



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

ANSWERING QUESTIONS ABOUT THE CHANGES WE ARE SEEING IN FUNDAMENTALISM?

by Pastor Rick Arrowood
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QUESTIONS – Is there a difference in a man who makes a mistake or bad judgment call, and the development of a man’s patterns that turns one onto the slippery slope of compromise? When we see those obvious changes, especially by our friends, why is it that we talk more about our friends than to our friends? (We all know that many of us, especially preachers, are often “walking news in shoes”!) When we discern that compromise is driving our friend’s ministry decisions, how long do we allow the changes to go on without speaking to him about our concerns? As we pray about when and how to address these tender issues, we should always do it as the Lord leads, and in the spirit of **Galatians 6:1**. *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, keeping in*

mind:
(Proverbs 17:17) *A friend loveth at all times, and a brother is born for adversity.*
(Proverbs 27:6) *Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*
When these changes (what some are calling “making different applications”) continue to be justified and practiced, it backs us into a corner, and forces us to make decisions. Isaiah certainly felt this way in his ministry.
(Isaiah 58:1-2) *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.*

So, is it wrong for your pastor to voice his concerns about how he sees the present trends and how they will eventually (if not already) affect us? Due to my own history (which I will address in this article), the many questions that have surfaced recently, and multiple communications with some of my friends (that I love and appreciate), I feel it prudent to speak to our church family about my concerns

in our fundamental movement.

INTEGRITY

Isaiah’s call to ministry and commitment to truth gave him the courage to preach and lead the people at a crucial time. His leadership was extremely strong, but not without compassion. The day came that he had to make a choice to be quiet or speak to the dangers that were ever before them. At this moment his principles of integrity began to burnish.

1. He could not be silent when truth was on the altar.
2. He could not shade, color or twist the commandments of God’s Word or God’s ways.
3. He held to the fact that Biblical truth is immutable; therefore, wrong will never be right at any time or for any reason.
4. He, like King David, had learned there was more to consider than just a leader’s “skillfulness”. Therefore, he was not intimidated by a man’s education, his intellectualism, his influence, his power, his position, his pocketbook, his opinions or his social status.
5. He was not manipulated by the

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EDITOR'S DESK

by Pastor Tod Brainard

Our recent article on the *Convergence of Fundamentalism and Non-Separatist Evangelicalism* generated some interesting comments and criticisms. I knew going in that there would be push-back from many who would take exception. There were questions raised about Mark Dever's association with the District of Columbia Baptist Association. We received some emails stating that Mark Dever was not associated with the DC Baptist Association because of comments he made to Christianity Today in 2002.

Before we went to press last year with our report, I called the DC Baptist Association to verify Capitol Hill Baptist Church as a member of the association. I spoke with the assistant director who told me that Capitol Hill Baptist Church was a member in good standing. In addition I asked if churches were listed on their website just as a matter of courtesy or were they actually members. She told me after verifying with her supervisor, that no church was listed on their website simply out of courtesy but were indeed actual members of the DC Baptist Association. No church, according to the leadership, is listed without the permission of the church. She did indicate to me that there was a fund established to help struggling churches pay their membership dues. Knowing how things change in churches and their associations, I went ahead with the information given to me by the leadership of DC Baptist Association and published my article.

After receiving challenges against our reporting, I contacted the DC Baptist Association again in late November and asked for financial records and copies of the Capitol Hill Baptist Church's application for membership. The Rev. Leslie Copeland Tune called me on December 17th, 2010 to tell me that my request had been officially denied citing privacy concerns. Please note that Leslie Copeland Tune is no low level person in the DC Baptist Association. She is the former National Council of Church's Washington communications officer (2003-2010) and present assistant director for Justice and Advocacy with the NCC (September 8, 2010). She earned her Bachelor's degree from Newhouse School of Communications at Syracuse University, an MBA from the University of Maryland, and a Master of

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popular politics of his day, nor the threats and pressures of his contemporaries. Therefore, principle prevailed. When he was backed into a corner, he evaluated the situation, and with balance, did the right thing to maintain that which was right.

6. He never considered the line of least resistance, nor thought, "Now, what is the easiest way?" or, "What is the way that will make the least trouble?" or, "What is the most profitable way?" or, "What is the most popular way?"

7. He did not compromise in the name of compassion, for the purpose of co-existing, or for the sake of keeping peace. He gave great advice to Hezekiah when Sennacherib made his claims against Judah.

8. He, like Paul, was not passive when truth was in jeopardy. As truth swings on the hinges of confrontation, Isaiah was willing to "*contend*" and often found himself in the arena of conflict.

9. He, like Phinehas, the son of Eleazar, made his choice to show his zeal for biblical truth and his disgust for compromise. He was willing to obey God with a hard judgment call that exposed every fiber of his character.

