:30; 2 Cor. 5:21). As a result of the believing sinner’s new standing, God is able to judicially declare him to be righteous (justification), and none dare bring a charge against him (Rom. 8:33)!

The late J. Dwight Pentecost mentions how unbiblical it is to say that we will be held accountable for unconfessed sins at the bema seat:

This presupposes the fact that my sins have not been completely and perfectly dealt with by the blood of Christ. It presupposes that God is keeping a record of all my iniquities so that He can present them before me when I stand in His presence. Such is contrary to the holiness of God and to the finished work of the Lord Jesus Christ.<sup>1</sup>

Heb. 10:14, 17-18 states, “For by one offering he hath perfected forever them that are sanctified....And their sins and iniquities will I remember no more. Now

where remission of these is, there is no more offering for sin.” The Christian’s sins have been atoned for completely and forever. Nothing more needs to be done: “there is no more offering for sin.” The believer’s sins will no longer be brought up against him, nor does he have to do anything to “re-atone” for them (not now, at the bema seat, or in eternity).

### **The Believer and Unconfessed Sin**

The purpose of the believer confessing his sins as taught in 1 John 1:9 is not in order to keep himself “saved.” As Charles Ryrie wrote, “Our family relationship is kept right by His death; our family fellowship is restored by our confession” (*Ryrie Study Bible*).

Samuel L. Hoyt expands these thoughts in the second of his excellent two-part article, “The Judgment Seat of Christ in Theological Perspective”:

Another argument which supports the position that the Christian’s sins will not be an issue at the [bema] relates to the present effect of unconfessed sins. Unconfessed sins relate to fellowship in *this* life. Any unconfessed sin stands as a barrier to fellowship and growth in one’s present relationship to God. Confession brings immediate forgiveness and restoration of fellowship between the Christian and God. This is present-tense forgiveness and deals with “family” forgiveness. For example, 1 John is a “family” epistle addressed to the “born ones” or to ... (“my little children”). 1 John 1:9 refers to “family,” experiential forgiveness: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

The daily forgiveness of those who are within the family of God is distinguished from judicial and positional forgiveness which was applied forensically to all of a person’s sins the moment he believed in the Lord Jesus Christ. Paul writes of this forensic forgiveness in Colossians 2:13: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, *having forgiven you all trespasses*.” The point Paul makes is that *the believer is completely forgiven legally before the sin is even committed*. The question that arises concerning a believer’s sins is between the Father and a son and not between a judge and a criminal. The legal side has already been settled. The question revolves around a contemporaneous relationship between the Father and a son. If there is a barrier which arises through a son offending his Father, there must be family forgiveness.

It is not forensic forgiveness, for that has been eternally granted and efficaciously applied the moment he became a son.<sup>2</sup>

The Scripture is clear. The purpose of regular confession is the maintenance of family fellowship in this life. The penalty for unconfessed sin is not humiliation at the bema seat of Christ, but loss of intimate fellowship right now.

### **The Teaching Concerning the Bema Seat of Christ**

#### **The Purpose of the Bema**

The teaching of the Word of God is clear that the judgment seat of Christ is not for the purpose of bringing up the past sins of the believer in order to punish the Christian in some way (2 Cor. 5:10). The bema seat is basically a *reward* seat. The bema in the context of 2 Cor. 5:10 refers to the umpire’s stand at the Isthmian games. During those games the contestants would compete for the prize while the judges carefully scrutinized the contestants to make sure that the rules of the game were followed. The person who followed the rules and won a particular event was led by the judge to the bema. At the judgment seat he was crowned with a laurel wreath as a symbol of victory (1 Cor. 9:24-25).

At the bema the *quality* of each man’s work will be tried. Faithful stewards will be rewarded and unfaithful ones will experience loss of rewards (1 Cor. 3:10-15; 1 Cor. 4:2). According to 2 Cor. 5:10, all those who have trusted in Christ as Savior will *appear* before Christ. The Greek word behind the translation *appear* is much stronger than the English might suggest. The idea here is of *being made manifest*. The word refers to more than just our presence. It is a revelation of *who we really are*.

