

“The Heart of a Young Fundamentalist”

FBI National Conference
2011

Presented by:

Pastor Jeremy Sweatt

At

Crosspointe Baptist Church

Indianapolis, IN

Pastor Rick Arrowood

The Heart of a Young Fundamentalist

Introduction

It is amazing to me that I have once again been given the privilege to participate in an FBFI Annual Conference as a speaker. The assigned topic for this hour is, "The Heart of a Young Fundamentalist." When Pastor Arrowood asked me to speak on this particular subject I must admit that my first response was one of humor. I realize that there are many within our fellowship that would still categorize me as a "young fundamentalist" but as I will turn 42 in the next few weeks I am quite certain that many of our young men would not see me as their peer. So it is my desire today to help us to realize that the young men who have grown up within the ranks of fundamentalism are asking thoughtful questions and we must respond with thoughtful answers. If you are like me then you wonder, "how can we best reach their hearts and encourage them in the ministry to which God has called them?" So before you today is a "middle aged" fundamentalist doing his best to bridge the gap.

Perhaps it would be beneficial to briefly share some context from which I approach this subject. Many of you are probably aware that I grew up in the home of a fundamentalist pastor. What many of you may not know is that the journey our family has taken through the years has been one that has spanned a broad spectrum of the fundamentalist movement. It is also significant to me that I was adopted at 6 months of age into the Sweatt family. This has been to me a profound statement of God's grace and sovereignty at work in my life. At the time of my adoption my father was serving on staff at Trinity Baptist Church in Jacksonville, FL; when I was almost 5 years old we moved to the northwest suburbs of Chicago as my father began to serve as the music pastor at Bethel Baptist Church in Schaumburg. During the spring of my 9th grade year we moved again and returned to Florida to Temple Heights Baptist Church in Tampa. As you can see, these various ministries are significantly different one from another but God has used all of them to form in my heart and mind a commitment to historical separatist fundamentalism. The years at Bethel Baptist were significant as I had the privilege to have as my pastor Dr Frank Bumpus. It was Dr Bumpus who invited me to sit at his desk and helped me write my first sermon and then walked me down the hall,

placed me in the front of a classroom as he took a seat in the back of the room and told me, "Now preach." I still remember that day with remarkable clarity as he and I were the only ones in the room and he sat attentively and graciously listened to a young boy flounder his way through Luke 18:9-14. During my high school years I was exposed to a ministry in transition and one whose pastor was wrestling with the choice of separation or accommodation. Tragically the choice was made of accommodation and God used those circumstances to lead my father to leave Temple Heights. For a period of six months he sold pots and pans in a department store rather than stay in a ministry with which he could not agree. Subsequent to that decision God graciously opened the door for an opportunity for him to accept the invitation of a handful of families in the suburbs of Atlanta to come and plant a church that would be committed to the fundamentals of Scripture and willing to stand firm and separate when needed.

I share this brief personal history with you because the heart of this "young fundamentalist" is vexed when I read and hear the editorial comments of those men who would attempt to paint a picture of fundamentalism that is a caricature of what I have seen and believe to be authentic separatist fundamentalism. As a benefit of growing up in these various ministries it has been my privilege to be acquainted with some of the godly men who took bold stands and forsook all to follow the Lord. As an example: Dr Monroe Parker would come and look me up when I was a student at Bob Jones University just to check on me and encourage me. The description of fundamentalism that is being painted by some today is unfamiliar to me but I realize that for some of our young men it is quickly becoming the accepted representation.

It is my desire in these minutes we have together to share with you the responses of the young men to some questions that I posed to them as we attempt to understand better their hearts and thoughts. As I spoke to some of the men and read through all of their responses I found them to be: diligent, attentive, humble, naïve at times, teachable, sincere, thoughtful, and curious. Who among us would fail to recognize some, if not all, of these same traits in ourselves as we began our lives in ministry? I try not to dwell on those early days of my ministry, it's just too embarrassing, but on the occasions when I recall things I have done and said it makes me want to go back and apologize profusely to some dear saints who graciously endured a young man's impetuous

nature. There are many men that I could call by name who patiently sat with me and listened to my tirades and then mercifully and kindly offered the wisdom of their years and God-centered lives. Though the counsel may not have been appreciated as much then as it is today it was offered and because I am "fearfully and wonderfully made" God has brought the needed counsel to mind at just the right moment time after time. This experience for me gives me confidence that the comments found within the following responses are worthy of our time and attention. While some may disregard what we can and will share with them they are nevertheless our co-laborers and we MUST heed the exhortation from Paul; "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2:2)

And so it is that we now turn our attention to the words of the young men, their recommendations, their thoughts. The first thing you will find in the packet is the letter I sent to each man. Many of the men who responded received the questionnaire as a forward from a friend and then responded back to me. Following the introductory letter there are a dozen questions which I asked. This is far from a scientific survey but the responses come from 20 different men in their 20's to early 30's representing at least 6 of our fundamental colleges and/or seminaries. While a few are still seminary students most of them are involved in vocational ministry in either full or part time capacities. I trust the time they invested to share their responses will help us gain a better understanding of the heart of a young fundamentalist.

Letter of Introduction

Dear ???

This coming June I have been asked to conduct a workshop at the Fundamental Baptist Fellowship Annual Meeting which will be hosted by Crosspointe Baptist Church in Indianapolis, Indiana. My assigned topic is, "The Heart of a Young Fundamentalist," and I would greatly appreciate your assistance as I seek to communicate an accurate picture of what you and your peers are thinking and desiring as you serve our Lord. We all know that every generation makes certain assumptions regarding the other generations, both prior and following. It is my desire to be your "voice" as I encourage and inform the conference participants. By many I am still considered to be a "young fundamentalist" even though I am in my forties. However, I realize that to men in their 20's and early 30's that may be humorous. It is not my desire to place upon you any undo hardship but if you would be kind enough to furnish some thoughtful and candid answers to the following questions I will be very grateful. Also, if you have any comments that you would like to include regarding subjects that may not be addressed in these questions please feel free to include those thoughts. The intent of these questions is to be representative of some of the major topics of the day but it is by no means an exhaustive list. Finally, you can feel free to answer candidly as I will commit to you that your name, school, church, or ministry affiliation will not be used within the context of the workshop. Thank you for your time and please feel free to contact me with any questions or comments or to follow up in any way. If I can ever be of service to you please feel free to call, text or email.