10. As an Old Testament fundamentalist, he spoke aggressively and with authority, not waiting or watching to see what others would do, or when they were going to do it.

11. He was strong in his stand against compromise and sin, knowing that his message would fall on deaf ears. A "*voice in the wilderness*" is often silenced by the continual "winds of change", but not so with this prophet. He was not concerned about being "black balled", or whether or not he would get another invitation to the palace or the temple. He listened to God and with the right disposition, proclaimed his mes-

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The PROJECTOR

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The Projector is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



FOCUS ON RELIGION

After Joshua

by Curtis Sluss

Before his death, Joshua sternly gave Israel God's command of separation "...*That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: But cleave unto the LORD your God,*"

But: "...*the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim:they turned quickly out of the way...*"

Scripture reveals that the history of man is a history of defection from truth and an affinity for error. God had given Israel His decree of separation: "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars" But, after Joshua and that generation died, Israel did not obey. The rest of the book of Judges records a repeating cycle of: (1) disobedience (2) a militant defender of truth boldly obeying (3) apathy (4) disobedience again.

Also today, we see this pattern repeated over and over again: Error and disobedience creep into God's work. Godly men see the error and disobedience; understand the Scriptural principles and precepts;

obey the Biblical imperatives by using God's methods of earnestly contending, exhorting, rebuking, rejecting, and separating (they leave churches and institutions and militantly do battle against all forms of error. This costs them dearly as they lose their positions, lifelong friends and the respect of their peers). They start institutions (churches, schools, mission boards, fellowships, etc.) to stand against compromise and promote faithfulness to truth and godliness.

The second generation of leaders maintains the principles and precepts and understands God's methods of doing battle against error. They are often lulled into a sense of false security thinking that they do not have to do battle against error, as that has already been done for them by the first generation. They are thankful that they do not have to fight, since they inherit the blessings of previous battles won and strong institutions founded. They honor the first generation founders of the institutions.

Succeeding generations maintain the institutions. They are concerned with numerical growth and are tolerant of the error and disobedience the first generation fought against. Unlike the first generation men who were loyal to Christ, they are loyal to their churches and institutions. They may criticize the first generation founders as being too harsh and mean spirited. They often consider them to be an embarrassment

because of their militant fighting attitude, or because of their supposed lack of love for the 'brothers' with whom they 'disagree', or because of their theological weakness. Their typical attitude is: "I don't want to be known as the one who split this church!" or "I don't want to be known as the one who caused this school to stop growing!" They value unity over purity, and growth over obedience. It appears that they believe God is mainly concerned with results and is tolerant to violations of His instruction to separate from the world. Once upon a time, a man heard his country was under attack on the western border. Anxious to show his loyalty, he put on his battle gear and proudly marched out of town amid the cheers of the town people. But he marched to the eastern border! (It is much easier to defend a border or a truth not under attack than it is one under attack). Today, as in the days after Joshua, the attack is on God's demand of separation. Without separation there can be no holiness. Friends, learn from Judges; embrace, proclaim, and defend God's imperative of separation lest you end up like Israel: gradually turning to the world without realizing that you are turning from God. Ω

¹ Joshua 23:7-8

² Judges 2:7-17

³ Judges 2:2



(Continued from page 2 - Answering Questions) sages and held his position.

12. He took the call of God seriously, saw his responsibility, and stood, with consistency. His influence provided the spiritual leadership for kings and priests, whether they agreed or disagreed with his message.

13. He knew that keeping silent was nothing more than approval.

Isaiah loved his brethren! However, the time came when he could not be silent any longer. God entrusted him with the trumpet and he faithfully sounded the warnings. He gives us an example to follow. It is in the spirit of Isaiah that I prayerfully write this open letter to our church family.

HISTORY

A look at the fifty-four year history of Eagledale/Crosspointe and one knows we are unashamedly called Bible-believing, independent, fundamental Baptists, who, without apology, have faithfully stood on the revealed Word of God as separatists. We have stood with historic fundamentalism which has always been driven by the inerrancy of the Scriptures. *We Have Come This Far by Faith* is the title of a message that our Pastor Emeritus, Dr. Warren Dafoe, preached in our new building in 2008. That message can be purchased at our Book Nook or listened to online. He reminds us of our humble beginnings and the hunger we have always had for truth. I began my pastoral ministry in 1979. Early on, the Lord brought preachers into my life who helped shape my thinking as the Lord developed a young man for the pastorate. These men accepted me as a young fundamentalist who had a

hunger for truth and a desire to be consistent in doctrine and practice. They were not perfect men, but they were wonderful mentors who became my rope-holders. Some are in heaven now, and I feel indebted to every one of them. Recently, I wrote about one of my rope-holders in my weekly Pastor’s PEN. I have included it at the foot of this letter.

