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THE REVIEW

The Blight of Modern Antisemitism

By Dr. Bob Payne, Moderator IBFNA

Whether you personally like or dislike President Donald Trump, every Bible believer who holds to a normal interpretation of the text ought to appreciate the President's support and actions toward the nation of Israel. Curiously, many of President Trump's enemies, although accusing him of racism, are themselves racist and antisemitic.

The Hatred of Israel Goes Mainstream with the Modern Political Left

The attacks on Israel are particularly egregious by the so-called "squad" of four freshman Democratic congresswomen. Representative Alexandria Ocasio-Cortez (D-NY) has been one at the forefront with her antisemitic comments, beginning with her Firing Line interview in July of 2018. During the interview she referred to "the occupation of Palestine" by Israel. During the course of the interview, she attempted to back-peddle her terminology, but her position since then has become clear. In 2018 A. O. C. also accused Israel of massacring protesting Palestinians at the border fence, when in reality, "the vast majority were actually members of Hamas, a terrorist organization that was using the fake 'protest' to launch infiltrations and violent attacks against Israel."¹ One author writes of a recent interview with Ocasio-Cortez:

Most recently, in an interview on a radio show where the host was berating "white supremacist Jews" (read: any Jew that supports Trump, a concept AOC agreed with), AOC went on to sanction political violence by the Palestinians, saying, "I believe that injustice is a threat to the safety of all people, because once you have a group that is marginalized and marginalized and marginalized — once someone doesn't have access to clean water, they have no choice but to riot, right?"²

Representative Ilhan Omar (D-MN) has had a whole history of making antisemitic remarks, such as she did earlier this year when she claimed that "pro-Israel members of Congress owed 'allegiance to a foreign country.'"³ In response, "The chair of the House Foreign Affairs Committee, a fellow Democrat, called her statement a 'vile anti-semitic slur,' but she refused to apologize."⁴ It should not surprise that Rep. Omar is a Muslim.

Another Muslim, and member of the U.S. House of Representatives, Rashida Tlaib (D-MI), is also known to make racist, antisemitic remarks. In May she made the disturbing comment that "she felt 'a calming feeling ... when I think of the Holocaust.'"⁵ What a wicked, depraved remark! Imagine being comforted by the slaughter of some 6 million Jews by Adolph Hitler and the Nazis!



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There is no question that these statements are recognizable to the reader as unbiblical, hateful, and antisemitic. The question remains however, what should the proper attitude of the Christian be toward the nation of Israel and the Jewish people? We find our answer in the Word of God. What Does the Bible say about Israel?

God Has Established a Unique and Special Relationship with Israel

Deut. 7:6-9 states,

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

God made plain in this Deuteronomy passage that His choice of Israel was not based on any intrinsic worth that they had, but solely on God's gracious love and His faithfulness in keeping the covenant that He made with them. Still, we struggle with understanding what motivated God to choose Israel. In the end, God's gracious choice of Israel is a mystery; as much of a mystery as our own election and salvation in Christ.

God Has Established His Covenants with Israel

As we have seen, God's relationship with Israel includes His "oath," or His promise through the covenant that He made with Abraham and that was reiterated to Isaac and Jacob. God's key covenant with Israel is the Abrahamic Covenant (Gen. 12:1-3). This covenant includes three provisions expanded by three other covenants:

(1) "Unto a land that I will shew thee" (expanded in the Palestinian Covenant: Deut. 30:1-10). This guarantees to Israel permanent ownership of the land that is specified in Gen. 15:18-21. Jerusalem in particular has a special future plan by God (Zech. 2:10-12). Some rejecting the plain sense of the text insist that "forever" and "everlasting" in Gen. 13:14-15 and 17:8, do not really mean that the land of Palestine is a permanent possession of Israel. Regardless of what some say, an honest handling of the text makes it obvious that both the Abrahamic Covenant and the Palestinian Covenant are unconditional and eternal.

(2) "And I will make of thee a great nation" (expanded in the Davidic Covenant: 2 Sam. 7:4-17). Here we find promises of descendants and throne. The promise of Messiah ruling on the throne of David is also wrapped up with these covenants, as is the promise that David's dynasty and kingdom will be permanently established: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever" (2 Sam. 7:16).

(3) "I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (expanded in the New Covenant: Jer. 31:31-33). The New Covenant (and the part of the Abrahamic Covenant mentioned here) is the promise made to Israel concerning blessing, national salvation, and regeneration, all based on the death of Christ on the cross (1 Cor. 11:25). This promise is also both future and unconditional (Jer. 32:40).