Please try to return this to me by June 1. Thanks!

Also, if you have a friend who would be willing to answer the questions please feel free to forward this email to them and they can reply to:

pastorsweatt@gmail.com .

Your Fellow Servant,

Jeremy Sweatt
Pastor
Community Baptist Church
Ball Ground, GA
cell: 678-409-4344

Note: *Not all responders answered every question. As much as possible the comments were copied directly from the responses. Only personal information that is incidental to the comment or may reveal the writer's identity was omitted.*

Response Tabulations

- **What books have you read recently?**

*(*inclusion in the list should not be interpreted as an endorsement of any/all of the books or the authors by the presenter)*

- 12 Ordinary Men – John MacArthur
- A Glorious Church – Mike Gass
- A Practical Guide to Sermon Preparation – Jerry Vines
- A Praying Life – Paul E. Miller
- A Tale of Two Sons – John Mac Arthur
- Age of Opportunity: A Biblical Guide to Parenting Teens – Paul David Tripp
- Already Gone – Ken Ham and Britt Beamer
- As a Roaring Lion – Paul Schwanke
- Be the Leader You Were Meant to Be – LeRoy Eims
- Biblical Eldership – Alexander Strauch
- Biblical Separation – Ernest Pickering
- Church Still Works – Paul Chappell
- Contemporary Compromise – John Goetsch
- Counted Righteous in Christ – John Piper
- Decision Points – George W Bush (3)
- Desiring God – John Piper
- Dispensationalism – Michael Vlach
- Divorce and Remarriage: Four Christian Views – H. Wayne House & others
- Essential Virtues of Christian Character – Jim Berg
- Every Man's Battle – Steve Arteburn & Fred Stoeker
- Exegetical Fallacies – D.A. Carson
- Fresh Power – Jim Cymbala (2)
- Fresh Wind, Fresh Fire – Jim Cymbala (2)
- From the Mind of God to the Mind of Man – J. B. Williams & Randolph Shaylor
- Glory Due His Name: What God Says About Worship – Gary Reimers
- How People Change – Paul David Tripp & Timothy S. Lane
- Humility – C.J. Mahaney
- In Christ Alone – Sinclair Ferguson
- In Praise of Plodders – Warren Wiersbe

- Instruments in the Redeemer's Hands – Paul David Tripp
- Just What the Doctor Ordered: Soul winning Stories of Walter Wilson
- King Me – Steve Farrar
- Life Quest – Cary Schmidt
- Living the Cross-centered Life – C.J. Mahaney
- Love in Hard Places – D. A. Carson
- Managing Management Time – William Oncken & Kenneth Blanchard
- My Plea for the Old Sword – Ian Paisley
- Pleasing People – Lou Priolo
- Preaching to a Postmodern World – Graham Johnston
- Preaching With Freshness – Bruce Mawhinney
- Pursuit of Holiness – Jerry Bridges
- Radical – David Platt (2)
- Respectable Sins – Jerry Bridges (3)
- Revival God's Way – John Goetsch
- Seeing With New Eyes – David Powlison
- Speaking the Truth in Love – David Powlison
- Slave – John MacArthur (2)
- Teach Them Diligently – Lou Priolo
- The Anatomy of Preaching – David Larsen
- The Case for Progressive Dispensationalism – Robert Saucy
- The Company of Preachers – Larson
- The Deliberate Church – Mark Dever
- The Elements of Preaching – David & Warren Wiersbe
- The Exemplary Husband – Stuart Scott
- The Expository Genius of John Calvin – Stephen Lawson
- The Gospel for Real Life – Jerry Bridges
- The History of Christian Preaching – T. Harwood Pattison
- The Life and Diary of David Brainard – Jonathan Edwards
- The Life of God in the Soul of Man – Henry Scougal
- The Life of John Bunyan – Edmund Venables
- The Pursuit of God – A. W. Tozer
- The Reason for God – Timothy Keller

- Unbroken – Lauren Hillenbrand (2)
- Who Moved the Stone? – Frank Morison
- Whosoever Will: A Biblical Critique of Five Point Calvinism – Allen & Femke
- Why Johnny Can't Preach – T. David Gordon (2)
- Why Johnny Can't Sing Hymns – T. David Gordon
- Wild at Heart – John Eldredge
- **Who is/are your favorite author(s)? What about them makes their writing appealing to you?**
 - What makes a good book appealing to me is theological soundness with practical relevance.
 - Jerry Bridges and Paul Tripp
 - I would consider their philosophies of sanctification to be very similar and I really appreciate their teachings on the matter. Their teaching is "gospel-centered" helps me to know how to specifically apply the gospel to my life for godly change. Another thing I appreciate is their ability to help me see the root of my problems, not just the fruit issues. They do a good job at teaching that true change is when one come to love God more than their sin and this results in a change in one's actions.
 - J Bridges – His interpretation of sanctification is right on target. Bridges does a good job of illustrating biblical truths which in turn then goes on to make application to the reader's life easier to apply.
 - John Piper
 - He has a good style and he writes from a conservative Christian perspective
 - His writing is saturated with Scripture. He brings to life the faith of past generations. He doesn't just feed the mind, but challenges my heart and emotions.
 - Mark Dever
 - His book was biblically based. He wrote well. It was practical. It was humble.
 - Spurgeon
 - I love his tremendous grasp of Scripture and timeless applications.
 - John MacArthur
 - I appreciate his careful and extensive verse by verse study of the Scriptures, primarily in his commentaries and sermons. Very thankful for this tremendous resource as I study and prepare sermons.
 - His commentaries are theologically sound and to the point.