RESPONSIBILITY

It is a privilege to have the call of God on my life and to be entrusted with the precious saints of Crosspointe Baptist Church. It has never been a desire to promote myself as a national leader in fundamentalism, but I am a pastor -- your pastor; and therefore, I am responsible for the sheep in my fold. My passion is to be the best under-shepherd I can possibly be to you. This includes providing for and protecting the precious sheep God has in our fold. You are well-taught, wise and thinking believers. Our strong pulpit ministry has nurtured you, allowing you to discern the landscape of fundamentalism. You are not afraid to ask questions and want straight answers to them. I am here to continue loving and leading you in a culture that is always changing. It is my desire to continue the great legacy of Crosspointe Baptist Church, as we move forward in the work of Christ. We could have changed our music and taken “Baptist” out of our name when we moved across town in 2008, but we did not. By God’s grace, we have no intentions except to maintain our historic, fundamental, separatist position, as we continue standing on the inerrant Word of God. We have never been afraid of terms that help describe who we have always been, who we are and, by God’s grace, who we will be until He comes. Terms like, independent, fundamental, militant, sepa-

rated, soul winning, dispensational, Baptist describes who we are... *“The Church That Believes the Bible and Loves People!”*

CONFRONTATION

In 1987 I became the pastor of Troy Baptist Temple in Troy, Ohio. TBT financially supported two schools -- Tennessee Temple University (my alma mater) and Cedarville University. By 1988 I was so bothered by the direction, associations and music of both institutions that I got appointments with the presidents to talk with them about my concerns. As an alumnus of Temple, I lovingly voiced my concerns about the patterns of compromise I was seeing to Dr. J. Don Jennings, the new president. During our three hour meeting I asked questions about his decisions, associations, and the direction he was taking the school. I listened as he justified lowering the standards of music and dress in the student body, and having an SBC pastor preach in a recent Missions Conference at Highland Park Baptist Church (“because he is a conservative that has always stood for truth in the SBC”). I am sure he saw my eyebrows go up when he told me that he had booked Dr. John MacArthur to speak to the seminary. Even though he repeatedly said he was a fundamentalist, at best he was a changing one. He said, “Rick, in reality we are standing in the same place”. However, that would only be true if I began having “conservative new evangelicals”, and “conservative-fighting” Southern Baptists preach in our pulpit. The real truth was we stood in different camps, and we both knew it. Upon returning to Troy, I wrote to him listing the three reasons why TBT could no longer financially support the school and send stu-

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Proverb Practicals

by Ludwig Opager

Proverbs 12:20 - Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.

Evil is not a complicated idea to understand. Simply put, evil is that which is opposed to God and His purpose; and the heart is the mixing bowl where evil is concocted. This proverb tells us that deceit is an ingredient in that mixing bowl.

Deceit is a catching or ensnaring in order to mislead. It is the leading of a person to believe what is false or not to believe what is true, thus ensnaring him. Your heart will even ensnare yourself, because it is the place where evil is imagined.

The word "imagine" in this proverb is from a Hebrew word which means to engrave, to fabricate. It is as if you were making a metal plate upon which the evil is engraved. This is a picture of what happens in the heart, for evil is played out in the heart. God tells us the act of evil happens in the heart, for the images or imaginations that occur in the heart are against God and opposed to His purposes.

The Bible tells us that the heart is the place where evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, blasphemy, pride, and foolishness are accomplished.

According to the Word of God the evil takes place in the heart.

Whether or not the physical accomplishment of what has taken place already in the heart occurs, is not relevant as to whether or not evil has taken place.

Micah in 2:1 says: **Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.**

The evil is worked in the heart and then when morning comes it is practiced. We see then that as far as God is concerned whether it is expressed outwardly or not has no bearing on the fact that evil has taken place.

Jesus said in: Matthew 5:28, **But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**

Do you see the standard of God that we face? How can a man, woman, or a boy, or girl think they stand in a righteous state in the face of this truth? Jesus Christ said that which takes place in the man is what defiles the man and not that which takes place outside the man. Therefore, the standard of Scripture is this: I think to murder; therefore, I am a murderer. I think to steal; therefore, I am a thief. I think adulterous thoughts; God says I

have committed adultery.

The act of evil takes place when I couch or embellish my words so as to deceive for advancement or personal gain. The simplicity of truth is not practiced. Evil takes place when I use whatever is convenient, exaggerating, or coloring words to promote false impressions. I become a "maybe" kind of person, a wishy-washy kind of person so as to cover myself with acceptability. I trim my ways to seek love!

