

What Is a Fundamentalist?
Supplementary Charts and Notes
for the 12 Sermon Series
(Plus Addendum)

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WHAT IS A FUNDAMENTALIST?

Message 1

- ◆ **Basic Axioms Foundational to Fundamentalism** — Underlying self-evident truths that are presuppositional to being a Fundamentalist.

Message 2

- ◆ **Biblical Instructions on Separation** — A general study of Ecclesiastical Separation in the New Testament.

Message 3

- ◆ **The Commands of Love and Unity** — The clear commands of Scripture concerning love and unity.

Message 4

- ◆ **The Accursed Principles** — The absolute prohibition of common cause with, or neutrality toward those who embrace a false gospel.

Message 5

- ◆ **The Jehoshaphat Principles** — The tragic historic disaster that results when good, godly men violate the biblical principles of ecclesiastical separation.

Message 6

- ◆ **Categories of Truth We Teach and Preach** — Levels of *clarity* of biblical teachings and the resulting levels of *authority* with which they can be preached.

Message 7

- ◆ **Clear Biblical Teaching** — Clear *commands* of Scripture are equal in authority and importance with clear *teachings*. Both are equally essential and therefore *Fundamental!*

Message 8

- ◆ **What Is a Fundamentalist and What Is a New Evangelical?** — Definitions and contrasts of each.

Message 9

- ◆ **The Genius of Apostasy** — How apostasy works and why it is so difficult to fight, especially in its early stages.

Message 10

- ◆ **Problems and Misunderstandings** — Those things that cause confusion, weakness and unnecessary, unbiblical divisions among Fundamentalists.

DICTIONARY DEFINITIONS

fundamentalist noun

syn DIEHARD 1, bitter-ender, conservative, old liner, right, rightist, right-winger, standpat, standpatter, tory

fundamental adjective

1 forming or affecting the groundwork, roots, or lowest part of something
<the *fundamental* rules of poetry>

syn basal, basic, bottom, foundational, meat-and-potatoes, primary, radical, underlying

rel primal, prime, primordial; elemental, elementary

con incidental

2 **syn** ELEMENTAL 1, basic, elementary, essential, primitive, substratal (foundational), underlying

3 **syn** ESSENTIAL 2, cardinal, constitutive, vital

rel indispensable, necessary, needful, requisite; dominant, paramount

fundamental noun

1 **syn** PRINCIPLE 1, axiom, law, principium (fundamental principle), theorem

rel component, constituent, element, factor

2 **syn** ESSENTIAL 1, basic, element, part and parcel, rudiment

3 *usually* **fundamentals** plural

syn ALPHABET 2, ABC's, elements, grammar, principles, rudiments

fundamentalism noun (1922)

1 **a** *often capitalized* : a movement in 20th century Protestantism emphasizing the literally interpreted Bible as fundamental to Christian life and teaching

b : the beliefs of this movement

c : adherence to such beliefs

2 a movement or attitude stressing strict (rigid) and literal adherence to a set of basic principles

BASIC AXIOMS

FOUNDATIONAL TO FUNDAMENTALISM

(Axiom¹ = self-evident, pre-suppositional truth)

1. The Bible is the very Word of God – our only rule of faith and practice – and is absolute in its authority.
2. God is more significant and important than man.
3. God's honor is more important than man's honor.
4. God's ways are better than man's ways.
5. God's love is more perfect than man's love.
6. Man is never benefited when God is dishonored.
7. God's judgments are necessary for man's welfare.
8. It is never right to do wrong. There is never a right reason for doing a wrong thing.
9. Partial obedience or selective obedience is disobedience.
10. The Holy Spirit of God never leads anyone to do anything that is contrary to His Word.
11. Anything that is not Scriptural is not spiritual — of the Holy Spirit.
12. It is always wrong to add strength or numbers to an apostasy².
13. It is always wrong to give credibility (believability) to the works of apostasy.
14. It is always wrong to give authority to the message of apostasy.
15. God has not called us to succeed. He has called us to work hard and to be faithful. The results of our work are God's business, not ours!
16. Pragmatism³ (outcome-based, result-oriented philosophy) is never the measure of a man's work. God always measures our work by the Standard of His Word.
17. Fighting and confrontation are absolutely necessary under certain conditions. That for which you will not fight, you will ultimately lose.
18. God has enemies. The Bible instructs believers to relate to God's enemies differently than to their own personal enemies. Entirely different principles apply.
19. Everyone, without exception, who claims to represent the Living God and His Son, Jesus Christ is morally and spiritually obligated to be in full agreement with God in everything — to be on God's side in every issue of life and ministry.