- John R Rice – his conviction appeals to me
- John Goetsch – He fills his books with the Word of God and Biblical reasoning
- Puritans
 - Bunyan on Prayer, Rare Jewel of Christian Contentment, Baxter on the Reformed Pastor, Valley of Vision: Puritan Prayers. Their writings are appealing to me because of their desire to know God and their gift of expressing that knowledge in their writings. Much of the time I find that I really don't know God as well as I think I do...after reading the puritans.
- David Sorenson – he is practical
- Cary Schmidt
 - I appreciate his biblical and practical explanations of everyday things such as parenting, adulthood, relationships, and pop-culture. Very insightful and helpful as I encounter many of these issues in my ministry.
 - Very passionate about Youth Ministry and likeminded in philosophy
- **If you had the money and freedom to attend any conference you wanted where would you go?**
 - 9 Marks Weekender
 - Evangelism Explosion Training
 - FBF (2)
 - Heart Conference – Northland
 - Shepherd's Conference (3)
 - Spiritual Leadership Conference (Lancaster Baptist) (3)
 - T4G (3)
 - Whetstone Conference
 - Worship God Conference
 - Youth Worker's Conf at the Wilds

Comments:

- "I'm a bit weary of the trend towards "conference Christianity" which produces artificial highs, and becomes the standard by which the local church worship experience is judged."

- **If you could sit down with 3 men who have been in ministry for 20 years or more who would they be? What would be the first 2-3 questions you would ask?**
 - (2) Dave Doran
 - (2) Greg Mazak
 - (2) Mark Dever
 - (3) Jim Berg
 - (3) Steve Pettit
 - (4) John MacArthur
 - (4) Mark Minnick
 - (5) Chuck Phelps
 - Bill Hall
 - Bob Jones III
 - Bobby Roberson
 - C.H. Spurgeon
 - Cary Schmidt
 - Dan Davey
 - Ed Nelson
 - G. Campbell Morgan
 - Gene Lasley
 - James Montgomery Boice
 - Jerry Sivnksty
 - Jonathan Edwards
 - Kevin Folger
 - Les Olilla
 - Morris Gleiser
 - Paul Chappell
 - Rand Hummel
 - Rick Martin
 - Stephen Davey
- **Questions:**
 - What practical things did you do to lead and keep your family in ministry?
 - What are some of your study habits (tips, books, resources, etc)?
 - As a young pastor, what must I be aware of?

- What would your advice be to a young preacher who is attempting to develop a method of expository preaching?
 - What are some particular passages that have encouraged you when facing the dark seasons of ministry?
 - What are the top 3 most influential books you have read outside of the Bible?
 - What is your preaching plan and philosophy for preaching the whole counsel of God at your church?
 - What is the biggest mistake you have made in ministry?
 - What were the greatest struggles you faced in ministry?
 - What were the greatest joys you experienced in ministry?
 - What is the most significant philosophical shift you have made in your ministry and why?
 - Why are you a fundamentalist?
 - How have you built your relationship with the Lord through the years?
 - What are the most important elements of preaching?
 - If you were to start over, what is one thing you would do differently?
 - How do you balance your various responsibilities?
 - What are the fundamentals of Scripture?
 - What does the Bible teach concerning separation and the practical outworkings of that in their own ministries?
 - What changes do you think will take place in fundamentalism over the next five years?
 - What do you think is the greatest area that needs to be addressed concerning Christian men and their spiritual growth?
 - What is the ministry balance between Christian liberty and ministry standards as it applies to a church and/or Christian school?
- **Whether or not you would accept the term as descriptive of yourself, how do you define a fundamentalist?**
- A fundamentalist is one who believes and defends the inerrant and authoritative Word of God without reservation, negotiation, hesitation, or compromise.
 - A fundamentalist is one who clings to the fundamentals of the faith, and is willing to separate from anyone, believer or unbeliever, who denies those fundamentals.
 - A fundamentalist is an individual who believes in the fundamentals of the faith and practices separation from the world and disobedient brethren.

- One who is willing to contend for doctrine. Not a "Gospel-only" kind of person. (I still claim the label, though I don't shout it from the housetops.)
- The term "Fundamentalist" has excessive baggage in today's culture. I would prefer to use the term "historic fundamentalist." An individual that is dedicated to the essential beliefs of Christianity and is willing to defend them and separate from apostasy.
- One who adheres to the fundamentals of the faith (specifically related to God, His character, His Word, and His salvation) and who makes choices that do not betray those beliefs.
- I would define fundamentalism as holding to the fundamentals of the faith (i.e. Virgin Birth, Inspiration of the Bible/Inerrancy of the Bible, bodily resurrection of Jesus Christ)
- Someone who holds the fundamentals of the faith; separates from those who don't believe them; and separates from those who don't separate.
- One who believes the fundamentals of Scripture and separates unto it.
- One who believes in the absolute truths found only in the inerrant, inspired Word of God, and loyally defends and teaches them; striving to preach all of, and only, what the Scripture says, and correctly discerning how to relate its message to the hearer; additionally, one who believes that one of the absolute truths of Scripture is the requirement that believers be distinct from the World and its mindset, and unwilling to partner with those who choose not to. (Though not perfectly embodying this, I'm sure, I do consider myself a "Fundamentalist" on this basis.)
- I would defend the non-negotiable essentials of Christianity. I would not partner in ministry with someone who is not committed to these essentials. I am not a fundamentalist in the sense of the traditional form which it took which has at times required the use of a given text / translation, the use of a certain brand of music in worship, etc.
- An individual who holds to the "fundamentals of the faith" and takes a strong stance on biblical separation (both ecclesiastical and personal).
- I still like David O. Beale's definition of a Fundamentalist: "If the Bible says it, it's so!"
- A fundamentalist is someone who believes, lives, and preaches the whole counsel of God (Acts 20:26-27). He is not only willing to stand, defend, and fight for the "essentials" to salvation, but by nature of the aforementioned definition, he is willing to stand, defend, and fight for what some deem as the "non-essentials" to salvation. A fundamentalist is not a modern phenomenon defined and coined by a reporter in the early twentieth century. He has rather been around for several thousand years. He opposes all compromise with error, both personally and ecclesiastically. He confronts and mocks the false prophets as did Micaiah and Elijah. Like the three Hebrew boys, he would rather burn than bow. Like Daniel, he has purposed in his heart to "not defile" himself.