Deceit is therefore in my heart, keeping God from accomplishing His purpose. This then is evil. It is good to know what God declares about my heart, but if all we know is the depravity of the heart then we are most miserable. Facing the facts about the heart and the hopelessness of the heart of man does not bring joy but brings a feeling of futility and hopelessness. But our proverb does not conclude with misery. It concludes with hope because we are taken to thoughts of peace and joy.

This proverb then, compares two hearts. The first heart imagines evil, and thus invents all manner of evil by the use of the ingredient of deceit. This is a heart that God hates. The other heart, a heart that God loves and enjoys,

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Practicals)

produces joy by counseling
peace. So we are to consider
the heart of a troublemaker and
the heart of a peacemaker.
Each of these produces a
product. One is a product
called evil, and the other is a
product called joy. God tells us
here that those who counsel
peace will have joy.

Are we not to be conformed to
Christ if we are His? Matthew
5:9, says about peacemakers:
**Blessed are the peacemakers:
for they shall be called the
children of God.**

Christ is our peacemaker and
He is our example.

Ephesians 2:14, **For he is our
peace, who hath made both
one, and hath broken down the
middle wall of partition
between us.**

So Christ is the ultimate
example of one who brought
peace, having slain enmity by
the shedding of His blood.
Bringing peace between two
warring parties requires
sacrifice. God's children are
not to sow discord and misery
but are to be promoters of
peace and happiness. God
expects His children to be
counselors of peace, emulating
the spirit of love and peace of
our Lord Jesus Christ. Ω



**Pray for the ministry
of The PROJECTOR!**

(Continued from page 2 - Editor's Desk)

Theological Studies from Duke
University. I asked her if Capitol Hill
Baptist Church of Washington, DC
had requested removal of their
membership from the association at
any time in recent history. She told
me that she had no knowledge of
Capitol Hill Baptist Church ever
requesting removal from membership
in the Association. She was quite
stunned when I told her that Emily
Davis, Administrative Assistant for
Capitol Hill Baptist Church denied
membership in the DC Baptist
Association. She told me very clearly
that if the church had requested
removal from membership that it
would have been granted and their
name removed immediately from the
membership listing on the website of
the Association. She again stated that
she had nothing in writing nor had
she received any phone calls
requesting the church's removal from
membership from the DC Baptist
Association. Mrs. Tune further stated
that she did not anticipate any such
request from the church or its
leadership forthcoming. It is hard to
believe that such a high level person
in the National Council of Churches
and the District of Columbia Baptist
Association could have it wrong.

If Capitol Hill Baptist Church is not a
member of the District of Columbia
Baptist Association then they should
contact the association and have their
name removed post haste. As of the
writing of this article, January 13,
2011, the church is still listed as a
member. It has been nine years since
Dever made his comments and yet
the church is still listed as an active
member of the DC Baptist
Association. One wonders why there
was no follow up by Dever to make
sure that ties had been severed if
indeed that was his desire. It is my
opinion that Dever shuns separatist
tendencies. He has great difficulty
severing religious ties of any kind
because of his philosophy of purifying
apostasy from within as opposed to
separation from apostasy. That is
why he finds no problem cavorting
with the likes of charismatic C.J.
Mahaney and the Sovereign Grace
movement and participates in *The*

Gospel Coalition with the likes of
radicals Mark Driscoll and James
McDonald. Dever's assistant at
9Marks gave an endorsement of Mark
Driscoll's recent books, *The Radical
Reformissions* and *Confessions of a
Reformission Rev.*, stating, "I
encourage pastors and church
leaders to read these two books and
seriously weigh the ideas they
contain. One cannot help but be
sharpened and challenged by their
call to missions in the world around
us. These books have helped me to
repent of ways in which I was failing
to share Jesus' heart for the lost.
They have sharpened my focus as a
leader of the church. And they have
refreshed my excitement for what
can be done through the power of the
gospel."¹

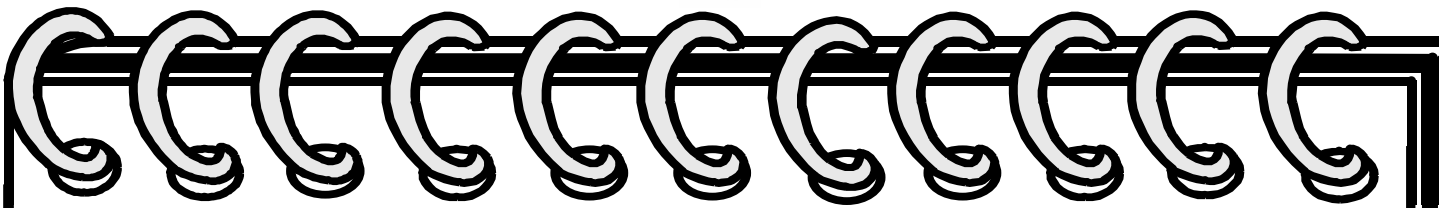
To correct the record, Mark Dever
does not have a radio program as
stated in my previous article. I should
have stated that he hosts Internet
audio interviews for his 9Marks
website. It is interesting that after our
article appeared last year, the
Internet audio interview with Dr.
Mark Minnick was removed from the
9Marks site. Coincidence? Who
requested its removal?