Israel Has a Special Future Designed by God

As we have pointed out, God's covenants with Israel are yet to be completely and literally fulfilled. God's people have not sinned away God's covenants, nor has the church replaced Israel. His covenants with His own people are unconditional and unilateral. There will yet be a day when all Israel is redeemed as a nation (Rom. 11:26); and the Messiah, Jesus Christ, will physically and literally rule over Israel and the whole earth for 1000 years from the city of Jerusalem. Every covenant promise concerning the land, the throne, and the blessing of Israel will then be completely fulfilled. The future is indeed bright for God's people!

In the Light of What the Bible Teaches, What Should Be Our Attitude Toward Israel as Bible Believers?

Personally, for us as believers there ought to be the recognition that Israel is, as we have seen, God's chosen, covenant people. As such they deserve our respect, love, and prayers. As God gives us the opportunity, we need to share the gospel with our Jewish friends, who in the whole have rejected their Messiah. As Americans we need to keep Gen. 12:3a in mind: "I will bless them that bless thee and curse him that curseth thee." History is strewn with the wreckage of nations that went up against Israel. How careful we need to be as a nation! Does this mean that we must agree with everything that Israel does? Is Israel always right? Of course not! What it does mean is that as a country we are to protect and defend her, with a recognition of the land that God has given her.

Let us make sure we are standing with Israel and are condemning the ungodly, antisemitic rhet-

oric that is so prevalent among the political left. Moreover, let's make sure that when we mark our ballots in 2020, it is for candidates that also stand with God's chosen people.

Endnotes

1 Joel B. Pollak, "List of Racist Statements by Members of the 'Squad' (So Far)." Breitbart.com. <https://www.breitbart.com/politics/2019/07/16/list-of-racist-statements-by-members-of-the-squad-so-far/> (accessed July 30, 2019).

2 Author unknown, "AOC, Omar Increasingly Giving Nod to Political Violence." Clarion Project. <https://clarionproject.org/aoc-omar-nodding-to-political-violence/> (accessed August 2, 2019).

3 Pollak, *op cit*.

4 Ibid.

5 Ibid.

Robert T. Ketcham:

Completing a Portrait of Obedience – Part One

By Pastor Dan Greenfield*

**Editor's Note: Dan Greenfield is the founding pastor of Orwell Bible Church (OH) and serves the Lord as the Executive Secretary of the American Council of Christian Churches, the post once held by our brother and IBFNA leader, Ralph Colas. The IBFNA is a constituent member of the ACCC. For more information on the ACCC's 78th Annual Convention, October 22-24, 2019, visit their website at www.accc4truth.org.*

Robert Thomas Ketcham (1889-1978) was a Baptist fundamentalist characterized by tender pastoral care, burning love for Christ, and aggressive denunciation of and separation from apostasy. He pastored churches in Pennsylvania, Ohio, Indiana, and Iowa, and served as the President of the American Council of Christian Churches. Ketcham's greatest influence was with the General Association of Regular Baptist Churches (GARBC), a fellowship of churches which separated in 1932 from the liberal Northern Baptist Convention (NBC; now the American Baptist Convention).

The only published biography of Ketcham, *Portrait of Obedience* by J. Murray Murdoch, relates how R. L. Matthews asked Ketcham what advice he would give to pastors. Ketcham's response was, "(1) Preach Christ. (2) Give the whole counsel of God. (3) Expose error—neoevangelicalism especially. (4) Obey God. (5) Be available to your people."¹ Ketcham's inclusion of exposing error as essential to pastoral ministry arose from his conviction that every "faithful pastor must warn their sheep of dangers in the feeding grounds."² Note that there is only one piece of advice Ketcham elaborated on; of all that Christ's church must be warned, new evangelicalism deserved pastors' special attention when exposing error.

Ketcham's listing this as a "must" points to something wrong and dangerous about new evangelicalism. As Murdoch's biography sought to paint a *Portrait of Obedience*, we would expect to have read about Ketcham's exposing new evangel-

icalism in Murdoch's biography, but the author did not write about that. In fact, the only place where new evangelicalism is mentioned in the biography is Ketcham's advice to pastors. This and the next article will help complete Ketcham's "Portrait."

New evangelicalism as a formal movement began in the 1940s, seeking a course between fundamentalism and liberalism/modernism. You must understand that this movement did not come out of thin air; it has a prehistory. New evangelicalism arose from existing attitudes and practices in the 1920s and 1930s that rejected fundamentalist militancy (contending for the faith against apostates, Jude 3) and ecclesiastical separation (having no ministry collaboration with apostates, 2 Cor 6:14-17).

