July 2007
Volume 16, Number 1

IBFNA THE REVIEW

2007 Annual Family Conference Report

by Pastor Jeffrey Bailey

The members and attendees of the Independent Baptist Fellowship of North America gathered together for the 17th annual conference at the Holiday Inn Patriot in Williamsburg, Virginia, June 19-21.The theme of the conference was "Faithful: From Generation to Generation." The dominant topic of the general sessions was how to impact and mentor the younger generation of pastors. Dr. Robert Delnay, Professor of Bible and Greek at Clearwater Christian College ministered to us from his years of experience and wisdom during each of the 9:00 A.M. sessions. A heart for the younger generation (those under 40 years of age) was apparent in all of his remarks during the three days. The sessions called us to a new appreciation of our great salvation and to communicate a passion for truth in our various ministries. Dr. Charles Dear, the pastor of Crescentville Baptist Church of Philadelphia and current editor of the IBFNA Review, brought a message centering on the life of Timothy and his relationship with the Apostle Paul from Acts 16 and I Timothy 1. The main focus of the message was on the mentor/disciple relationship and utilizing Scriptural principles in the development of leaders for the next generation. Dr. Richard Stratton, President of Clearwater Christian College brought an afternoon discourse on communicating to the current generation of people between the ages of 13 and 30, whom he referred to as the millennium generation. He shared some basic characteristics of the millennium generation and then made some applications to how we can effectively challenge this generation. Dr. Allen Harris, pastor of Hope Baptist Church in Hanover Pennsylvania, brought a message emphasizing the need for pastors to act with integrity and obedience so that the ministry will be esteemed in the eyes of the

"Schedule" continued on page 5

Looking Forward to Shipshewana in 2008

by Dr. Richard Harris

Two years ago, the IBFNA met in the Farmstead Inn and Conference Center in Shipshewana, Indiana. It is in the middle of Amish Country in the northern part of the state, and it is delightful. Everyone seemed to enjoy it. It was quiet, and the fellowship was great. When the conference was over, almost to a man everyone said, "Let's come back here again." So we're going back in 2008. Plan now to attend on June 17, 18, and 19.

There are two things that will help us to be successful this year. I really hope we can work together as a Fellowship to accomplish the goal of reaching some new independent Baptists. First, we must have some nationwide regional meetings. I've asked some people to sponsor one in their area, even if it is just three or four people. Will you be one of them? Please email me at richard_h18073@yahoo.com and let me know.

Second, we are going to make the same offer next year that we did this year at Williamsburg. Any pastor under 39 years of age who has not been to an IBFNA Conference will have his registration fee and first night's lodging paid for by the Fellowship. You can't beat that. Will you reach out with us to other independent Baptist brethren?

Inside pages :

2 Hindrances
3 Resolutions
4 Editorial
8 Renewal Form

Membership & Subscriptions:

IBFNA
754 E Rockhill Rd
Sellersville, PA
18960-1799
215.913.6181
ibfna@verizon.net
www.ibfna.org

HINDRANCES TO ECCLESIASTICAL SEPARATION

FROM AN ORDINATION MESSAGE BY DR. ROBERT PAYNE

In a previous article I mentioned the well-known quote on ecclesiastical separation from Charles Haddon Spurgeon: "I have preached God's truth, so far as I know it, and I have not been ashamed of its peculiarities. That I might not stultify my testimony I have cut myself clear of those who err from the faith, and even from those who associate with them" (Sunday, October 7, 1888). Would to God we had more "Spurgeons" *today* standing for biblical separation! Would to God we had more men who were willing and courageous enough to stand up and do what's right no matter what the cost! Would to God we had more bold, intrepid, uncompromising men like Daniel, Shadrach, Meshach, and Abednego.

Many formerly sound men, churches, fellowships and organizations are toppling like a row of dominoes into compromise with false or errant doctrine. Many are joining together with disobedient brethren, false teachers and doctrinal perverts in order to hold joint crusades and conferences. Organizations exist where the sheep are holding hands with wolves under the banner of "love" and "toleration." It is unfortunate that this accommodation with evil has led to the scent of the wolf rubbing off on many evangelicals, who are questioning whether heaven is real and hell is hot. Separation from those "who err from the faith" (2 Cor. 6:14 – 7:1) and those "who associate with them" (2 Thess. 3:6, 14-15) is not a popular message today. The separatist knows very well that, in this life, there is a price to be paid for standing for what is right and against what is evil. The man concerned with upholding the holiness of God will be criticized and castigated for being schismatic, intolerant and unloving. *Ironically*, he will be viciously and uncharitably criticized and rejected for his "lack of love" and "intolerance."