¹ **axi•om** *noun* [L *axioma*, fr. Gk *axiōma*, lit., something worthy, fr. *axioun* to think worthy, fr. *axios* worth, worthy; akin to Gk *agein* to weigh, drive]

1 : a maxim (a general truth, fundamental principle, or rule of conduct) widely accepted on its intrinsic merit

2 : a statement accepted as true as the basis for argument or inference : POSTULATE

3 : an established rule or principle or a self-evident truth

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² **apos•ta•sy** *noun* [ME *apostasie*, fr. LL *apostasias*, fr. Gk, lit., revolt, fr. *apo-* from+ *histasthai* to stand]

1 : renunciation of (departure from) a religious faith

2 : abandonment of a previous loyalty : DEFECTION

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³ **prag•ma•tism** *noun* [L *pragmaticus* skilled in law or business, fr. Gk *pragmatikos*, fr. *pragma* deed, fr. *prassein* to do]

2 : an American movement in philosophy founded by C. S. Peirce and William James and marked by the doctrines that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is to guide action, and that truth is preeminently to be tested *by the practical consequences* of belief

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Message 2

BIBLICAL INSTRUCTIONS ON SEPARATION

REFERENCE	WHO IS INVOLVED	WHAT THEY DO	WHAT WE ARE COMMANDED TO DO
Eph. 5:7,11	Immoral, impure, covetous, idolatrous persons	Practice immorality, impurity, and greed.	<i>Do not have things in common with them. Do not participate in the unfruitful works of darkness but . . . expose them.</i>
Titus 1:13	Judiazers and Gnostics professing Christianity	Rebel and speak against the truth, deceive believers, upset whole families, teach false doctrine, seek personal gain.	<i>Reprove them severely that they may be sound in the faith.</i>
I John 4:1-3	Many false prophets	Deny the incarnation of Christ — that He has come in the flesh.	<i>Do not believe every Spirit but test the spirits whether they are from God.</i>
II John 7-11	Many deceivers who personify the antichrist	Do not acknowledge Jesus Christ as having come in the flesh. They go beyond sound teaching and do not abide in the teaching of Christ.	<i>Do not receive him into your house, do not give him a greeting, do not wish him well.</i>
II Timothy 3:5	Wicked men holding to an outward form of godliness, while professing adherence to Christianity	Deny the power of godliness (they continue to refuse God's transforming power in their lives).	<i>Avoid (turn away from) such men as these.</i>
Galatians 1:6-9	Judaizers (They <i>added</i> circumcision to the gospel as a requirement for salvation)	Preach a different gospel of a completely different kind, distort (completely change) the gospel of Christ.	<i>Let him be accursed (devoted to divine judgment).</i>
II Cor. 6:14-18	Unbelievers, unregenerate but religious pagans	That which by nature unbelievers and pagans do.	<i>Stop being yoked unequally together with them. Come out from their midst. Be separated (Draw a boundary line between yourself and them).</i>
II Thess. 3:6,14,15	Disobedient believers — "brothers"	Conduct themselves contrary to the prescribed order. Refuse to obey Paul's instructions as recorded in inspired Scripture.	<i>Withdraw yourself (avoid) from him. Take special note of that man (mark him). Have no company with him (Do not associate with him). Keep admonishing him as a brother.</i>
Titus 3:10	Professing Believers	As to doctrine, they teach heresy (wrong doctrine) -- as to conduct, they are factious persons (cause divisions and factions).	<i>After a first and second warning, reject them.</i>
Rom. 16:17-20	Professing Believers	Cause divisions and offenses (entrapments) contrary to the accepted body of teaching. Use smooth speech. Deceive the hearts of the unsuspecting.	<i>Keep your eye on them (mark them). Turn away from them (avoid them).</i>

Please note that the doctrine of separation applies to both *unbelievers* (Top Sections) and to *believers* (Bottom Sections). The practice of the doctrine of separation assures the purity and preservation of the other doctrines. This is a very general sampling of texts, not a comprehensive explanation of personal and/or ecclesiastical separation. Tit 1:13 is viewed by some as a reference to straying believers. Whatever their precise spiritual status, one's responsibility toward them is clear.