Liberalism/modernism denied that the Bible was the sole and final authority for faith and practice, viewing Scripture as just a collection of man's thoughts about religion and life. They said the Bible had mistakes and needed "modernizing" for contemporary use (thus the term *modernism*). Consequently, man is the standard of truth, deciding what in Scripture is true or false. They believed in evolution, not immediate supernatural creation. Mankind became inherently good, not sinful. Jesus was not virgin born, did not die vicariously for sinners, nor did He miraculously rise from the dead in their view. They believed that such were early Christians' thoughts and stories, by which they dressed kernel truths in the clothes of their time. Modernism sought to, as it were, "update the wardrobe" for contemporary relevance. When it came to ministry, they believed that Christians should work together with other sects and religions for the good of mankind. This was "gospel" work on a "social" level, thus the "social gospel."

These ideas spread through churches, educational institutions, and mission boards. Many Bible-believing Christians were greatly alarmed and so aggressively taught and defended orthodox Christian doctrine, exposing modernistic content and teachers. Such Christians became known as *fundamentalists* and their practice of aggressive exposure is called *militancy*. When fundamentalists were unable to win the battle against modernism, they obeyed Scripture by separating from them and forming their own denominations, associations, and fellowships (2 Cor 6:14-17; 2 John 7-11).

Robert Ketcham was a fundamentalist and fought modernism in his denomination, the NBC. Early on he exposed it with specific, penetrating, and public denouncement. Only three years into his ministry, Ketcham spoke before the Pennsylvania State Convention on "Satan's Counterfeits," pointing out the kind of men Convention seminaries produced. He called them "ministers of Satan":

These are the kind of men some of our seminaries are turning out to us, asking us to ordain, and then when [they get] too old to preach the doctrine of the Devil, ask the saints of the Most High to support them. What is the end of such? Are they to be cared for? See Gal 1:8-9. No - *accursed*. By what right do we take one [into] the bosom of the church for support when the curse of God abideth on him? Let us walk carefully in the light of 2 John 7 to 11. If the N.B.C. will make standing for the whole counsel of God the prerequisite for support, I'm with them. If not count me out.³

The New World Movement was launched in 1919 to Christianize the world. Ketcham's church in Butler, PA was assessed \$17,000 to support the movement. In response, Ketcham published a pamphlet, *A Statement of the First Baptist Church Butler, Pa. with reference to The New World Movement and the \$100,000,000 Drive.* Ketcham was committed to exposing error falsely presenting itself as Christian, which thus smeared Christ's name, corrupted the Christian faith, gutted the gospel, damned men's souls, and poisoned the church.

It would be nice to think that every pastor felt and acted as Ketcham did against apostasy, but sadly that was not the case. Fundamentalists tried to remove modernists, but such attempts failed because too many of them were unwilling to finish the fight. Reminiscing over a list of 156 Baptist leaders who signed a statement on April 21, 1920 warning of modernism, Ketcham could count only six which ultimately separated from the apostate denomination. Ketcham recalled:

When the fires of conflict got hot, man after man on this list was found either completely over in the enemy's camp or at least shamefully silent. Our honest conviction is that most of them thought that modernism would recede and behave itself if we gave it a slight "slap on

the wrist,” and they were, therefore, willing to join in such a procedure. But once it was discovered that modernism had no intention of surrendering its foothold in the Convention and that they were prepared to fight to the last ditch and that such a fight would involve many of these signers in their pastoral, professional, and official positions, as well as lifelong friendships, they like the majority of Gideon’s army, retired to their tents in peace. They were perfectly willing to carry a fly swatter, but they would not wield the sword.⁴

Ketcham described committee members responsible for rooting out modernists:

The “hunters” on this Committee were afraid of mortally wounding the game. We have always felt that this Committee was far too generous with the schools in view of the mountain of evidence that was stacked up before it, and *one cannot be true to Jesus Christ in the fullest sense and be very tender with his enemies*. It was just such *compromising and “fiddling around”* on the part of the “Convention Fundamentalists” that led many of us to give up in despair that any solid victory could ever be won within the Convention.⁵