In spite of this animosity, the separatist is motivated by the truth that the only thing worth living for is the approval of his Lord, before whom he will one day stand at the *Bema* of Christ. He is passionately driven by a love for his Master and His holiness and by the desire to hear from his Lord's mouth, "Well done, thou good and faithful servant."

As the Biblicist separates from others, he does so with compassion in his heart and a tear in his eye. In humility and fear he diligently examines his own walk, lest he follow the same path. He also recognizes that *with time, if he is not careful, certain things may hinder his obedience to the clear commands of scripture concerning ecclesiastical separation*. The wise separatist will keep in mind the following hindrances to ecclesiastical separation so that he might avoid them down the road.

The Hindrance of Established Friendships

I have observed through the years that established friendships will sometimes hinder a man from separating from a group or organization that has gone doctrinally "sour." Some are more afraid of displeasing friends than a holy God. There will be times when every man who would stand strong for the Lord Jesus Christ will disappoint friends and even family.

In October of 1887 (a year before the quote I mentioned at the beginning of the article), Charles Spurgeon withdrew from the Baptist Union over liberal doctrine (e.g., questioning the inspiration of the Bible). After his separation from the Union, Spurgeon wrote, "*Fellowship with known and vital error is participation in sin.*" What some may not realize concerning Spurgeon's withdrawal from the Baptist Union is his relationship to one of the men whom he alienated by his act. Some time after Spurgeon had separated from the Union a public gathering of the organization took place. Charles Spurgeon was a troubling loss for the Baptist Union because he was such a high profile figure. His pull out stirred the pot of contention. In a crowded auditorium those who had been comrades of Spurgeon in the Baptist Union decided by an almost majority vote to censure him. Sadly enough the motion to condemn Spurgeon's action was supported by none else than a man by the name of James Spurgeon, *Charles Spurgeon's own brother*. Charles Spurgeon understood what it meant to pay a price to be a man who would be dedicated to the holiness of God.[1]

Separation is not something around which the separatist rallies because it is popular or enjoyable, but because he wants to please and imitate the One who is the ultimate Separatist: "Be ye holy; for I am holy" (1 Pet. 1:16). In Luke 14:26 Christ made plain that loyalty to Him must come before loyalty to anyone else: "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." By an act of our will, we must choose loyalty to Christ over all others. The length of time that we have known someone, or the type of relationship that we have had with them, should not prevent us from ecclesiastically separating from them if loyalty to the Master demands it.

"Hindrances" continued on page 5

Dr. Robert Payne has been the senior pastor of Berean Baptist Church in Belleville, Michigan since 1991. He also serves as the Fellowship Secretary.

IBNFA 2007 CONFERENCE RESOLUTIONS

THE WAR AGAINST TERROR IN IRAQ AND AFGHANISTAN

WHEREAS no war can be, nor ever has been won by surrender (Luke 14:31-32); and
WHEREAS many of our political leaders today seem to support a surrender of our troops for political reasons; and
WHEREAS these wars are a response to an unprovoked attack by Radical Islam on September 11, 2001 initiated by them in a desire to remove our freedoms to preach the Gospel; and
FURTHERMORE where they have prevailed there is no more freedom to worship freely;
THEREFORE be it resolved that we, the members of the Independent Baptist Fellowship of North America, being assembled in our annual meeting in Williamsburg, Virginia, June 19-21, 2007 do hereby stress our support for victory in Iraq and Afghanistan; and
Be it further resolved that we will pray for our troops and our political leadership at this time of crisis in our country (I Timothy 2:1-3).