Biblical Commands of Love and Unity

TEXTS:

Psalm 133:1-3
Ephesians 4:1-6
John 13:34,35
John 15:12-14,17

INTRODUCTION

There are two very clear and very important commands in the New Testament:

1. Separation from unbelievers and disobedient believers in local church ministry.
2. Love for and unity with true believers who walk obediently to the clear commands of scripture.

NOTE:

1. These two commands do not in any way contradict one another.
2. These two commands must be kept in balance.
 - There is a natural tension between them.
 - We breath out of two lungs at the same time — Balance is not compromise! It is our God-given responsibility.

UNITY DEFINED

Biblical words and expressions describing *unity*.

- ◆ *Love one another* (15+3)
- ◆ *The unity of the spirit* (1)
- ◆ *Peace* (4)
- ◆ *No divisions among you* (2)
- ◆ *One body* (5)
- ◆ *One soul* (2)
- ◆ *One mind — understanding* (5)
- ◆ *One spirit* (3)
- ◆ *One heart* (1)
- ◆ *One passion* (6)
- ◆ *One fold, One Shepherd* (1)
- ◆ *Speak the same thing* (1)
- ◆ *One* (3)

N.B. Before oneness, separation is to take place.

- It is the separated ones — sanctified ones who are intended by the Lord Jesus to be one.

- BUT, this oneness is to be true of all who are sanctified in the truth.
- This prayer of Christ (John 17:6,8,14,17-19) requesting oneness for those who are truly His own assumes that there will be many things that divide these sanctified brethren which ought not to divide them.

NOTE: Sanctification takes place only in the sphere of truth. This is defined as the specific utterances [τὰ ῥήματα] and the specific message [τὸν λόγον σου] given by Christ.

What scriptural unity is NOT!

1. Scriptural unity is not uniformity. It is harmony (symphony = sum+phonos = many different kinds of instruments sounding together in harmony).
2. Scriptural unity is not a uniting of believer and unbeliever, or a uniting of obedient believers with disobedient believers.
3. Scriptural unity is not a uniting of different religions believing in different gospels — different ways to heaven.

THE BASIS OF BIBLICAL UNITY

A common life in Jesus Christ.

1. A common life and mission.
2. Genuine spiritual relationships.
 - ◆ Relationships based upon carnal considerations are to be a thing of the past. New relationships based on reconciliation (vs. 19) are now to prevail.
 - ◆ There are differing gifts, personalities, insights, approaches to ministry, and emphases all among God-fearing, Bible-believing, fundamentalist brethren — like the many facets on a gem.
 - ◆ The mutual need of fundamental brethren one for another is beyond anything most of us recognize!
 - Dr. Issues needs Dr. Soul winner — Dr. Soul winner needs Dr. Issues.
 - Dr. Expositor needs Dr. Evangelism — Dr. Evangelism needs Dr. Expositor.
 - Dr. Missions needs Dr. Local Church — Dr. Local Church needs Dr. Missions.
 - Dr. Administrator needs Dr. Orator — Dr. Orator needs Dr. Administrator.
 - Dr. Traditional needs Dr. New Ideas — Dr. New Ideas needs Dr. Traditional.
 - Dr. Theology needs Dr. Practical — Dr. Practical needs Dr. Theology.

The “Christ” Who is defined in the Word of God.

The Scriptures themselves.

1. The Fundamental truths of scripture.
2. Not logical conclusions, traditions, spiritual hang-ups, methodology (outside the realm of biblical principles).

Many equate *Methodology* with *Theology* in fundamental importance. There is a decided distinction between *Theology* and *Methodology*. *Methodology* is not fundamental — essential — to our belief and practice in the same sense as *Theology*. The principles for *Methodology* arise out of *Theology*, but they are not one and the same.

The clear commands of Scripture.

1. Scriptural unity cannot exist with those who ignore or disobey the clear commands of Scripture.
2. Unity with and love for genuinely obedient brethren is not an option. **IT IS A CLEAR COMMAND OF SCRIPTURE!!!**
3. We are to love the brethren because God loves them! Not because they meet our expectations or because we find them likable or attractive.

VIOLATIONS OF BIBLICAL UNITY

Not only is there a false kind of unity — there is also a false kind of separation!

Separation misunderstood and misapplied results in unnecessary fragmentation and division.