Attitudes and motives will be apparent at the bema, as well as good qualities concerning our works that may have been misunderstood by others. The verse goes on to mention “the things done in [our] body.” Once again, this demonstrates that this judgment is an examination of our works, whether they are good or worthless/substandard.

#### **The Results of the Bema**

Some have compared the judgment seat of Christ to a commencement. Everyone graduating is overjoyed to be moving on to new horizons. Some who are graduating have put forth real effort, utilizing whatever mental abilities that they have been given, and graduate with a great amount of satisfaction and reward for their labors. Others, who were not diligent students, will have a certain amount of disappointment and regret knowing that they could have done better in their academic careers. Overall, the

emotion at a commencement is joy, not sorrow. Samuel Hoyt brings biblical balance to the subject when he writes, “To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To underdo the sorrow aspect is to make faithfulness inconsequential.”<sup>3</sup>

Those who were not faithful stewards of what God had given to them will suffer loss at the judgment seat (1 Cor. 3:15; 1 Cor. 9:24-27). Some will have lived so unfaithfully that, when their Lord appears, they will “be ashamed before him” (1 John 2:28). Varying degrees of reward will also be featured at the bema (1 Cor. 3:12, 14). The Scriptures tell us in 1 Cor. 4:5 that Christ will “both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts,” and that “every man [will] have praise of God.”

Although we can be assured that the rewards of faithful service are incredible, we really know very little about what form these rewards will take. The Bible portrays some of these rewards as crowns (which will be cast at the feet of Christ), yet the specifics are not mentioned.

### **So How Should This Affect Us?**

#### **Be Encouraged!**

Christ’s coming is imminent. He could come at any moment to snatch us up to heaven. We could be standing very soon before our Lord at the bema seat. Although our faithful service for Christ in this life may have gone unnoticed, or may have been misunderstood and mischaracterized, the Lord knows our hearts and will

reward us fairly. We can be encouraged to know that “God is not unjust so as to forget your work and the love which you have shown toward His name” (Heb. 6:10).

#### **Be Ready; Be Faithful!**

Be ready for His any-moment return in the air, because “every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3). We need to make sure that we are being faithful with all of the things over which God has made us stewards: time, talents, spiritual gifts, money, possessions, and the gospel message. We need to heed the warning of the apostle John in 2 John 8: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” Faithfulness will be rewarded and unfaithfulness will result in loss of rewards. We need to keep our eyes on the eternal, not on the temporal: “For which cause, we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:16-18).

#### **(Footnotes)**

<sup>1</sup>J. Dwight Pentecost, *Prophecy for Today: An Exposition of Major Themes on Prophecy* (Grand Rapids: Zondervan Publishing House, 1961), p. 153, as quoted by Samuel L. Hoyt in *Bibliotheca Sacra* 137, no. 545 (1980): 36.

<sup>2</sup>*Bibliotheca Sacra* 137, no. 545 (1980): 37–38.

<sup>3</sup>*Bibliotheca Sacra* 137, no. 546 (1980): 131.

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## **A Prophet’s Birthright of Obedience**

By Pastor Kevin Hobi

I Kings 13 is important to me personally both theologically and historically. It is important to me theologically, because it is one of the passages the Lord used to solidify separatist convictions in my heart as a very young assistant pastor in the early 1990’s. Most of what I will conclude in this article I learned from the Lord first in a Bible study I did for a Sunday school series I was teaching then on the Bible doctrine of separation.

The passage is important historically for me personally, because a message preached on this passage in 1962 at the National IFCA Convention in California by

Pastor John Ashbrook eventually helped to give birth to the Ohio Bible Fellowship in 1968. When I was about seven years old, our family moved into a house that was adjacent to the church pastored by Pastor Ashbrook. By God’s gracious providence, we profited from the pulpit ministry and separatist convictions of that church in a great way.