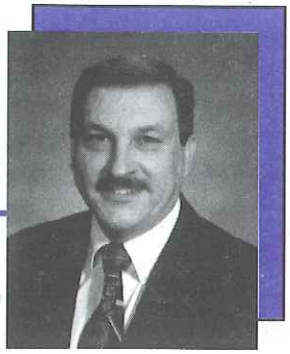
EARNESTLY CONTENDING FOR THE FAITH

WHEREAS our generation has been commanded to "earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3) as all generations before us; and
WHEREAS this "faith which was once delivered unto the saints" is today under attack from many different sources, such as:

1. The "Purpose Driven" movement, and many similar positions which encourage physical growth at the expense of Biblical separation and spiritual growth implying that the sole purpose of the church is to grow physically. The Bible teaches that the purpose of the church is to glorify God above all else (Ephesians 1:6, 12). Because Rick Warren has erred in his purpose for the church, he has erred in his methodology, bringing in Contemporary Christian Music and Christian Rock, emphasizing that whatever brings in more people is to be sought after rather than seeking after Biblical principles and doctrine. He has encouraged churches to diminish the use of Bible sermons, and instead has substituted drama, and other forms of entertainment to please his audience.
2. Postmodernism with its denial of absolute truth continues to make inroads into churches, schools, and seminaries. This denial of absolute truth has resulted in the exaltation of man, the veneration of experience above the Word of God, the deconstruction of Biblical texts, the diminishing of Biblical theology, the practice of pragmatism, the embracing of religious pluralism, and the philosophy known as the "Emerging Church." The Emerging Church redefines the church and belittles and abolishes the local church as the duly organized body of believers under the Headship of Christ, with pastors, deacons and membership (Philippians 1:1) and replaces it with a false understanding of a "universal church" with no common faith, no ability to "labor together" (I Corinthians 3:9) for the furtherance of the Gospel (Philippians 1:27), no desire to give to the "common interests" of the body (I Corinthians 16:1-2), nor any defense of the "common faith" (Jude 1:3). The Bible directly asserts that it is the Word of God and is absolute truth, and that we are sanctified through it (John 17:17).
3. The threats of terrorism, is also used by Islamic terrorists to force the acceptance of their beliefs on others without any regard for the historic Christian faith. This threat is both imminent and great. No compromise is possible with them since their desire is to eradicate all Bible-based faith and practice (Ephesians 5:9-13).
4. Contemporary Christian Music, and its accompanying Christian Rock continue to undermine the moral fiber of churches and give a mixed message that combines ungodly, carnal, and worldly music with lyrics that are supposedly "Christian" in nature. This philosophy is contrary to the clear teaching of Biblical separation and is clearly seen to be so in the lives and demeanor of the "performers" (Acts 26:18).
5. Neo-Evangelicalism continues to be a threat to the existence of Biblical Christianity for the next generation. Its supporters continue to have problems with taking any kind of an obedient stand in opposition to any threats against the fundamentals of the Christian faith. In taking no side in any battle, it gives comfort and aid to the enemies of the "faith which was once delivered unto the saints" and discourages the hearts of those that are trying "to stand against the wiles of the devil" (Ephesians 6:11).
6. Liberalism has taken new approaches to denying all Biblical truth. While they continue to attack every doctrine of the Scriptures, they have now attacked the

"Resolutions" continued on page 6

Philadelphia Perspective



It Takes An Emergent Village...

by Dr. Charles L. Dear, Editor

Over the years since the IBFNA was organized, we have struggled over those who abandoned the name "Baptist" as a term that identified them. While some used to complain that its use identified us with the Conventions, in fact, churches, schools, agencies and other organizations changed because they felt constrained or limited by the term and eagerly shed the title to become more friendly to the world and more "seeker sensitive." But what about those organizations that made the move but kept the title?

In hindsight I am thankful for those who came out of the proverbial closet to declare that they do not wish to be so narrowly defined. At least we can respect their integrity, if not their doctrinal position. The real question, however, is how many other organizations and ministries have moved away from a fundamentalist Baptist position but keep the title to mask recent changes in their positions, or at least to keep Baptist dollars rolling in that might otherwise be cut off.

In some recent research, I found a few examples to demonstrate my point:

> From a "Baptist" mission agency: "...Is an independent faith mission agency that exists to serve local churches in carrying out the task of world evangelism...(Which is also) in partnership (with a school) to provide theologically conservative graduate education..."
>
> From a school that abandoned its rich Baptist heritage and dropped Baptist in one name but retains it in another: " Is an evangelical Christian university...recognized for its distinctive commitment to Christian worldview and leadership development."
>
> From the same school's Confession of Faith: "...Affirms a core confession of convictions in common with the creeds of the early church, the confessions of the Reformation and all conservative Evangelical Christians."