Factious, divisive words and deeds done in the name of separation are a direct violation of biblical unity. Those guilty of these words and deeds are to be dealt with according to the instructions of Titus 3:10,11.

NOTE:

- ◆ A heretic is one who chooses another way — one who causes divisions or separations contrary to biblical teaching.
- ◆ God **hates** the spreading of strife and discord among brethren.

Judging others is forbidden.

- ◆ Condemnation for personal reasons is forbidden.
- ◆ Judging of motives is forbidden.

Wrong reasons for separation:

1. Personal disagreements.
2. Within the bounds of biblical principles — differing decisions on colleges, mission boards, etc..
3. Differing standards.
4. Turf wars.
5. Politics within the work of God.

6. Denominational distinctives. Being of another denominational persuasion does not in and of itself constitute one an apostate.

There no place for bitterness in the battle.

1. Separation is never to be practiced for personal reasons but for biblical reasons and based upon biblical principles.
2. Much that is done in the name of separation is just plain meanness.

There must be repentance for violations of biblical love and unity!

PRACTICAL APPLICATIONS OF LOVE AND UNITY

There must be a place for reaching out to and restoration of fallen brethren.

How true Christian love operates.

QUESTION? If we are to behave in this spirit toward those who are sinners and enemies, in what spirit should we behave toward those who are our brothers in Christ?

The teaching of Matthew 18:15-17

- ◆ Matthew 18 is not a procedure to deal with public sins.
- ◆ Matters of ecclesiastical separation are not personal matters between two individuals within the context of a local church.
- ◆ Matters of ecclesiastical separation are not a matter of a personal, unreconciled condition between differing brethren. They are a matter of discipline and accountability to the clear commands of Scripture.
- ◆ In Matthew 18, no matter of church discipline is involved. Even if it were a matter of discipline, the first party has already put the matter before the public — before the church and the world. Ecclesiastical separation is not therefore a private matter of personal offence. Our response must appropriately be as public as the original statement or action. Otherwise, the church will be hurt.

More basic axioms:

- ◆ You can have discipline without love, but you cannot have love without discipline.
- ◆ You can have separation without love, but you cannot have love without separation.
- ◆ You can have unity without love, but you cannot have love without unity.
- ◆ You can have doctrinal correctness without love, but you cannot have love without doctrinal correctness.
- ◆ You can have truth without love, but you cannot have love without the truth.

Further clarifications:

- ◆ It is wrong **not to separate** *from unbelievers* in matters of religious endeavor. **To unite** ecclesiastically with *unbelievers* is wrong!
- ◆ It is wrong **not to separate** *from believers* when clear basic principles of Scripture have been violated.

- ◆ It is wrong **to separate** *from obedient brethren*, as we would separate from unbelievers — on matters that clearly are not basic and fundamental to biblical belief and practice.

KEEPING UNITY AND SEPARATION IN BALANCE

1. **It is very important to keep a *cutting edge* on your ministry. If you do not, you will ultimately surround yourself with people who do not necessarily share your convictions, but who enjoy the *success* of what you are doing. In so doing, you will build an organization that will ultimately repudiate your convictions.**

2. Failure to separate where the Scriptures require us to do so will result in serious offenses against God and His Word! The following important issues are at stake:

- **Identity** — assuming an identity in common with those who dishonor God — lending the good auspices of your name to that which dishonors God.
- **Morality** — abandoning biblical moral and social principles.
- **Commonality** — leaving biblical teachings and principles in order to establish common ground with others.
- **Credibility** — giving credibility to that which ought to be rejected — giving your personal approval to disobedience. **It is always wrong to add numbers, credibility, or strength to an apostasy!**
- **Culpability** — failure to reject wrong doctrine, conduct, morals and practices.
Culpable = meriting condemnation or blame especially as wrong or harmful, blameworthy.