Pastor Ashbrook preached his message on this passage many times, and in 1989 he published it as the last chapter of a booklet he called *Axioms of Separation* (Ashbrook titles are available at [www.hereistand.com](http://www.hereistand.com)).

That booklet finishes this chapter with these words of concern from his heart:

“With all of my heart, I am a fundamentalist. I believe that the Bible-believing, separated, fundamental church is God’s instrument in this hour. For that reason, I do not believe that we can afford the luxury of compromise. As I observe fundamentalism at this hour, I see fundamental associations becoming more new evangelical. Every fundamentalist gathering I attend has less protest and forthrightness than the one before. I see fundamentalists more tolerant of new evangelicalism’s great speakers. The fundamentalists’ desire for souls and consequent growth has opened the door to new evangelical methods. Success, instead of Scripture, has become the measure of a man’s work. The music fundamentalists sing has more new evangelical notes. Fundamentalists have adopted the silent stand and allowed vocal new evangelicalism to sweep the day. God does not have to use fundamentalism. If we sell our birthright of obedience for a mess of new evangelical pottage, God can leave us lying in the middle of the road somewhere between the lion and the ass” (*Axioms of Separation*, p. 31).

As we return to the nameless prophet of 1 Kings 13 together, I want to write about “a prophet’s birthright of obedience.” Obeying the Word of the Lord is what the passage is all about. We do not know this man of God’s name, but we do know this man of God’s motive. He came from Judah “by the word of the Lord” (v. 1). King Jeroboam, of course, lived by a very different rule as he orchestrated the apostasy of the ten northern tribes (12:25-33).

Obedience is the fundamentalists’ birthright especially because our forefathers resisted the one temptation most likely to make fundamentalists disobey—the temptation to set aside a biblically obedient separatist stand for things we perceive to be more important or less difficult. I want us to notice three things about a prophet’s birthright of obedience from the passage.

### **A prophet’s birthright of obedience is a charge to cry against apostasy (vv. 1-10).**

In 1968, the year of the birth of the OBF, the Roman Catholic Bruce Publishing Company of Milwaukee, WI organized a book project they were to name *Spectrum of Protestant Beliefs*. The purpose of the work was to demonstrate to Roman Catholics the lack of unity that existed among American Protestants. William Hamilton, a proponent of the death of God movement, wrote for radical Protestantism. Bishop James Pike wrote for liberal Protestantism. John Montgomery of Trinity Evangelical Divinity School wrote for

confessional Protestantism. Carl Henry, then Editor of *Christianity Today*, wrote for new evangelical Protestantism. And Bob Jones Jr. of Bob Jones University wrote for fundamentalist Protestantism.

In his introduction the editor speaks of a “cleavage that shows up in almost every Protestant denomination, a vast chasm which no man can cross fixed between Methodist and Methodist, between Baptist and Baptist, between Presbyterian and Presbyterian, between Lutheran and Lutheran. . . . The unbridgeable ideological gulf between the left and the right in each denomination far exceeds the difference between denominations. Old-time Methodist-Baptist squabbles about baptism of infants or only of those who have accepted Christ are now dwarfed into insignificance by within-the-family divisions over the Virgin Birth; Calvinist-Arminian disputes over predestination and free will are pushed aside by liberal-fundamentalist disagreements about the Trinity and the literal interpretation of Scripture. The denunciations no longer are inter-denominational but intra-denominational” (*Spectrum of Protestant Beliefs*, pp. vii-viii).

That word *denunciation* is not one we see in print much anymore today. Dr. Bob Jr., one of my heroes, demonstrated what that word meant throughout his contributions to this book. As he begins, he notes: “Salvation is accomplished here and now, and the good works follow as a result, not vice versa as the Catholic and Orthodox and some Protestant groups teach” (p. 1).