For more information about the
convergence of Fundamentalism and
Conservative (Non-Separatist)
Evangelicalism, please visit
www.indefenceofthegospel.blogspot.com.
Brother Lou Martuneac does a
tremendous job assimilating the
latest information on this subject. We
appreciate his contributions to
Fundamentalism in maintaining this
website.

¹ www.9marks.org/books/book-review-radical-reformission-confession-reformission-

Next Issue:

- **Pastor John Ashbrook returns with another installment in "Axioms of Separation".**
- **Dr. Lance Ketchum "Dealing with Conservative Evangelicalism"**



Teaching Tips

by Doris Peppard

BULLIES!



Children can be cruel. I remember my father telling about his experience raising quail. He said that if a grain fell on a baby quail's head, or if one had a blemish, the other quail would peck that baby to death. Student's behavior can be similar in many aspects to quail's behavior. When anyone is "different" or "unique," children often do not understand their difference or uniqueness and will often verbally point out the difference or uniqueness to others. This repeated verbal assault is often called bullying. It is vital as Christians that we instruct our students about the importance of "Be ye kind one to another" (Ephesians 4:32). This Biblical command is often learned through experience in dealing with other people.

Bible time affords many opportunities to point out people's differences and uniquenesses and that we are to be thankful that God created us with great diversity. Our students should be taught empathy and how to behave "kindly" toward others.

Moses – speech problem

Zacchaeus – short in height

Esau – hairy

Joseph – father's favoritism

Bartemaeus – blind

Mephibosheth - lame

As Christian teachers, we should desire to build morale and a family bond in our classrooms. We want our students to feel safe in school and understand that we will stand up for them if the time comes. We thank God for the opportunity to have an influence in our students' lives. Whenever it comes to our attention that another child in the school has bullied them in one form or another, it is important to make sure that they know that we will not stand for it. As soon as possible, get the two students together, usually outside the classroom. By speaking to both students, it will usually balance out and will seem to both children that they are "partners" in the crime. Often the one complaining of bullying was, in fact, the instigator and that must be handled as well.

Our instruction to our students should be, "If any child in school is bothering you, let me know. I am your teacher. I am here to look after you and protect you. I am not going to let anyone in this school bully you or make you feel uncomfortable. Now, in return, I ask that each of you not take matters into your own hands. It is best to let me, the teacher, deal with the other student." This will go a long way toward building trust with your students. They will know that they are safe and that their teacher will deal with any problem that arises. This will also help our students realize that they can trust us.

This trust can then be shown as a small picture of our trust in the Lord. If a child's teacher (a human) can be trusted to do what is best and right for him, how much more can the child trust the Heavenly Father to care for, provide for, and defend His trusting child! "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:2). Ω



(Continued from page 4 - Answering Questions) dents. I still have his return letter in my files. He scolded me for my decision, attributing it to a lack of intellectualism, and called me a “fool”. As I read his countenance that day, it seemed to say, “This is the kind of graduate we do not want to produce in the future.” His five year tenure pushed Highland Park Baptist and Tennessee Temple University onto the slippery slope of compromise. I would have never believed in my lifetime HPBC and TTU, whose founder, Dr. Lee Roberson, separated from the SBC in 1947, would vote to go back into the SBC in 2007. Fifty years of independent fundamentalism was reversed. How sad! Visit the website of TTU today and you will see what a ministry looks like when it hits bottom. The slippery slope of compromise always ends in the same place.

Though I was “blackballed” by my alma mater as a young fundamentalist, God was leading many “co-laborers” and “fellow soldiers” into my life. Today I enjoy an enlarged family of fundamentalists that believe in and, without apology, practice ecclesiastical and personal separation. These men have become my friends and my rope-holders. Like Epaphroditus, they are my “brothers”, my “companions in labor”, and my “fellow soldiers”, that I “receive in gladness and hold such in reputation”.

As for my appointment with Dr. Paul Dixon a few weeks later, it was just more of the same. We differed greatly when it came to our definitions of a fundamentalist and new evangelical, as well as, our position on music, and personal and ecclesiastical separation. In 2003 Dr. Dixon retired and the leadership was given to Dr. William E. Brown, after following a 10-year presidency at Bryan College (SBC) in Dayton,

Tennessee. Shortly thereafter Cedarville’s Board of Directors voted to become a recognized SBC school. Anyone with half-an-eye open can see the downward spiral of both these schools. This is what happens when we start giving up ground, and justifying change.