Principles Regarding That Which is “Accursed”

1. God is the only one who fully knows everything. Therefore, He is the only One who is qualified to determine what is good and what is evil, what is useful and what is not useful, what is acceptable and what is not acceptable, and what is desirable and what is not desirable.
2. It is our primary business to be in absolute agreement and concord with God in every evaluation and pronouncement He makes. We must be on God’s side in every issue!
3. God has enemies!
 - ◆ We are to relate to God’s enemies in a totally different way than we do to our own personal enemies. The Scriptures give completely different instructions for each.
 - ◆ It is wicked for us to embrace God’s enemies, or for us to relate to them *in a way differently than God does*. It is wicked and wrong to *bless* someone whom God has pronounced *accursed*.
4. It is a crime against heaven and earth to reject God’s declaration about and disposition toward *His enemies*. The issue is not whether something seems to be *negative* or *positive*, but *what God wants done!*
5. God has sovereign rights over all men to dispose of them as He pleases.
6. God’s authority over our ministries and Christ’s lordship over the church are absolute.
7. When we consent to the sin that brings others under the judgment of God, we ourselves will become unusable to God and as a result will find ourselves ultimately rejected by God (not necessarily by men) as to our own personal ministries.
8. Complicity with evil in the present destroys the prospect of victory in the future.
9. Partial obedience is disobedience.
10. Selective obedience is not an option for us.
11. We are responsible to enter into God’s battles as a part of God’s work.
12. There is never a good reason for doing a bad thing.
13. God’s commands are firm and final.
14. Disobedience, for whatever reason given, amounts to complicity — making common cause with Satan and demonic powers; and is an act of direct rebellion against God.
15. Disobedience is an outright rejection of God’s wisdom, God’s purpose, God’s authority and God’s Word.

Message 5

THE JEHOSEPHATH PRINCIPLES

Lessons from the life of Jehoshaphat

1. You do not have to be a wicked man to do untold, immeasurable damage to the cause of Christ. You can be a godly, sincere, doctrinally correct revivalist and still set a disaster in motion.
2. Everyone's ministry is *multi-generational*, therefore, every present course of action will have historic consequences.
3. Sowing and reaping always take place in a framework of time.
 - ◆ The production of fruit is a long, slow process.
 - ◆ That which is sown will become magnified and multiplied many times over — Something relatively insignificant can ultimately have enormous consequences.
4. History many times tells an entirely different story than the contemporary account. Outward appearances in the present can be very deceiving.
5. Discernment is the ability to see the long term consequences of a present course of action.
6. Alliances, associations and companions are always a critical factor in our ultimate destiny. The prophet did not reprove Jehoshaphat for doctrinal matters but for a mortal failure in the matter of making common cause with the wicked – a failure in the matter of separation from evil.
7. Alliances always give birth to accommodations that can and do lead to dangerous commitments.
8. The ultimate outcome is always determined by the principles that govern the immediate course of action.
9. The long term consequences of a man's life and ministry are not ultimately determined by what a man *teaches* but by what a man *tolerates*. (Dr. Less Ollila) Great Bible teachers can and do create spiritual disasters for the generations that follows them.
10. God is the only One qualified to define for me who is and who is not wicked. Wicked men can be very nice men. The seeds of destruction are sown without exception when godly men are yoked together with wicked men.
11. Ahab's greatest wickedness was in the spiritual realm. False gospels and false doctrines are never a matter of indifference with God. They are a direct assault on His character and His truth and are wicked.
12. Going into apostasy and idolatry is very easily and quickly done. Recovering from apostasy and idolatry is almost impossible.
13. Carelessness by one generation can produce untold damage on many generations to follow.
14. Those who insist on peace at any price will ultimately lose everything.

ISRAEL

Northern Kingdom

JUDAH

Southern Kingdom

Ahab & Jezebel	Jehoshaphat
Ahaziah - Son of Ahab	
Joram - Son of Ahab, brother of Ahaziah.	Jehoram - Son of Jehoshaphat, Married to Athaliah (Ahab's daughter) son-in-law of Ahab
Jehu	Ahaziah - Son of Jehoram and Athaliah, Grandson of both Jehoshaphat and Ahab
	Athaliah - Daughter of Ahab and Jezebel (Jehoram's wife)