Like Jeremiah, he will suffer persecution for the truth. He will go to the chopping block by confronting sin in leadership, as did John the Baptist. He will stand against error even amongst his brethren as did Paul with Peter. When he fails, he takes God at His Word, confesses his sin, and gets back in the battle. His goal is reach his generation with the gospel. He seeks to emulate the supreme model, his Saviour the Lord Jesus Christ, by manifesting the balance of grace and truth.

I am a fundamentalist, but I am first an Independent Baptist.

Fundamentalism has for decades been trans-denominational, or non-denominational. I am neither of these! As an Independent Baptist, I will not stand idly by while others scorn the Bible doctrine of Baptism or replace it with the heresy of baby-baptism. I will not accept anything but true Biblical Dispensational theology. The only other option is Catholic theology. As an Independent Baptist, I cannot abide toleration of Calvinism in any form. I will not accept the abberant views of the mid-tribulation rapture, post millenialism or Amillenialism. I cannot embrace new evangelicalism in any of its forms. Because I am an Independent Fundamental Baptist I will fight against all of these errors and seek to keep my life, my family, and my ministry free from them and full of the truth of the Bible.

- **What troubles you most about fundamentalism as a movement / group?**
 - It seems like some fundamentalists are often "majoring on the minors."... It sometimes seems like some fundamentalists have a judgmental edge towards anyone who is not just like them in their eschatology, ecclesiology, and even dress standards, music philosophy and practice, etc. Their loudness in expressing their opinions concerning issues of secondary importance can sometimes become louder than their passion for the true work of the gospel.
 - It so fractured – and much of it is unnecessary.
Growing departure from dispensational theology
Growing emphasis of reformed theology and Calvinism
Deemphasis on the importance of preaching
 - Letting other allegiances override Biblical allegiance. Many people excuse/ignore/reinterpret failures and sin because its their favorite school, pastor, school, church, school, friend, school, preacher etc.
 - ...the criticism of men and ministries that are Christ centered in their philosophy and biblical [sic] correct in their theology, but may be different in their practice or application. I think many times we become so focused on the extra biblical standards and cease from "...striving together for the faith of the gospel." (Phil 1:27)
 - ...the tendency of younger fundamentalists to jump from one theological bandwagon to the next spiritual fad with limited or blinded discernment. It seems that identifying with a man/pastor/author trumps identifying with Christ.

- The unwillingness on the part some of the older generation to throw down the gauntlet and, in spite of long held friendships and the politics of a fellowship, fight for the truth of God's Word troubles me. The constant criticism of the "old guard" and "founders" troubles me. The constant praise of compromising New Evangelicals (Conservative or not) troubles me. The resultant "jumping ship" amongst the younger generation of "fundamentalists" bothers me. An overall lack of Christian charity and grace bothers me.
- ... there is a great danger of becoming like the Church at Ephesus.
- What troubles me most about fundamentalism is the churches who resist any form of change and those "who major on the minors." Churches who believe change to be a step toward worldliness.
- Where are all the twenty- and thirty- somethings? It seems like these generations no longer find their heroes and role models among preachers who stood tenaciously for Truth and against compromise, but rather in authors who sound more enlightened and more relevant. That might be taken as an unfair characterization by them, but it seems that so many guys my age and within ten to fifteen years of me are drawn to the guys who are out there writing the popular (and albeit it, really helpful) Christian books and seem to consider the older generations of Fundamentalists as "bumpkin" and passé, majoring on trivial issues.
- What is most troubling is when other "fundamentals", which are actually preferences and not fundamentals, are added to the movement/group (i.e. Bible Translation - KJVO, Homeschooling only, Skirts only, Eschatology, etc.) There has been a massive wandering from Biblical Fundamentalism and an all out "adding" to what were the original fundamentals that the fundamentalist movement was founded upon.
- The fact that there seems to be a divide between the younger generation and the older generation of fundamentalists that has caused some strife among believers. The older generation often looks down on the younger generation for going against tradition and vice versa. Many individuals in their 20's and 30's who grew up in fundamental churches are leaving fundamentalism for what I would call new evangelical ministries.
- Having emerged from a century of tenacious contention for biblical truth, many leaders within fundamental churches are so wired to "not change" (which makes sense, they needed to "hold the fort" during the early and middle 20th century), that they are opposed to any form of change. For instance, perhaps the gospel needs to be contextualized more effectively for urban, postmodern people, but some would resist that because it feels a little bit like New Evangelicalism attempting to reach people. Perhaps some new, biblical hymns and songs should be added to (not replace) traditional hymns, but some fear that would be a harbinger of a downhill slide. Perhaps various Sunday school teachers and Children's ministry workers need to be permitted to utilize good, literal, modern translations for the sake of God's Word being intelligible to young, 21st century minds,

but some see this as a compromise of substance and not merely a change in form. Chronological Snobbery - many fundamentalists have defined what is right as what is old, and therefore what is new must be inappropriate at least and wrong at worst. Don't get me wrong, there is much which is new that is wrong, but it is not its newness which condemns it. Nothing is good or evil because it is old or new, "we have a more sure word of promise (II Peter 1) than tradition or innovation.

- I am most troubled by the attendance of some fundamentalists to follow tradition for tradition's sake, making much of outdated applications with no Scriptural authority, and refusing to recognize a changing culture.
- Fundamentalism has excessive baggage in today's culture. The media has one definition of fundamentalism, extending to Islam, Mormons and other radical fanatics. In Christianity Fundamentalism has been characterized predominately by KJV, external standards, poor preaching and poor scholarship. My concern is that the term "fundamentalism" has lost its usefulness. The term is obsolete but the truths that fundamentalism were founded upon are absolutely essential.
- Two things:
 - 1) The seeming unwillingness of some older fundamentalists to really listen to the concerns of the younger ones. It sometimes feels like when a younger fundamentalist says something that challenges a certain aspect of establishment fundamentalism, it is immediately assumed that the younger man is just like the rest who follow after Dever, MacArthur, Piper, et al. However, that approach forgets that the younger man has specifically chosen fundamentalism as his base of ministry, at least for the time. This sometimes results in the younger fundamentalists abandoning fundamentalism altogether because they think nobody is listening.
 - 2) The seeming arrogance of some younger fundamentalists in response to the concern noted above regarding older fundamentalists. They act as if the older generations in fundamentalism have no clue about the Bible or ministry (while MacArthur, Piper, Dever, et al are virtually perfect!). You end up with young guys who have never had to make the decisions the older guys have acting as if they know exactly how the older guys should act. This sometimes results in the younger fundamentalists abandoning fundamentalism altogether because they think the guys who are doing the best ministry are not in fundamentalism.