For those who have set aside the title Baptist, the direction of their movements is unmistakably towards Evangelicalism, New or otherwise. If you're one of those who consider the name-drop and move into Evangelicalism as benign, you need to take off the blinders. Beside being market-driven by what people want in a church, there have been other changes like elder rule in place of congregational polity and an open, if not Reformed, perspective on eschatology. These and other changes are clearly the undermining of Baptist distinctives, much like we continue to suffer under the influence of people like John MacArthur. While we have rightfully criticized the movement towards entertainment instead of worship and into contemporary music (which MacArthur now defends) instead of the great hymns of our faith, these are but the symptoms of a deeper doctrinal shift that seeks to redefine Christianity and the Church and to challenge our fundamental doctrines.

Evangelicalism not only has opened the door to historical Liberalism but has also built a bridge to Ecumenicism, as recently represented by the Emerging Church Movement (ECM), also known now as the Emergent Village. On a recent occasion where I met a staff member of the local Calvary Chapel, I asked what their position was regarding the ECM. His reply was that Calvary Chapel strongly opposes it and his pastor would preach against it, *except* the movement or its leaders would never be identified by name from the pulpit. I can understand Calvary Chapel's opposition to ECM. After all, it is the next step down an already slippery slope towards Ecumenicism; and contemporary worship churches may yet be threatened by the loss of people to ECM operations or face the necessity to become like ECM in order to keep their people from leaving. It will be an interesting test of the people drawn to contemporary churches whether they will still seek some measure of Biblical preaching or gravitate towards the more open views of Scripture characteristic of the Neo-Orthodoxy of ECM.

If the term "Baptist" is to mean anything to the present generation and if we would be faithful to its true heritage, we cannot be part of the watering down of the authority of God's Word. Our reaction to such changes and nonsense should be a deeper conviction to preach the whole counsel of God's Word, teach our people its doctrine and challenge our people with a renewed zeal for holy living. It is not a time to stand on the sidelines and watch the wreckage caused by compromise. Neither is it a time to wring our hands in despair, as if there is nothing to be done about it. We need to faithfully preach His Word, with His power, for His glory and see how God still changes hearts in

continued on facing page

"Hindrances" continued from page 2

The Hindrance of the Desire for Position, Popularity, and Recognition

For some the lust for position, popularity and recognition overcomes the desire to obey the clear commands of a holy God. In Gal. 1:10, Paul, immediately following the passage where he twice pronounces *anathema* on false teachers, wrote, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Paul's aspiration was not to gain position, popularity, or recognition from men. His driving desire was to win the favor of God. The faithful minister cannot both serve Christ and his carnal aspirations for accolade, acclaim and advancement.

The Hindrance of Not Recognizing Doctrinal and Spiritual Decline

Admittedly, it is very difficult to admit that an organization, school or church that you have supported for a long period of time has deviated doctrinally and/or spiritually. The Law of Entropy is true not only in scientific circles but religious circles as well. The truth of the matter is that most institutions and organizations *will decline through time*. We cannot live in the past. We must judge each organization, school or church based on its doctrinal beliefs and practices *at the present*. Moreover, our loyalty to any human organization should never be a *blind* loyalty. Although human loyalty is commendable, when it violates the principles of separation laid out in the Word of God, it is nothing short of disloyalty to God. We will refuse to acknowledge doctrinal and spiritual decline at the expense of our own testimonies and the testimony of the Lord Jesus Christ.

The Hindrance of Evaluating on the Basis of Words Alone

In Matthew 7:20 Christ Himself taught that words alone were not an accurate gauge of a person (or an organization): "Wherefore by their fruits ye shall know them." In James 2:18 James brings up the great disparity that sometimes occurs between what a person says and the way a person lives: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." We understand that a man's faith cannot be evaluated by his words alone. The fruit of his life must demonstrate the truth of his words.