CATEGORIES OF TRUTH We Teach and Preach

		<i>Column 1</i>	<i>Column 2</i>	<i>Column 3</i>	<i>Column 4</i>
Row	APPLICATIONS	VERY CLEAR BIBLICAL STATEMENTS	LOGICAL CONCLUSIONS based on <i>Very Clear Biblical Statements</i>	SPECULATION – <i>Informed</i> and <i>Uninformed</i> Personal Opinions	PETTY PERSONAL PREFERENCE
1	<i>As to doctrine this becomes</i>	A conviction — a belief for which we would die	A preference though strongly believed	A mere preference	No obligation whatever
2	<i>Essence of doctrinal belief</i>	Belief of a clear statement	A matter of interpretation	A matter of supposition	Totally immaterial
3	<i>As to practice this becomes</i>	A Divine command with no option	An option though strongly believed	Totally optional	No obligation whatever
4	<i>Level of importance</i>	Absolutely essential to the <i>Christian Faith</i>	Not fundamental or essential but very important	Generally, not very important	A hindrance rather than a help
5	<i>Essence of practice</i>	Necessary obedience	A sincere desire to obey	A desire to be sincere	Totally immaterial
6	<i>Denial of this category of truth is</i>	Heresy or willful rebellion against God	A disagreement of some consequence	A mere disagreement	Not worth talking about
7	<i>Biblical command that applies to denial</i>	Command of repudiation and separation	Command of love and <i>harmony</i>	Command of love and <i>unity</i>	Command to avoid foolish questions and contentions
8	<i>Biblical response to denial of this category</i>	Denunciation and separation <i>Confrontation</i>	Toleration and Christian charity <i>Accommodation</i>	Toleration and Christian charity	Ignore
9	<i>At Issue Is:</i>	Separation	Participation	Unity	Nothing
10	<i>Level of fellowship agreement allows</i>	Personal fellowship and limited church fellowship	Closer church fellowship and joint participation	Unlimited fellowship and participation	Has a negative impact on fellowship
11	<i>Level of fellowship lack of agreement allows</i>	None	Limited	Unlimited	Has a negative impact on fellowship
12	<i>Agreement of belief indicates</i>	A true Christian brother	A Christian brother of like faith and order	A rare find	Doesn't exist
13	<i>Ultimate significance</i>	Defines a <i>Fundamentalist</i>	Defines denominational distinctives	Defines denominational idiosyncrasies	Defines personal idiosyncrasies

SPECIAL NOTE: These categories of truth should never be taught or preached with the same level of authority. Truth must be preached "out" of the Scriptures, not "into" the Scriptures. It is dishonest to preach our own logical conclusions and speculations with the same "thus saith the Lord" as we would with truth which is very clear. Our preaching and teaching should be confined for the most part to columns 1 and 2. The truths and commands of the *column 1* category constitute "the faith" referred to many times throughout the New Testament. (Acts 6:7, 14:22; I Tim. 4:1; II Tim. 4:7; Jude 1:3 et. al.)

Message 6 – CHART “B”

Beliefs & Practices by Categories of Truth

<p><i>Column 1</i> Very Clear Biblical Statements</p>	<p><i>Column 2</i> Logical Conclusions based on Very Clear Biblical Statements</p>	<p><i>Column 3</i> Speculation – Informed and Uninformed Personal Opinions</p>	<p><i>Column 4</i> (Petty Personal Preference)</p>
<p>Inspiration of Old and New Testament Scriptures</p> <p>Preservation of God’s Word</p> <p>God exists eternally in three persons, Father, Son, and Holy Spirit</p> <p>Man’s creation by a direct act of God</p> <p>All men are sinners</p> <p>Virgin birth of Christ</p> <p>Deity and true humanity of Christ</p> <p>Substitutionary death of Christ as a full payment for our sins</p> <p>Vicarious atonement for sin by the shedding of His blood</p> <p>Bodily resurrection of Christ</p> <p>Salvation by faith alone in Christ alone totally apart from works</p> <p>Personal return of Christ for His own</p> <p>Preaching of the gospel to the entire world</p> <p>Discipling of believers</p> <p>Baptizing of believers</p> <p>Observance of the Lord’s supper</p> <p>Love toward and unity with obedient believers</p> <p>Separation from disobedient believers and from apostate unbelievers</p> <p>Biblically mandated morality</p>	<p>Denominational distinctives</p> <p>Mode of baptism</p> <p>The security of the believer in Christ</p> <p>Premillennial, pretribulational rapture of the church</p> <p>Offices in the local church</p> <p>Form of church government</p> <p>Dispensational view of Scripture vs. covenant theology</p> <p>Views on marriage, divorce and remarriage</p> <p>Role of women in the Church</p> <p>Standards of dress and conduct</p> <p>Standards of Church music</p> <p>Open or closed communion</p> <p>Election and predestination</p> <p>Sabbath vs. Lord’s Day</p> <p>“Christian” vs. Biblical counseling</p> <p>Extended applications of Biblical morality</p> <p>Healing in the atonement</p> <p>Cessation of <i>sign gifts</i></p> <p>Location of the physical blood of Christ</p> <p>Many other applications of <i>Column 1</i> truth</p>	<p>How God preserves His Word — in which manuscripts and translations*</p> <p>Traditions of individual local Churches</p> <p>Applications of standards of dress and conduct</p> <p>Choice of education of children — public, Christian or home school</p> <p>Dietary choices</p> <p>When the New Testament Church began</p> <p>Applications of Church government</p> <p>Extended applications of beliefs about marriage, divorce and remarriage</p> <p>Forms of worship — formal vs. informal, etc.</p> <p>Extended applications of election and predestination</p> <p>Applications of Sabbath vs. Lord’s Day</p> <p>Many other extended applications of <i>Column 2</i> truth</p> <hr/> <p>* These conclusions are based almost exclusively on <i>extra-biblical</i> sources — archaeology, history, textual research, and scholarship — which places all of this in the realm of human ideas and opinions. There does not exist anywhere a clear statement of Scripture to settle these matters which are being so hotly debated by good and godly men.</p>	<p>Extended applications concerning manuscripts and translations</p> <p>Other specific applications of standards of dress and conduct</p> <p>Personal preference in fashion</p> <p>Styles of preaching</p> <p>Personality divisions</p> <p>Architecture and design of the church building</p> <p>Extended applications of Church government — how things ought to be done</p> <p>Kinds of church ministries and outreaches</p> <p>Holiday celebrations</p> <p>Christmas trees</p> <p>Many other extended applications from <i>Column 3</i></p>