Between these two groups, stones are often thrown concerning the emphasis of theological over practical or vice versa. I see this as a false dichotomy that has been very destructive in many debates concerning ministry and preaching in fundamentalism.

- Lack of evangelism and preaching standards rather than carefully teaching principles.
- From where I stand (with all of its limitations) I am troubled by...
 1. Lack of emphasis on the primacy, power and wonder of the local church
 2. Replacement of BEING with BIGNESS and BUSYNESS!
 3. Tendency to make enemies of things that should be friends (i.e. Family & Ministry, Discipleship & Decision, Love & Separation, Expository & Topical, etc.)
 4. Lack of Passion and Joy (D.M. Lloyd-Jones goes after this in his book Spiritual Depression.) This is rooted in an underlying deficiency in understanding our Justification!
 5. Disconnect between generations of Fundamentalists. Personally, I do not prefer the term "Young Fundamentalist," because it implies that disconnect. Biblically speaking, generational breakdowns spell the demise of a movement, family or nation. Case studies on the Rechabites of Jeremiah 35 or II Tim. 2:2 (a command given to a "Young" Pastor) are vital and thought provoking.
 6. Fascination of some towards Calvinism and Reformed Theology.
- **From your observation of the world today, Who is the best example of a Biblical fundamentalist?**
 - (2) Chuck Phelps
 - (2) Sam Horn
 - (2) Will Galkin
 - Ed Nelson
 - Gene Lasley
 - Greg Mazak
 - John Vaughn
 - Kevin Bauder
 - Kevin Schaal
 - Marc Monte
 - Mark Minnick
 - Morris Gleiser
 - Paul Chappell

- Philip Bishop
- Ron Comfort
- Steve Pettit
- **How would you describe the ideal pulpit ministry?**
 - Verse by verse preaching through God's Word because that is how God has revealed His truth. Preaching in the way that God has presented His truth. This also guards the preacher from getting on tangents and preaching out of context and protects the congregation from drawing false conclusions about why a preacher is preaching on a certain topic / subject.
 - One that takes a careful, exegetical, verse-by-verse approach to the Scriptures.
 - Generally expository with application of Bible texts. Preaching the word with life and fire. Handling the Scripture in its contextual setting.
 - The ideal pulpit ministry includes only messages that are filled with Scripture. There ought to be a balance of Topical, Textual, Expository, Biographical, Doctrinal, and Historical preaching. Bible messages should be balanced with humor, illustration, definition, context and passion. They should be backed by the preachers life, filled with compassion, and should call men on every occasion to a decision for Christ. They should be evangelistic, instructional, confrontational and inspirational.
 - strongly expository, confrontational, exceedingly Biblical (NOT storytelling and fluff) I do see room for topical messages as the Lord directs.
 - Expository and Theocentric
 - Expository preaching through books of the Bible.
 - I personally believe that a church grows by leaps and bounds spiritually through a consistent diet of Expository Preaching.
 - The Word of God should be the only emphasis and not man's opinions.
 - Consistent verse-by-verse expository preaching emphasizing theology and apologetics for laymen (it is amazing how uncomfortable many laypeople are with their knowledge of the Word, at least when it comes to communicating it to those they are with every day) Consistent communication of the ministries philosophies and values through preaching that is obviously a bit more topical (this can remove a lot of surprises and conflict—it is amazing how people respond if you regularly shoot strait with them, even if they disagree with you)
 - While topical sermons may be needed from time to time to address certain issues in the church, exegetical, verse-by-verse preaching ought to be the bread and butter of the pulpit. Preach the Word. Let every point and sub point be an outflow of exactly what the text says. Connect your propositions and admonitions to the powerful Words of Scripture. Don't

rush to complete a series. Go deep. So what if occasionally one verse requires 2 or 3 sermons.

- Exegetical; the pastor would primarily preach through books; an occasional topical series would be fine; the character of God and the gospel would be strongly emphasized; the pastor should be careful to put theological truths on the "bottom shelf" and to provide several practical ways to apply God's Word during the course of each sermon; the pastor should leave enough time in his week to adequately prepare for his sermon.
- One that truly unpacks the Scripture for people, teaching them not only what it actually says, but how to grow in their own ability to discern what it actually says and how to correctly and meaningfully apply what it says to their lives. Over the long-haul, one that seeks to do justice to the big picture of Scripture; presenting the overall message of Scripture, the whole counsel of God. Not merely an education in the information of Scripture, but the skilled administering of the life-changing power of Scripture to lives.
- "Thus saith the Lord" from a heart that is one with His heart!
- **What does Biblical separation mean to you?**
 - Biblical separation means to separate myself (and as a pastor my church) from the world, false teachers and disobedient brethren.
 - Separating over and unto the gospel.
 - It is a command based on the holiness of God. We are separated from the world and impurity and set apart unto God.
 - Separation to God and from the world – of course the practical application of that will vary among churches and individuals. For me, separation particularly applies to music, dress, entertainment, and time management.
 - Biblical Separation is a two-sided coin. It is first and foremost my separation unto the Lord and His Word out of passionate love for both. This necessarily leads to separation from the world, yet maintaining a compassion for the sinners in the world.
 - According to II Corinthians 6:14-7:1 - I must be both personally and ecclesiastically separate from the world and from error. I must reject the modern "gospel-driven" separatism as an unbiblical paradigm. Based upon II Thessalonians 3:6-12 - I should separate from those who walk disorderly. In this context it included someone who would not work. This also includes someone who sows discord among the brethren - Proverbs 6:19; who refuses to repent of known sin - I Corinthians 5:11-13. In all of this I am to separate unto the perfect, spotless, harmless, pure Son of God, the Lord Jesus Christ. I Thessalonians 1:9-10
 - I am still studying and learning in this area. There are those who claim to be Christian yet this is doubtful as they are teachers/preachers of heresy. I

strive to have no affiliation with these types of people. There are Christian brothers who I may disagree with in different areas: modes of baptism, ecclesiology, music, etc. and I may not spend a good amount of my time with them or give them my 100% backing or invite them into my church to speak... I would still sit down for a meal or discussion with these brothers.