Here are some other Jones statements in the book: “Opposition to any collaboration in religious matters with those who they believe have not been true to the Bible leads the fundamentalists to denounce the ecumenical movement” (p. 1). “[The fundamentalist] is much concerned about the threat of communism, both domestic and foreign, and often considers the Catholic Church as dangerous a threat to America as is communism” (p. 2). In the chapter on the inspiration of the Bible, Jones wrote: “According to the New Evangelicals (than whom there are no groups more dangerous), we need to ‘restudy’ the question. But Bob Jones University does not agree with that idea” (p. 29). In the chapter on hell, Jones plainly stated: “The sinner goes to hell because he will not do the will of God in coming to repentance and turning to Jesus Christ for salvation” (p. 44). Referring to 1 Tim. 3:2, Jones explained, “I believe the celibacy of the Catholic clergy is condemned here” (p. 61). He continued on the Roman Catholic Church in a chapter by that title: “I believe the Roman Catholic Church is described in the seventeenth chapter of the book of The Revelation, where she is depicted as the ‘great whore that sitteth upon many waters: with whom the kings of the earth have committed

fornication' (17:1-2). She is also 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus' (Rev. 17:6)" (p. 89). He further wrote of the Roman Catholic role in the coming world church of antichrist: "The papal claim to infallibility, blasphemous and arrogant as it is, is an essential factor in this coming religious union" (p. 89).

Why refer to that book in this article? Certainly, it is not to put a man on a pedestal. Dr. Bob wrote some things on interracial marriage in that book that I wish he had not written. No, the purpose is not to point to a perfect man, but rather to say simply that the birthright of obedience that we have inherited is biblically maintained when we are willing to cry out against apostasy. The nameless prophet was not a perfect man either, but in his denunciation of what was going on that day in Bethel, he is a great example for us, whereas the deafening silence of the old prophet, his sons, and many others in the north on that fateful day contributed to the destruction of ten tribes desperate for leadership.

But think with me for a moment about what might have been accomplished had this man of God been more irenic and less harsh in his approach. Think of the potential for good in the situation described by vv. 3-7. God had done a mighty work; the godless king was contrite and conciliatory; now was the opportune time to save the north and bring it back to the south if ever there were an opportune time for such a miracle! But the nameless prophet misses that enormous opportunity to do spiritual good for one reason only (vv. 9-10). He had a birthright of obedience—God had commanded him to separate from the king. God commands us to have no fellowship with the unfruitful works of darkness, but rather to reprove them (Eph. 5:11). Satan will always provide a rationale for toning down the reproof and loosening the stand on no fellowship. The birthright of obedience we possess says we must know better than that. It is a charge to cry against apostasy.

**A prophet's birthright of obedience is a charge to resist brother-led compromise (vv. 11-19).**

In his contribution to *The Spectrum of Protestant Beliefs*, Jones Jr. warned of New Evangelicalism, "there are no groups more dangerous." Pastor Ashbrook understood this insight. He wrote: "The most dangerous deviation is the one closest to your own position. New evangelicalism sprang out of fundamentalism. It is a movement of brethren. The lie of new evangelicalism has deceived more fundamentalists than the siren song of ecumenism" (*Axioms of Separation*, p. 30).

As a fundamental pastor, you would rather face the danger of ten clear-cut encounters with apostates than one of those sneaky, seductive, deceptive

temptations to compromise with a brother. Here comes the wedding reception with dancing and alcohol. Here comes the musician who wants to introduce a worldly song for the Lord. Here comes the invitation from a sister church to come hear a man or woman you know is not a separatist. The nameless man of God lost his birthright of obedience not because of the opposition of Jeroboam, but because of the convincing lie of the old prophet (vv. 16-19). The old prophet's lie can be paraphrased as "God's Word to me says that you should disobey God's Word to you." Or we might put it this way—"In order to obey what God's Word says here, we must disobey what God's Word says there." The problem with that idea, of course, is that it puts God's Word at odds with itself. Clearly, the nameless prophet should have asked the old prophet to account for this disparity. He should have asked, "How is it that God could say to me, do not stay and eat, and then say to you, stay and eat?" We have no excuse for not asking that question.