VERY CLEAR BIBLICAL TEACHING*

Two major divisions of *Column 1 Truth* by which we define what is *Fundamental*

Row	APPLICATIONS	DOCTRINE Clearly revealed Truths to be believed	PRACTICE Clearly revealed Commands to be obeyed
1	<i>This is</i>	Clearly <i>taught</i> — Truth we <i>must believe</i>	Clearly <i>commanded</i> — Truth we <i>must obey</i>
2	<i>Violation is</i>	Heresy (a <i>choosing</i> , embracing and propagation of false teaching contrary to clearly revealed truth)	Insubordination Willful rebellion against God Complicity with Satan and demonic powers
3	<i>Violation in relation to God is</i>	A denial of God’s authenticity (Who He says He is) An attack on God’s character (What He is)	A denial of God’s authority (What He wants done) An attack on God’s wisdom (How He wants it done)
4	<i>Violation in relation to Scripture</i>	Outright rejection of the Word of God	Outright rejection of the Word of God
5	<i>Level of importance</i>	These are irreducible minimums of the Christian Faith and are absolutely essential to the Christian Faith — for which we are commanded to “earnestly contend”	These are also irreducible minimums of the Christian Faith and are absolutely essential to the Christian Faith — for which we are commanded to “earnestly contend”
6	<i>Those who deny are</i>	Unbelievers, Heretics Not saved	Unbelievers or Willfully disobedient believers
7	<i>When these are denied</i>	We must expose, repudiate, separate	We must expose, rebuke, separate — even in the case of believers
8	<i>Exclusivist</i>	Insists on making teachings that are not clearly taught <i>fundamental</i>	Insists on making practices that are not clearly commanded <i>fundamental</i>
9	<i>Fundamentalist</i>	Regards belief as essential Believes wholly	Regards obedience as essential Practices wholly
10	<i>Pseudo- Fundamentalist</i>	Believes wholly but regards belief as optional	Regards obedience as optional Practices selective obedience
11	<i>Neo-Evangelical</i>	Believes almost wholly — has problems concerning the inerrancy, infallibility, and authority of Scripture	Replaces Scriptural instructions with “pragmatism” Regards obedience as irrelevant and unnecessary
12	<i>Neo-Orthodox</i>	Doesn’t believe but uses biblical vocabulary	Doesn’t believe and doesn’t practice
13	<i>Liberal</i>	Denies outright	Denies outright
14	<i>Charismatic</i>	Rejects the Scriptures as the exclusive source of Divine Revelation	The Charismatic Experience validates almost any and all practices and beliefs

*The truths referred to here are so clearly set forth in Scripture that **to deny them is to deny the meaning of words and the integrity of language.** In other words, to deny them is an outright denial of the Word of God. Therefore these truths are both fundamental and essential! **PLEASE NOTE:** There are many things that we teach, preach, and practice that are not in this category of truth.

WHAT IS A BIBLICAL FUNDAMENTALIST?