You can see the same pattern in Liberty University, who a few years ago voted to become a recognized SBC school. When you look at Cedarville and Liberty today you see increased enrollment that can be attributed to their base being broadened. However, with this growth came historic and positional changes that were never considered in the early development of these ministries. As someone has wisely said, “We are only one president, or one pastor away from compromise that leads to disaster.”

OBSERVATIONS

Over the last few years, I have watched, with growing concern, the obvious change in the historical and doctrinal positions among our fundamental Baptist brethren. These changes are confusing and difficult to get our minds around because we have a history of standing together as we, “contend for the faith once delivered to saints”. I believe there comes a time when we can admonish our brothers when obvious decisions are being made that are normally not made.

(II Thessalonians 3:14-15) – “*And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother*”.

Why do we have to “note” [to mark or distinguish] these men? Why do we “admonish” [to gently caution or warn] them as a brother? Keep in mind that they are not our “enemy”; they are our brothers. This open let-

ter lends itself to many reasons, but one that is heaviest on my heart is the obvious influence that these men have on the “weakest among us” (our 18 to 22 year-old young people) leading them into the most “doubtful of disputations”.

(Romans 14:1) “*Him that is weak in the faith receive ye, but not to doubtful disputations.*”

FRIENDS

These are our friends that we have preached with in different venues. We listen to each other (iron sharpens iron), we preach for each other, we send our students to their institutions, we take our kids and families to their camps, and we join their fellowships. We have a history of writing articles, books, and resolutions admonishing and urging each other to be cautious about compromise and the dangers of it! At the top of this list is ecclesiastical separation and music.

As I read the blogs of Dr. Kevin Bauder, I see an attempt to re-write the history of fundamentalism in America. No one has that privilege. Are we not hypocrites when we deprecate the secular intellectual for attempting to re-write our American history, only to set ourselves up to do the same with the history of Baptist fundamentalism? We are who we are, regardless of how some may want to re-define or re-name us. These types of changes have a way of lowering personal standards of holiness, and will change our music, our worship, our dress, and even our choices of entertainment. I recognize that in the fragments of fundamentalism, there are some who may push an envelope, over-emphasize, and/or become imbalanced (even heretical) from whom we distance ourselves. Therefore, I loathe being lumped together with those who take hyper views in regards to the

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text issue, Calvinism, and dispensationalism.

Then I look at the changes that Dr. Tim Jordan has made of late, especially in the area of ecclesiastical separation. Dr. Mark Dever, Pastor of Capital Hill Baptist Church (SBC), is slated to be the keynote speaker at Calvary Baptist in Lansdale, Pennsylvania's 2011 Advance the Church Conference. I was not taken aback to read that Dr. Bauder would be one of the speakers at ATC (he has told us clearly into which camp he fits), but I was surprised when I read that Dr. Dave Doran was on the platform with Dr. Dever (a mix we have never seen until now). I emailed Dr. Doran, asking him to explain his decision to preach with Dr. Dever. In his answer he justified it on the basis of Dr. Dever being a "conservative" that fights for biblical truth in the SBC.

The most recent changes that concern me are the messages on music and the letters sent to me by Dr. Matt Olson, who is also my friend. I have spoken to Dr. Olson about my concerns, and we agreed to agreeably disagree as to his reasons for having Dr. Rick Holland (who serves as Staff Elder at Grace Community Church, where Dr. John MacArthur is Pastor-Teacher, Staff Elder) speak in chapel at Northland International University. We came to another impasse when he explained his reasons for having Dr. Bruce Ware, a professor from Southern Baptist Theological Seminary teach a block course to the graduate students.

My heart breaks! Never did I believe that we would be placed in such a corner in our fundamental circle as we are being placed in today.

THINKING BACK

My home church, Mikado Baptist Church in Macon, Georgia, came out of the SBC many years ago. I am thankful for the influence of my pastor, Dr. George Palmer, who led the church to "take the vote" and have our church name taken from the national and state roster of the SBC. My wife, Dolly, was saved in a Ron Comfort revival meeting in 1982, after we were in our ministry in Mannington, WV. She may have died and gone to hell with the way her SBC pastor handled her VBS "salvation" decision when she was twelve.

What do I tell my children -- Beth Anne, a 1998 graduate of Ambassador College, who has served on staff at Baptist World Mission for thirteen years, and my son, Bert, a 2005 graduate of Ambassador Baptist College, who serves as the youth pastor at the Grace Baptist Church in Columbus, Georgia? Do I tell them we made a mistake leaving the SBC? The SBC of yesterday is the SBC of today! There were conservatives in it when Mikado pulled out, and there are conservatives within it today.