"Hindrances" continued on page 6

"Philadelphia Perspectives" continued from facing page

the midst of confusion caused by the folly of men. As things change more rapidly and more widely than ever before, it is a blessing to cling to the One Who changes not. *

"Conference Report" continued from page 1

younger generation. Tuesday evening was highlighted by the message from Dr. Edward Panosian, Professor of Church History, Emeritus, who recounted the Sovereignty of God in human history and reminded the hearers that God's timing is always perfect and full of wonder. Dr. Kevin Bauder, President of Central Baptist Seminary in Plymouth, Minnesota challenged those in attendance on Wednesday evening with an exposition of Jude in which the he developed the theme of militancy in this generation. Pastor Richard Brousseau from Citrus Springs, Florida, a newcomer to the IBFNA platform, delivered a solid and timely retrospective on our separatist heritage and urged the current generation of fundamentalists to hold firm to the principles on which the IBFNA was built. Dr. Clay Nuttall, the final speaker of the Conference, presented a sobering enunciation of the challenges facing the next generation but concluded on a strong note of faith in referring to the open door before us and calling us to a renewed commitment to making disciples, training them to carry forward the banner that has always animated the true church of the living God.

The fellowship passed resolutions, the complete texts of which are reproduced in this issue of the Review. All of the resolutions dealt in one way or another with the theme of the Conference and called us to be diligently leading the next generation and actively instructing them in following our Lord's commands.

Pastor Phil Gingery of Bible Baptist Church of West Chester, Pennsylvania ably led the music program, always a highlight of any IBFNA Conference. Joining him in the leading of the singing was Josh Franklin of the Hope Baptist Church of Hanover, Pennsylvania. An orchestral accompaniment to the music, brass quartet and flute offertories, as well as vocal solos and duets by various IBFNA members, contributed to the strong spiritual impression on all of the Conference attendees.

Seventeen years have come and gone since our first Conference in Philadelphia in June of 1991. Many lifelong friendships have been formed over that time. The Annual Conference is notable for its contributions in strengthening those ties. Each year we meet new friends and from time to time we reflect on the promotion to glory of our comrades in the ministry. We lament the separation but rejoice in the goodness of God in giving them to us, if only for a short time. This camaraderie is evidenced in the seasons of prayer the fellowship enjoyed each morning as four different men led the fellowship in prayer for families and individuals in our churches.

"Conference Report" continued on page 6

"Hindrances" continued from page 5

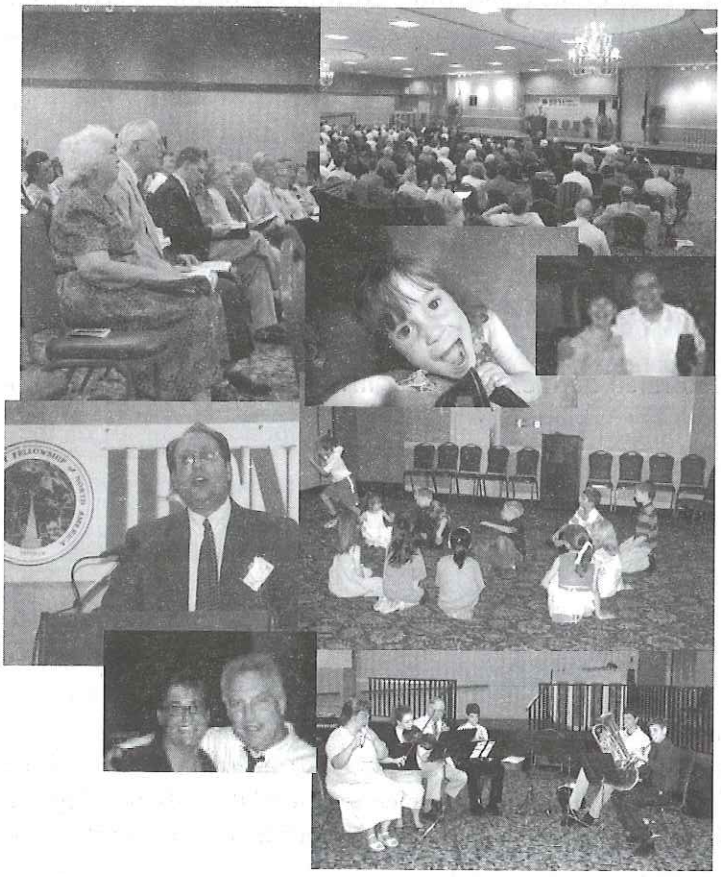
In the same way, men and ministries cannot and should not be evaluated as to their doctrinal soundness based upon verbal statements and written doctrinal creeds alone. Is this not a lesson that many of us should have learned well from our experience with the other associations? Some organizations and ministries may look solid on paper, but when their practice is evaluated, their compromise becomes clear. Actions *do* speak louder than words. The proof of an organization's doctrinal stand is not its *words*, but in its *actions*.