- Biblical separation means to remove / disconnect yourself from people / groups that do not uphold the authority and teachings of the Bible.
- Separation is a doctrine that I love because I believe that God love it. Just because separating from a brother makes me feel uncomfortable, doesn't mean that it isn't necessary at times. Separation involves more than just separating unto the gospel. That doesn't mean that separating unto the gospel is not important. If you believe that the Bible is enough, and therefore because the Bible doesn't say something explicit about "x", then God is okay with "x", then you probably aren't doing enough with your Bible. If the Bible addressed every issue that is relevant to every culture in every time, it would be bigger than the Library of Congress. The issue is not defining acceptable music, dress, standards, entertainment, etc. The issue is defining worldliness.
- Principle based upon God's holiness. From the world, from apostasy, from disobedient brethren.
- I seek to put myself in a position where I am more set apart unto God, which will naturally lead to being set apart from the world. Choices then seem to be more simplified because you are not always looking out for what you should separate from but who you are being set apart to. I seek to align with ministries that function in an ecclesiastical similar way.
- Staying unspotted by this world's system, which constantly appeals to the lusts of the flesh, the lusts of the eyes and the pride of life; in the context of church discipline, rebuking those who are in sin with the goal of restoration to fellowship; institutionally, not confusing the clear teaching of Scripture by cooperating in ministry with individuals or groups who reject clear biblical teaching.
- The Bible requires me to separate from a willfully disobedient brother, from reflecting the world's mindset and philosophy and those who choose to, and from deceivers and false teachers, as a means of keeping my own integrity in obeying Scripture and in portraying the nature and character of God to others. It is also intended as a means of bringing correction into the lives of erring brothers, bringing no reproach on the name of God before a watching world, and protecting other believers from confusion and deception in their Christian walk. While I must ultimately draw lines of separation where required, I must first do all I can to maintain the unity of the Spirit in the bond of peace with other brothers, and do what I can to help any brother overtaken in a fault until his obstinacy requires me to separate. Having said that, I don't believe it is wrong to separate from a man whose position is well known and public even though there has been no preceding attempt to admonish him personally. When a brother

[particularly an author or preacher with a public ministry] broadcasts an errant position, by word or example, my responsibility is, personally, to discern and hold to the correct understanding of Scripture, and, publically, to counter his position with Truth to whatever portion of his audience I have responsibility for. Of course, in the spirit of Gal. 6:1, I must be meek in my approach, keeping the door open for a humble, personal admonition if ever the opportunity were afforded. (Ideally, a genuine brother, genuinely misguided in his understanding of Scripture, would be eager to correct it when shown.) False teachers, however, those that go beyond a misguided interpretation or application and pervert the Scripture, must be withstood emphatically. With the former, I must disagree and teach otherwise in a spirit that allows me to try to win him if I could; with the latter, I must identify him as a threat and denounce him for the sake of Truth and those I am responsible to teach it to.

○ **Under what conditions would you separate from a brother in Christ?**

- If they are in direct violation to biblical authority, commands, and / or doctrine.
- Disobedience to the Word of God in clear principle and/or precept; however, I am more cautious about separation over preference and/or philosophy
- A brother, who once he has been biblically confronted about the sin in his life and still continues to walk in disobedience to God's Word should be separated from.
- If he walks disorderly and contrary to the Biblical traditions (standards and convictions) which I have received from godly men - II Thessalonians 3:6, If he will not repent of known sin - I Corinthians 5:11-12; If he accommodates those who preach another gospel - Galatians 1:6-11, 2:11; One who loves the World - Genesis 13; II Timothy 4:10; One who has a filthy tongue or bows at the idol of intellectualism - II Timothy 2:16-17
- Only if he is in unrepentant sin, then the Scriptures teach that you must treat him as an unbeliever. Otherwise, I would be sensitive to Christian liberty among believers. I may not fellowship as often with him, but I would not completely separate from a believer since we are joint-heirs of Christ.
- Heresy, causing division and strife, compromise with new evangelicals, unscriptural worship practices (i.e. contemporary music, entertainment mentality, etc.)
- I would separate from a brother in Christ who was engaging in willing, known sin in accordance with I Corinthians 5:11-13.
- Doctrinal deviations regarding Bibliology, Soteriology, Theology, Christology, Pneumatology, lack of separation with apostasy, 1 Cor 5 sins.
- I don't have a list or formula. Each situation that conflicts with my interpretation of separation present real life situations where tough

decisions have to be made. The level of action that has to be taken is generally parallel with the closeness of relationship (for example, I do not "separate" from people I do not know or have interaction with)

- In a church setting, if the brother is walking in disobedience, and the steps of church discipline have been followed, I would treat him as an unsaved individual. I don't think this means I don't communicate with him or that I shun him. Institutionally, I would be careful not to endorse the ministry or teaching of a brother whose teaching is not consistent with God's Word. I probably would not appear on the platform with a new evangelical.
- If a person is teaching another gospel or a very weak gospel and, after confrontation, fails to change, there would be biblical grounds for separation. Also, if there are personal issues in a person's life that make him a disobedient brother, it would be grounds for separation. One issue I'm really not sold on yet, however, is the idea of secondary separation. It just seems impossible to apply this in a consistent way. ... It just seems like it's applied to a lot of other things than the gospel. For example, I don't agree with separating over musical style and dress standards.
- **What surprised you most during your first year of ministry? During your first 5 years?**
 - How little people know/apply the Bible. They seem to know some stories or facts but struggle with application to their own situation. This is both the mental struggle of knowing what is right or the disciple struggle of doing what they already know.
 - The politics amongst preachers. And the way Christians refuse to resolve conflicts and reconcile with each other.
 - My own wickedness.
 - All of the conflict between people that comes up. I think I had sort of an idealistic idea that everyone would usually get along.
 - Real pastoring adjusted some of my preconceived notions about ministry that I had from seminary; being married to idealism can be extremely frustrating because the only perfect ministry happens in your mind, not in the real world.
 - The amount of complaining that takes place in a ministry (lack of contentment). The lack of commitment among professing believers has surprised me over the first 5 years (believers who only attend church 1 time a week or even less frequently than that).
 - I grew up in a Pastor's home. After College and Master's Degree I returned home to be my Dad's assistant pastor. What surprised me most was the carnality of some people in the church my Dad pastored who had I had always thought to be spiritual. Really this is a testimony to my Dad's purpose not to air dirty ministry laundry in front of his family. As far as during my first 5 years...the biggest adjustment I had to make was patience with "slow growth" in people, and learning to love them for what they could become rather than what they might be right now. Slow growth is often stronger growth. Miles Stanford, in his Green Letters, records a great illustration along these lines. If you want a garden squash,