So we must realize that when we are tempted by the lie of a brother to compromise rather than obey, there is often a word-of-the-Lord-to-me argument that this lie employs. It is no different than the temptation Christ faced from Satan in the wilderness in this regard. Satan could give Christ biblical reasons to jump from the temple. But how did our Lord handle Satan's deceptive use of Scripture? He found the Word of the Lord that Satan chose to ignore, and He emphasized that.

So what Word of the Lord do lying brothers ask us to ignore today as they tell us about Scriptures that encourage unity, evangelism, making disciples, planting churches, teaching in seminaries, publishing books, caring for the poor, and getting the right people elected to office? They ask us to ignore the one that tells us to cry out against apostasy. How must we defend ourselves against such a deceptive use of Scripture and good causes? We must emphasize the Scriptures they are asking us to ignore. We must make the willingness to cry out against apostasy and to hold biblical separatist convictions a test of fellowship, just as serious as the true gospel, the true doctrine of Christ, and the true doctrine of revelation to our birthright of obedience.

**A prophet's birthright of obedience is a charge to be used of God for a special purpose (vv. 20-34).**

God uses many things in this passage. He is using Jeroboam's rebellion to judge Rehoboam's obstinacy. He uses an idolatrous altar and its ashes to signify to its priests that, in a little over a hundred years hence, that altar's priests would be burned upon it. He will use Josiah to do so. He uses a lion and a donkey to end the life of the nameless prophet and supernaturally stand together as an exhibition of what He had done. He uses the lying old

prophet to communicate a true word of judgment to the sincere nameless prophet.

And what did he use the nameless prophet to do? He used the nameless prophet to demonstrate the value of the birthright of obedience. We learn from the way God used this man that the birthright of obedience is a more glorious thing than being used to revive a nation (vv. 33-34). We learn from the way God used him that the birthright of obedience is a more glorious thing than the peace and safety of a silent lying old prophet and his sons. We learn that the birthright of obedience is a more glorious thing than life itself. We learn that the birthright of obedience must never be sold for a pot of compromise. We learn what Paul understood so well—"According to my earnest expectation and my hope, that in nothing shall I be ashamed, but that with all boldness as always, so now also, Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20). Even so, in his life and in his death, the nameless prophet serves that purpose—to teach how God values obedience.

Fundamental Brothers, it is our birthright to be used of the Lord in this way—to be an exhibition of the truth that obedience is more glorious than success, than numbers, than having a well-known name, than having a big church, than having increased enrollment, or than even seeing revival come to a nation. Is the birthright of obedience enough for us? Can we say with the apostle Paul, I will obey that Christ might be magnified, whether it be by life or by death, in times of advance or in times of declension?

It certainly was enough for our Savior to obey. Obeying the promise to save His people from their sins caused Jesus Christ to become a nameless prophet (Ps. 138:2). But He was the nameless prophet who did not listen to the lie. He did not fail. He did not disobey, but as the servant of the Lord, He was obedient unto death, even the death of the cross. So God has given Him the name that is above every name. May we bend our knee before Him and return His love with faithfulness to our birthright of obedience, willing to cry against apostasy and to resist brother-led compromise.

## 2015 IBFNA Annual Family Conference

# Occupy Till I Come

### June 16-18

#### Place

Marshall Baptist Church \* 5739 Old Rural Hall Rd \* Winston Salem, NC 27105

#### Hotel

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Be sure to mention you are with the IBFNA for the special rate of \$69.99 per night.

We encourage you to make your plans to come to this family-oriented conference. Our focus for the week will be Bible prophecy and the imminent return of Christ. We have made several changes that we believe will help our family emphasis and meet the needs of all of our constituents. This year our schedule will start at 9 am and go until noon. The afternoons of all three days will be free to see the many sights in the area, swim, fellowship, recreate, or go back to the hotel for a refreshing nap. We will have our closing service each evening at 7 pm.

Speakers: Billy Martin, Marty Marriott, Clay Nuttall, Steve Pittman,  
and John Holmes of Marshall Baptist Church.

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