One such reticent fundamentalist was J. C. Massee. Ketcham told how, during the 1920 convention, fundamentalists “had victory right in our hands and J. C. Massee took it out.” Ketcham said Massee thus “proved to be a pussyfooter.”⁶ Massee again failed to carry through in 1931, again earning Ketcham’s censure: “Another instance and illustration of the kind of ‘wrist slapping’ leadership provided by Convention Fundamentalists. Might as well try to ‘limit’ the Devil! Don’t ‘limit him.’ Brethren, eliminate him!”⁷

Ketcham thus repudiated men who were “middle-of-the roaders” who were “fundamental in their own theology” but were “at the same time silent about, or sympathetic with, the modernistic leaders and their policies.”⁸ They were responsible for the fundamentalists’ defeats, and Ketcham exposed them for their disobedience. This was the soil from which new evangelicalism sprouted in the 1940s, seeking a course between fundamentalism and modernism. Ketcham saw the disobedience and danger of non-militant non-separatism

and exposed it for its true character, because he sought to obey God no matter what.

Endnotes

1 (Schaumburg, IL: Regular Baptist Press, 1979), p. 252.

2 Robert T. Ketcham, “The Oxford Group Movement.” Sermon #365 in the *Ketcham Papers* archives at Cornerstone University.

3 Ketcham, “Satan’s Counterfeits,” sermon #401, *Ketcham Papers*. Ketcham remarks at the end of these notes, “Preached before State convention of PA while I was pastor at Brookville. They asked me to preach on and present the ministry and missionaries benefit fund. *I did*. These are my notes for that occasion in 1916” (emphasis original).

4 Ketcham’s editorial remarks in G. H. Moulds, “The Conflict Between the Modernists and the Fundamentalists In the Northern Baptist Convention Since 1920,” *Baptist Bulletin* (February, 1941), p. 3.

5 Ibid., p. 4 (emphasis added).

6 Ibid.

7 Ibid., p. 9.

8 R. T. Ketcham, *Charges and Proofs of Doctrinal and Ecclesiastical Deflections from the Baptist Faith on the Part of our Denominational Leaders and Programs* (printed for R. T. Ketcham, n. d.), p. 14, quoted in Murdoch, *Portrait*, p. 120.

“Reproducing Faithful Men”

2019 Conference Report



The IBFNA enjoyed the gracious hospitality of Good News Baptist Church in Chesapeake, VA for our 2019 Annual Family Conference under the theme, “Reproducing Faithful Men.” In thanks for this local church’s warm kindness to us, a “Resolution of Ap-

preciation” read in part:

“We have been greatly blessed by the hospitality of your people. The church’s enthusiastic preparations in the love of Christ for our conference have encouraged and refreshed us as we have exhorted one another in the faith. Thank you for your faithful example and loving care as you truly demonstrated our conference theme, “Reproducing Faithful Men,” by your sweet example of Christlike charity, devotion, and service.”

Although sparsely attended by our members, the fellowship enjoyed with those who came was sweet and encouraging, as was the faithful proclamation of the Word of God. Local attendance from the church was a strong encouragement, and we heard from leaders who have given careful consideration to what the Bible teaches about reproducing faithful men in this day of desperate need for them.

Brother Chick Dear ministered to our hearts each morning with the first devotional session. It was our brother’s burden that we begin with an understanding of the faithfulness of our God as we considered together reproducing faithful men. God is faithful to His Word culminating in the promise to send His Son to die for our sins. He is faithful to cause us to hear and to do what He calls us to do. God will faithfully finish the good work that He has begun in us.

Our host pastor, Mike Ascher, spoke on the importance of passing on the truth unchanged when it comes to reproducing faithful men. Ours is a sacred trust to proclaim God’s Word unadulterat-

ed and to train those who follow us to do the same. In space technology, the science has to be correct if NASA is going to get the space shuttle home. In gospel ministry, sound doctrine will mean the difference between spiritual life and spiritual death.

Pastor Luke Dewald spoke of the importance of authenticity when it comes to reproducing faithful men under the theme, “As a son with a father.” Mentoring requires training, direction, care, companionship, openness, consistency, humility, vulnerability, thoroughness, investment, and evangelistic co-laborers. Brother Luke expressed appreciation for those who have faithfully mentored him.

Our keynote speaker, Dr. Marty Marriot, spoke three times from the Pastoral Epistles. Drawing on his experience training young people as President of Maranatha Baptist University, Brother Marriot began with an emphasis on the importance of a sense of purpose. He showed how Paul’s mentoring of Timothy encouraged the young man to understand that we have a great purpose to glorify the Lord with our lives, to stick to that purpose in spite of fear and temptations to be neglectful, and to invite the help of others as needed.