you need only a few months, but if you want an oak tree, it takes years. On this point I would hasten to note that I do distinguish between good slow growth and the stagnation that describes many today

- I was surprised how pastors defend the ignorance of their flock. Let's say some folks have a problem with the music or the video projector. It seems strange to me when the pastor will agree with you in principle but refuse to attempt to teach the same line of thinking to people who are upset.
- The number of discouraged pastors. Such a broad spectrum within independent Baptist ranks.
- 1st year: What surprised me the most was how much I had to guard my study time. At my ministry with only 3 staff members many petty things (i.e. setting up Christmas decorations, receiving shipments from Fed Ex, overseeing the cleaning of floors, etc) fell on my plate of responsibility. It took some time to clarify my responsibilities as a youth / assistant pastor.

5th year: My effectiveness. The longer I'm at one ministry the more influence I have on the people that I minister to each week. I'm by no means, the complete student pastor, but I'm amazed at how much people really desire to follow their spiritual leader. This is very humbling to me!
- 1st year: Surprising amount of work and politics

5th year: Excessive priority of money and the use of manipulation by prominent Fundamentalist leaders.
- **What is your philosophy and practice of evangelism?**
 - It is the church's duty and delight to proclaim the gospel in an accurate, clear and relevant way to the lost world. Evangelism includes living out the gospel, the proclamation of the gospel along with a plea and call for conversion, and then the making of disciples who will then continue the evangelism process. The methods of evangelism should change, as should the manner in which the gospel is communicated, in order to best reach the present, local culture and / or targeted group. The church is responsible for proclaiming the gospel both around the world and locally. ... It is my opinion that the normal Sunday worship service is not the primary venue for evangelism, but is instead intended primarily for the believers to meet for corporate worship. Evangelism, therefore, should primarily be done relationally and corporately through means outside of the worship service.
 - My philosophy and practice is rooted in John 4 and Acts 8. In John 4 - Christ - Went where the sinner was, Loved her with an undying love, Changed earthly conversations to heavenly ones, Drew out the thirst of the unbeliever, Confronted the sin of the sinner, Stuck to the point, and Unveiled the Messiah. In Acts 8, Philip was sensitive and submissive to the voice of God. Because of this he was used of God to lead one to Jesus and impact an entire nation for Christ.

- ... to preach the gospel of Christ not only from the pulpit but by my life lived in front of a dying, lost world every day. My practice of evangelism is to begin with making sure that the person to whom I am witnessing is fully convinced that they are a sinner. Then I will follow through with various passages like the Roman's Road and Matthew 5 where Christ explains the law and its demands.
- Using legitimate means (means which do not violate the spirit or principles of the NT) to evangelize the lost, so that they are born again, baptized by immersion into the membership of a NT local church where they can be disciplined to maturity, and then in turn reproduce themselves in the lives of other individuals.
- My wife and I try to spend much of our time outside our home doing yard work, jogging, and riding bike and we do this specifically so we can get to know our neighbors. We live in a new and young neighborhood in a town that is big on outdoor activities. So we get involved in outdoor activities...biking, jogging, we joined a soccer league. There are lots of people our age in our area. We try to build relationships with neighbors (cookouts, giving gifts to those expecting a new born, we have a garden...so we give vegetables away) and ask the Lord to give us opportunities to talk of spiritual things. A lot of it comes down to building relationships...visiting places constantly (same grocery store, same outdoor supply store, for me...same coffee shop, etc.)
- Next to worship, evangelism should probably be the most important priority of every believer. I think that evangelism should take place during every Christian's daily life. However, it is also perfectly appropriate for churches to use organized evangelistic efforts. Organized evangelism should not consist only of door knocking. We should be creative in creating opportunities to share Christ. I think evangelism should take place both outside and within the church building. Christians cannot substitute inviting someone to church for their obligation to speak the gospel. Evangelism should probably start with Christians learning to preach the gospel to themselves and consistently praying both for the salvation of lost souls, and for the opportunity to share Christ with the lost.
- Live a life characterized by love. Kindly approach contacts with the gospel.
- We as individuals should do our part in fulfilling the Great Commission. Jesus Christ died for ALL and therefore we should preach the Gospel to every creature. In accordance to Acts 1:8, we should be involved in propogating the Gospel here and abroad. Personally, I participate in regular soulwinning and missions giving. I am against easy believism because of its emphasis in an act of prayer rather than belief in the Savior. I am against Lordship Salvation because it appears at times to border on a works salvation by distorting the doctrine of repentance. I do believe that faith and repentance are shown in the Scriptures for salvation.