CHANGE

Who really is changing as we see this new wave of picking and choosing, applying and justifying, defending and mitigating, "mixing and mingling"? If it is right for us to "platform fellowship" with new-evangelicals and those in the SBC, why have we not had them preach in our colleges, seminaries and fellowships over the past sixty years? A Southern Baptist teaching theology in a fundamentalist church, college or seminary has his roots in Southern Baptist soil, and when transplanted temporarily to a fun-

damentalist church or school brings that soil with him. If our position has been wrong, then we have missed the placating of well-organized denominationalism with its comforts and retirement benefits. Perhaps we should go to those retired fundamental Baptist missionaries, who have sacrificed term after term on a foreign field, who may be physically and financially struggling in some nursing home, and apologize to them, admitting the Lottie Moon Missions Program would have been a better choice for them. Can you see the shifting of the sand and how it strikes at the foundation of our fundamental Baptist history?

FACTS

I want to assure you that the reason for this open letter is pastoral. It is my biblical responsibility to inform my people of any patterns of danger that may have a direct affect on them and their family.

Just because a man like Dr. Dever is seen by some as a "conservative Southern Baptist, who fights for truth in the SBC", does not mean he fits in as a separatist and should be called a fundamentalist. Matter-of-fact, he would not want to wear that name tag. He is a leader among Southern Baptists:

□ He serves on the Board of Southern Theological Seminary under the direction of Dr. Al Mohler. (Dr. Mohler signed the ecumenical Manhattan Declaration and watches over the Billy Graham School of Evangelism and Home Missions at Southern Seminary in Louisville, KY.)

□ Dr. Dever also willingly teaches at Gordon-Conwell College in Massachusetts, long known as a leading institution for New-

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Evangelicalism and compromise.

□ To add to the matter, Dr. Dever is quite reformed and a-millennial, which, of course, is a far-cry from the position promoted by the founders of Calvary, Detroit, Central and Northland.

□ He has spoken in the past and is slated to speak in the future with Dr. C.J. Mahaney, one of the founders of the Together For The Gospel Conference where he states that his desire is to start churches that are reformed in theology and charismatic in doctrine. T4G has attracted an assortment of our young men, exposing them not only to doctrinal error, but also a steady diet of Sovereign Grace Music.

Dr. Rick Holland is the organizer of "Resolved," a conference for teens which exposes them to speakers like Al Mohler, John MacArthur, C.J. Mahaney, Steve Lawson, and the list can go on and on. This conference proudly and strongly advocates Calvinistic doctrine, attracting many young people with Lawson's contemporary music styles.

TIMING

Since time began men have been pushed into a corner and forced to consider the decisions and directions of other brethren. Some look at the landscape (choices, associations and patterns) evaluate the situation with the information they have, and eventually, with great concern, make their choice to separate. They will do that in their timing and at different intervals. I am not trying to influence anyone in this article; I am only seeking to follow how the Lord is leading me as pastor of Crosspointe, keeping my principles of integrity as best I can.

CONCLUSION

The many changes in these ministries sadden my heart. While I may not always agree with Drs. Bauder, Jordan, Doran, and Olson, they are my brothers and not my enemies. We know the rich Baptist history of their present ministries; we recall the influence their founders had on fundamentalism, and we appreciate the strong separatist leadership of their predecessors. We love these men, and admon-

ish them to examine these decisions that reflect a change of direction and reconsider their choices. This only adds to our fragmentation, as Satan gains victories through confusion.

A look at Baptist history in America will certainly prove that our fears are not unfounded. Also, we see the influence these leaders have on the younger men coming behind us, the confusion it causes in our churches, the friendships it jeopardizes, and the fellowship that it strains. Of greater significance is how it grieves our Lord. How sad!

Please do not be surprised as we see more of this "mixing and mingling" by those we may have stood shoulder to shoulder with at one time. Be assured, I do not have a personal axe to grind with any of these men. My motive is to stand as consistently as possible on the biblical principles that I have always stood on. These principles of truth govern my observations and drive me to the conclusion to show our church family my concerns. In short, we are what we have always been, a Bible-believing, fundamental, Baptist church. We look at the obvious patterns of these men and realize that is not who we are. We will simply stay the course! We are not going to manipulate our friends or seek to make decisions for them. We will love them and pray for them as we navigate through these changing times together, maintaining our historic separatist position as fundamentalists.

Because I care how you and your children turn out,
Pastor Arrowood
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Stars of the Morning

RAISIN' KANE!

A True Incident Retold by "Aunt Carolyn"

He felt like *Casey At the Bat* - "There was no joy in Mudville" because Casey had struck out! Justin felt like that! He was doing his very best to be able to play sports like other kids, but it seemed useless. Even this afternoon he had tried to work out in the weight room at school. He struggled with hundred-pound weights trying to strengthen his legs and back, but when he heard the laughter, jokes and jabs from the other boys, he left, frustrated and discouraged.