Conclusion

In this day of doctrinal compromise may we remain strong! May our highest loyalty be to *Christ* and not to man. May we be more concerned about being true to our blessed Lord than to fellowships and organizations. May we dedicate ourselves anew to the unadulterated Word of God, and to preaching it in all purity and honesty. May these "hindrances to ecclesiastical separation" not hinder our ministries, for "we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad" (2 Cor. 5:10). *

(Footnotes)

[1]Ernest D. Pickering, *Biblical Separation: The Struggle for a Pure Church* (Regular Baptist Press, 1979), pp. 83-86.



"Conference Report" continued from page 5

Fellowship is an important aspect of any Conference and afternoons were opened up to participating in area attractions, enjoying quality family time, or in renewing the fellowship of friends whom we only see during this week each year. The Williamsburg area had much to offer, and attendees were diligent in seeking them out.

The 2008 Conference will be held in Shipshewana, Indiana, June 17-19, 2008. The Conference was last held there in 2005. The response of the attendees to that Conference was so overwhelmingly positive that the fellowship decided that a return trip was in order. The Conference will, as usual, provide much in the way of quality family activities, as well as children and youth fellowship opportunities. Join us in making next year's conference as memorable as this year's. *

Chaplains - Then and Now
From left to right: Chaplain Dan Kleghorn,
Al VanOsten as Chaplain Amos L. Billingsley,
Chaplain Charles Dear

Pastors Dan Cleghorn and Charles Dear wore their police chaplain uniforms on Wednesday to honor Chaplain Amos S. Billingsley of the 101st Pennsylvania Volunteers (1818 - 1897) and to bring attention to the need and opportunity for members of the IBFNA to consider law enforcement chaplaincy as a part of their pastoral ministries.

Many police departments are adding volunteer chaplains to their community policing program, and the chaplaincy programs are as varied as the police departments across the country. If you would like to consider law enforcement chaplaincy as an outreach from your church, Pastors Cleghorn and Dear can give you some insight from their experiences over many years. We also hope to have a chaplaincy workshop at next year's annual conference.

"Resolutions" continued from page 3

doctrine of the Resurrection by saying they have found the tomb and body of our Lord. They have enlisted the Young Evangelicals of the Emerging Church to attack such doctrines as the death of Christ, calling it "Cosmic Child Abuse." Liberalism has resorted to an attack against those that hold to Biblical truth, trying to silence us directly through legislation of so-called "hate crimes." Such legislation would remove our freedom to pronounce the "whole counsel of God" regarding homosexuality, abortion, morality in public office, and other areas that liberal politicians consider "politically incorrect" (Matthew 14:3-4). There are also numerous efforts to outlaw spanking of children, defining it as "child abuse" and thus identifying Biblical parents as law-breakers and abusers (Proverbs 23:13-14).

THEREFORE be it resolved that we, the members of the Independent Baptist Fellowship of North America, being assembled in our annual meeting in Williamsburg, Virginia, June 19-21, 2007 do hereby dedicate ourselves anew to the defense of the historic Christian faith which was once for all delivered unto the saints against all of its enemies; and

We also resolve to oppose and expose all those who would attack the historic Christian faith, and to support a military response to those who would bring an armed attack to destroy our freedom to propagate the faith.

We further resolve to educate younger pastors in Biblical doctrine and the responsibility of passing on the faith to the next generation (II Timothy 2:2).