- We are to be a living testimony of what Christ has done in our lives every day. We share the gospel with those we come into contact with and plant and water. Personal evangelism is key and should be encouraged and fostered in our flocks.
- I am very careful here to focus upon the belief of the heart. Salvation is God's work not mine. I differ from many in fundamentalism because my theology tells me that if God does the saving, I can't keep someone from getting saved by not leading them in a sinner's prayer. If they believe, they believe. I also make sure to present salvation as life transformation—not works salvation, but a life that has been brought from death unto life! In an American culture where salvation is often treated by new converts as a neat "add-on," I believe this is immensely important.
- To present the gospel as often as possible through different outreach opportunities, but not to change my philosophy just to reach those who are lost (contemporary service or activities that would go against my philosophy just to bring people to hear the gospel would not be appropriate). Practice of evangelism – door to door visitation, visitation to school families, evangelistic meetings at church and school.
- I have been greatly influenced by Mark Dever's book, The Gospel and Personal Evangelism, in this matter. In his book, he argues for a relational approach to evangelism, while not in any way excusing the necessity for gospel confrontation. I believe that in the 21st century, relationships should be built and maintained for effective evangelism, but that "lifestyle evangelism" is not a valid way to make disciples of Christ. The gospel must be shared personally and poignantly.
- Door-to-door and friendship. Letting my light shine AND preaching the gospel to every creature.
- Philosophy - Matt 28:18-20; Mark 16:15; Acts 1:8; 1Thess 1:8

Practice - Go out and communicate / proclaim the gospel truth to others!

Additional Comments:

- Though some of the questions have asked for my criticisms of Fundamentalism, I want to make sure you know that I am grateful for Fundamentalism. Fundamentalists are rock solid in so many aspects and historically they have fought some very important battles. At least among the Fundamentalists comprising the FBF, I don't worry about a false gospel being taught. I don't worry about the inerrancy of Scripture being questioned. I don't worry about our churches faltering on key doctrines clearly taught in Scripture. I realize that this is not something to be taken for granted because it has not come easily, nor will it remain the case except by biblical teaching and the Holy Spirit's protection. Though I definitely have some differences of opinion with some Fundamentalists, I definitely am in support of them, so long as they are in support of the work of the gospel as their primary cause.

- Part of the perceived lack of interest in the FBF among “young fundamentalists” might be just be that some young fundamentalists are not convinced that they need to be part of a larger group at all. They are content just to be independent, and they network in other ways (social networking, emails, internet, etc.). I think some younger people with the internet and social networking at their fingertips feel less need to commit themselves to any one group than did fundamentalists of a past generation. Some young fundamentalists might say, “Why commit to one specific group when I can ‘take the best and leave the rest’ of several different groups?” Perhaps it’s a side-effect of the post-modern mentality that glorifies eclectic things. Good or bad, these trends do affect the way young fundamentalists approach denominations and fellowships.
- ... while there are attacks against the truth and some men seem to be falling to error, there are a great many things by which to be encouraged. Those preachers, churches, and colleges that are selling out to error, different Bible versions, compromise and pragmatism are being marginalized. That is good! Those who are standing in the old paths, fighting against compromise, and resisting error are increasing in number. There are still churches being planted, souls being saved, and good stands being taken by these men. There are still 7,000 seen and unseen who haven’t bowed the knee to Baal. My choice is to get on the side of right and resist error in whatever form I see it. I’ve figured it this way: God doesn’t need me, but He will use me if I get on board with His plan. If not, and I choose to compromise (personally or ecclesiastically), I’ll be left in the dust heap of history.
- Fundamentalism today is in a day of “confusion.”
- Fundamentalists can at times really struggle with soteriology. Some have a huge numbers of prayers with little to no results (easy believism). Others begin to accept/preach the TULIP. Still others define repentance as a decision to try to (or wishing to) quit sinning. (Lordship salv. really) They are mixing salvation with surrender. These positions are often pendulum swings from each other...all based in experiential problems. (The church I grew up in..., I once knew a pastor who..., etc.)

Fundamentalists should write more! (not blog more...write books worth reading!)

- I believe the key factors deterring young guys from fundamentalism are not the truths foundational to fundamentalism but hypocritical, poor leadership by fundamentalists. The young guys that I know in fundamentalism are dedicated to strong biblical approach to ministry. They desire to live and minister according to the Word of God. The key deterrent is leadership. Poor fundamentalist leadership deters young guys from fundamentalism. Poor leadership characterized by poor preaching. Preaching that is lazy. Topical preaching that is not biblically based. Preaching that is aimed at pleasing an audience in topic and manner. Poor leadership also is characterized by hypocrisy. One thing is said from a pulpit but another is demonstrated in life.

Deceit and manipulation have no place in ministry. Faulty priorities are another characterization of poor leadership. Growth over faithfulness. Pleasing people over pleasing God. Lastly, pride is a characteristic of many leaders that turns away young guys. Most fundamentalists don't want to listen to anybody. They want to tell everyone how it is... It seems older fundamentalists are so busy in ministry that they don't have time for young guys. They don't have time to pray, listen, go to lunch, go on visitation together, etc. I am deeply committed to a balanced historic fundamentalism. I appreciate the FBF as it seeks to demonstrate balance.

Conclusion:

Based upon these few observations and the thoughtful responses that are before us let me ask you: How are you spending time with the young men God has placed before you? How do you communicate with them? When was the last time they had the opportunity to sit with you and discuss the issues of the day? When was the last time you spent an hour or two at Starbucks as a staff? (your treat!)

As I spoke to the men who are laboring with me at Community Baptist I was encouraged to share with you some of the things that I do with them and our other young people that have been seen as helpful. You may be doing similar things or more and I am certainly not an expert on "trans-generational communication" but if they can give you some ideas or spur you to consider what you may do then so be it. I have made it a practice to text our college students to check in with them and let them know I am praying for them. Facebook has been a valuable avenue for communication and relationship building with them. Each year I will purchase a package of tickets to Braves games, usually 4 tickets per game, and most of the time I take a staff member with me along with other men from the church. My assistant remarked at how much he enjoyed the rides to and from the games as much as going to the games themselves because it was time to talk about ministry and life. On average we fellowship together as a staff with our wives at least one time per month. With our students at BJU I have made it a tradition to travel to Greenville with my wife during the fall semester and take them all out to City Range for dinner. This interaction has proven to be tremendously beneficial and has opened the door to significant conversations with them individually and as a group. These are just a few ideas and I am hopeful that you can offer many more.

It is with a great degree of certainty that I believe that those of us who are pastoring these young men and serving along side of some of them would echo the plea of Solomon: "My son, give me thine heart, and let thine eyes observe my ways." (Proverbs 23:26) May we yearn to invest in their lives as many have invested in ours and may we live and minister in a way that is worthy of their observation.

I yield the balance of our time to any questions you have or comments you may offer.