Brother Marriot next emphasized the need for commitment. Strength and endurance are indispensable requirements, but God’s grace is sufficient. Ministry is difficult, but it is not impossible. Those who follow us need to see both the difficulty and the grace. The disciplines of godliness are essential, for our ministry is like an athletic competition. Like the hard-working farmer, we need to persevere in the work.

In his last session, Dr. Marriot spoke of the need to deal with opposition with integrity. Paul was “fully known” by Timothy, so Timothy had an example of integrity on which to draw. The generation that is following us will likely face greater opposition than we have faced. Will they have examples of integrity that they have fully known? This example must pattern both purity of doctrine and purity of life. Stability and perseverance in times

of trial and difficulty are also essential. From the patience required to make tents for his support to the courage required to return to a town with the gospel after enduring a stoning, Paul's example was a powerful inspiration to Timothy of integrity in ministry.

Pastor Jeff Bailey spoke on the Master's method of molding leaders. Although we have to recognize that we are closer to the Jerusalem of Jeremiah's day than the Chicago of D. L. Moody's day, we are still called to make disciples following our Lord's example. He cast a vision, forged commitment, and equipped them. Brother Jeff shared some of his own personal experience with the Lord's faithfulness to him in times of heavy trial and testing.

Pastor Justin Kauffman spoke on Paul's essentials for young ministers. These include godly character, which means there are things we must flee: the influence of false teachers, the temptation of money, fornication. In addition, there are things we must pursue: righteousness, godliness, faith, love, meekness. Other essentials include fighting the good fight of faith, living our fullest for God, and being faithful.

Pastor Ralph Verdu spoke with an emphasis on the truth that it is a special expertise of our Lord to use the less effective. To be useful in this way does not require a special giftedness, but rather a simple desire to please the Lord and a dependence on the Lord's enablement. Faithful reproduction is Christ's work through us on the life of another, not our work on that life.

Finally, Pastor Nathan Page used Moses and Joshua as a model of symbiotic ministry across generations. God used this relationship to introduce Joshua as a leader. His qualities included familiarity, trustworthiness, availability, and preparation. In addition, Joshua received important experience with the help of Moses. Through inclusion Joshua learned to value God's presence in the work above all else. At last, Joshua's ascension to leadership included channeled zeal, distinguished spirituality, and public conferral.

Our Fellowship approved two resolutions at the conference. Here is the one on our conference theme, "Reproducing Faithful Men":

Whereas many churches have become libertine in their teaching and preaching, whereby concessions are made to politically correct attitudes and approval/sanction of practices that are clearly in contradiction to Biblical principles and doctrines (Matthew 15:9); and

Whereas many of these churches are now being led by men who were never trained in authentic exposition and application of Scripture, either in Bible College or Seminary, and have no compunctions/convictions against quoting, as authoritative, secular sources or Liberal and compromised theologians, who deny the plenary, inerrant, infallible inspiration of God's Word; and

Whereas Paul's commands to Timothy, "Preach the word" (II Timothy 4:2), and to Titus, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9), as well as, "But speak thou the things which become sound doctrine" (Titus 2:1), specifically identify the Word of God as the source and content of pastoral preaching and teaching; and

Whereas Christ's Great Commission gives all believers the responsibility to evangelize and teach "all things whatsoever I have commanded you" in order to make disciples of Jesus Christ, not men, in all nations (Matthew 28:19), as illustrated by the Apostle Paul's instruction to Timothy to take what he had learned from Paul and commit it "to faithful men, who shall be able to teach others also" (II Timothy 2:2); and

Whereas since reproducing other disciples includes encouraging others to love, know, and obey the Word of God, as well as teach and preach sound doctrine (John 8:31-32; I Tim. 4:15; II Tim. 3:16-17; Titus 1:9; 2:1), and not resort to secular psychology concealed by the use of Scriptural terminology; and

Whereas it is the duty of the Church to produce disciples who are sound in doctrine, under the ministries of "faithful men" who are committed to the literal/normal, grammatical, historical, contextual, and dispensational interpretation of Scripture and not pander to the weaknesses of those who would prefer to hear smooth things and deceits that compromise the righteousness of God (Isaiah 30:10);

Be it, therefore, resolved that we, the members of the Independent Baptist Fellowship of North America, meeting at Chesapeake, VA, June 18 - 20, 2019, commit ourselves to be faithful men who will likewise do our utmost before God to seek and reproduce faithful men to follow us.

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