As he began his mile-long walk toward home that cold January day, he had plenty of time to think about his sad state. No! He couldn't help it that he had Tourette's syndrome and could not control the twitches his face muscles made, but that didn't keep the kids from mocking him. No, he couldn't help it that he wasn't built like a football quarterback, but he really got tired of being called "weakling" and "shrimp" and other names he wouldn't even repeat! Justin kicked at the dirt on the roadside and continued his cold, lonely walk home.

Suddenly Justin's thoughts were cut short as a big, gold Lincoln Town Car careened past

missing Justin by only a few feet! It lurched over the ditch, crashed through a fence and went plunging into a murky pond on the other side! Justin knew that car! It belonged to old Mr. Kane! He was a retired aerospace industry manager. What had gone wrong?

Frozen with fear, Justin watched the big car begin to sink into the pond with Mr. Kane inside! The electric windows and door locks on the Lincoln were dead! The old gentleman could not get out! Water was rising halfway up inside the car! Justin saw Mr. Kane frantically trying to get out. He saw him crawl over into the back seat. Old Mr. Kane had gone to sleep at the wheel, but with that cold water rushing in he was now very much awake! He couldn't get out! He was going to die! "Help! Help!" he called.

Fears flashed through Justin's mind! The water was frigid cold! There were alligators and snakes in that pond! Justin wasn't much of a swimmer! To his horror, Justin saw the car pitch forward and begin to sink faster. Suddenly, he dropped his backpack, kicked off his shoes, and plunged into the dark water. He swam as fast as he could to the car

hardly noticing the bone-chilling water. By now others had arrived and gone into action. A road worker broke the lock, braced his leg against the door and managed to open it against the intense pressure of the water!

Mr. Kane heard Justin hollering, "Get out! Get out!" and somehow fell into Justin's outstretched arms! Justin took one of Mr. Kane's arms and the road worker took the other, and they swam and floundered toward shore! It took only a few minutes, but it seemed like eternity to Justin. They reached solid ground just in time to see the big Lincoln sink out of sight!

Now onlookers were on the scene. An ambulance took Mr. Kane directly to the hospital. A fireman wrapped the wet, shivering Justin in a blanket. People gathered around and gave "hurrahs" and shouts of praise for Justin! Others were nearby, but it was "that kid" who dived in!

Later that afternoon, Justin's Mother got a phone call. She heard a man's deep voice, "Are you Justin's mother? ... No, No! He's not in trouble! In fact, he is a hero!...But he is also

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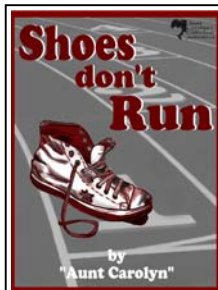
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 * (Continued from page 11 - Raisin' Kane!)
 * freezing and needs you to come
 * pick him up!"
 * Justin didn't think much about
 * the "hero" stuff. He was just
 * glad that Mr. Kane was all right
 * and that he could help!
 * The kids didn't torment Justin
 * anymore about being a
 * "Weakling" or "Shrimp," but
 * they did give him some friendly
 * teasing about "raisin' Kane!"
 * Joshua 1:9 says, "Be strong
 * and of a good courage; be not
 * afraid, neither be thou
 * dismayed: for the Lord thy God
 * is with thee whithersoever thou
 * goest." King Hezekiah told his
 * people, "Be strong and
 * courageous, be not afraid nor
 * dismayed" (II Chron. 33:7). If
 * God gives you the opportunity to
 * help someone, or witness and
 * tell someone about the Lord
 * Jesus Christ, or stand up for
 * Jesus when you hear someone
 * take His name in vain, or take up
 * for a weaker child who needs a
 * friend, don't back off. Don't
 * hesitate. Step forward and do
 * the right thing even if no one
 * else does. God will give you
 * courage. He will also reward
 * you.
 * But what if you were
 * facing an emergency as Mr.
 * Kane did? What if suddenly you
 * were facing death and eternity?
 * Would you be ready to meet the
 * Lord? Are you sure you would
 * go to Heaven? If not, turn to
 * Christ today! You are a sinner.
 * You have sinned against a holy
 * God. Your sin is so deep and
 * serious that it took the death
 * of the Lord Jesus Christ on the
 * cross of Calvary to pay for it.
 * Now in love, He reaches out to
 * save you. He said, "Come unto
 * me," and "He that believeth on
 * me hath everlasting life" (John
 * 6:47). Repent, turn from your
 * sin, and receive Christ as your
 * Savior today! Ω
 * Based on an article, "All the Right
 * Moves," by Gail Cameron Wescott,
 * Reader's Digest, June 2004



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