THE SUPREME COURT'S BAN ON PARTIAL BIRTH ABORTIONS

WHEREAS the so-called "Partial-Birth Abortion" was just a euphemism for infanticide making it possible not only to kill babies in the mother's womb, but also out of the womb; and
WHEREAS this practice was such an abomination to God and man that it could never be justified by any idea of a "woman's right" to her own body; and
WHEREAS our Bible affirms what generations past have believed, that life within the womb is an independent soul and will, apart from the mother's existence; and that "that life within the womb" is a life with every right of any other human being and entitled to the same protections and care that we can and do afford anyone else (Romans 13:4); and
WHEREAS the Supreme Court of the United States has upheld a legal ban on this most barbaric abortion practice;
THEREFORE be it resolved that we, the members of the Independent Baptist Fellowship of North America, being assembled in our annual meeting in Williamsburg, Virginia, June 19-21, 2007 do hereby commend the Supreme Court for its decision, and call on them to ban all abortions and return our country to a place of God's blessing as it was in the time of our forefathers; and
Be it further resolved that we will continue to fight for the right to life of these most helpless human beings.

CONCERNING THE TRAINING OF PASTORS AND MISSIONARIES

WHEREAS there are pastors of churches throughout Central and South America, Africa, and the Far and Middle East who have little or no theological formation; and
WHEREAS the future of such churches depends upon a well-taught leadership and a well-trained Biblical membership (I Timothy 4:6; II Timothy 2:15; 4:2; Romans 16:17; Ephesians 4:14); and
SINCE we have been blessed for many years with good, Biblical and Godly instruction in the Word of God,
THEREFORE be it resolved that we, the members of the Independent Baptist Fellowship of North America, being assembled in our annual meeting in Williamsburg, Virginia, June 19-21, 2007 do hereby personally dedicate ourselves to do all that is in our power to help train pastors, and those who are called to be pastors and missionaries in these neglected places; with all the necessary tools, including studies in the languages of the Bible, Bible doctrines (including the doctrine of separation) and such contemporary issues as Biblical music (II Timothy 2:2).
Be it further resolved that we will utilize all new methods (such as internet, video, DVD, personal visits), which may be Biblically sound to obtain such ends.

CONCERNING PROGRESSIVE DISPENSATIONALISM

WHEREAS Progressive Dispensationalism, which uses a Reformed hermeneutic, has invaded some Bible-believing churches, missions, and schools with a non-literal interpretation of the Scriptures and caused much confusion among church members and leaders; and
WHEREAS Progressive Dispensationalism attempts to amalgamate Reformed and Dispensational hermeneutics; and
WHEREAS this form of interpretation results in a blurring of the differences between Israel and the Church, a non-literal view of the kingdom of God in the scriptures and a diminishment of dispensational distinctives in the sovereign rule of God.
THEREFORE be it resolved that we, the members of the Independent Baptist Fellowship of North America, being assembled in our annual meeting in Williamsburg, Virginia, June 19-21, 2007 do hereby affirm our position as dispensationalists and do hereby commit ourselves to a literal, dispensational hermeneutic. *

Independent Baptist Fellowship of North America
754 East Rockhill Road
Sellersville, PA 18960-1799

Non-Profit
Organization
U.S. Postage
Paid
Perkasie, PA
Permit No. 89

Mr & Mrs Greg Ward
588 Thornhill Court
Belleville, MI 48111-4929

48111$4929 C017

IBFNA Membership Form

Mail form with check made payable to IBFNA, 754 E Rockhill Rd, Sellersville, PA 18960
Memberships expire first day of annual conference.

Membership: ☐ $15 Individual ☐ $25 Couple

☐ Dr. ☐ Rev. ☐ Mr. ☐ Mrs. ☐ Miss [please print]

Name _____
Wife _____

Mailing Address _____

City/State/Zip+4 _____

Home Phone (____) _____ E-mail _____

I am in agreement with the IBFNA Articles of Faith and am a member in

good standing of _____ Baptist Church

Address _____

☐ **Pastor/Ministry Representative Directory Information:**
If you are a pastor or ministry representative and would like your church or ministry name listed under your name in the directory, please fill out the information below. If you prefer to use your ministry address as your mailing address, please check the box below.

Church/Ministry Name _____

Your Ministry Title _____

Mailing Address _____

Office Phone (____) _____ Fax (____) _____

Don't miss another issue of the Review. Renew your membership now using the form at the left.
Mail to:
IBFNA
754 E Rockhill Rd
Sellersville, PA
18960