IMPORTANT REVIEW:

- ◆ Dictionary definition and explanation.
- ◆ Current misunderstandings such as militant radical, terrorist concept, etc.
- ◆ These *in contrast to* –

DEFINITION: A “*fundamentalist*” is one who believes everything that is **CLEARLY taught and obeys** everything that is **CLEARLY commanded in the Scriptures**. In the main, fundamentalism is about **biblical integrity** in **belief** and **practice**!

IMPORTANT CLARIFICATIONS !

- ◆ **Genuine, biblical fundamentalism is not primarily a relationship with men and movements. Fundamentalism is a relationship to the Word of God which fully acknowledges and joyfully submits to the absolute authority of the Scriptures over all that we believe and practice!** An inerrant, infallible, inspired Bible is useless if it carries no authority over our belief and practice – what we believe and what we do! Our relationship with men and movements is the resulting outcome of the kind of relationship we have with the Word of God.
- ◆ The fundamentalist does not limit what he considers to be fundamental to the *irreducible minimums for salvation*. To the fundamentalist, all that is clearly taught, whether for belief or conduct, is fundamental and therefore essential to the Christian faith.

Tragically, many limit their concept of the essentials of fundamental belief to the context of the irreducible minimums for salvation: the virgin birth, the deity of Christ, the blood atonement, Christ’s bodily resurrection etc. And tragically to many, obedience to the commands of Scripture is not only nonessential but also irrelevant.

Should not the essentials of fundamental belief and practice rather go beyond these irreducible minimums for salvation and be defined in the context of the whole body of truth revealed in the Scriptures, the Word of God? Is not everything that is clearly taught in the Word of God essential for belief? Is not every clear command of Scripture essential for obedience?

- ◆ A fundamentalist takes seriously the clear command to love his brethren and to promote biblical unity and harmony among those who believe and obey fundamental truths of Scripture.

How is it possible to exhibit due reverence for the Word of God and not insist on believing all that it clearly teaches and obeying all that it clearly commands? Fundamentalists must be fully devoted and submitted to the authority of the Word of God pertaining both to what they believe and what they practice. To the Fundamentalist, the only option in regard to clearly stated truths is to believe, propagate and defend them as truths given by God. To the Fundamentalist, the only option in regard to clearly stated commands is to obey and insist on obedience to them as commands given by God.

Authentic Fundamentalism indeed goes beyond merely believing the core of irreducible minimums for salvation. A truly biblical faith demands that the scope of belief and practice be governed by the whole of God’s revelation to man. All that is clearly taught and all that is clearly commanded is essential to biblical Fundamentalism!

- ◆ A fundamentalist will separate on the basis of any kind of denial of that which is clearly taught. He will not compromise that which is fundamental. He will separate on the basis of two distinct categories:
 1. Heresy – on the basis of *belief*
 2. Willful disobedience – on the basis of *practice*

- ◆ A fundamentalist will separate from either unbelievers or believers who violate fundamental truths or commands of Scripture.
- ◆ A fundamentalist will **fellowship** with all who believe and obey that which is clearly taught.
- ◆ A fundamentalist will **participate** with other fundamentalists to the extent that agreement on other non-fundamental beliefs renders it possible.
- ◆ A fundamentalist operates on the basis of **principle** (what is involved), not **personality** (who is involved).

FURTHER CLARIFICATIONS ON SEPARATION

1. Biblical separation is not isolation from the world.
2. Biblical separation is not antiquation – holding on to the past. It is not Amishism or Ludditism (referring to those who resist progress in technology).
3. Biblical separation is based on biblical commands and principles, not culture. Biblical commands and principles are timeless – they never change but their applications change as culture changes.

FUNDAMENTALISM AND CULTURE

Culture = The customs, ideals, beliefs, attitudes, goals and practices shared by a society.

1. Fundamentalism is not rooted or grounded in culture nor is it defined by any external culture. It is rooted and grounded in the timeless truths of the Word of God. The characterization, *Cultural Fundamentalism* is a misnomer!
2. Fundamentalism is not cultural in nature but does have a direct, and hopefully profound effect on the life of the believer in his cultural environment.
3. Fundamentalism is not *anti-cultural* but because of its biblical world view is *counter-cultural*.
4. Biblical commands and principles should be applied to and sit in judgment on culture, not vice versa.
5. In matters where culture conforms to and is *compatible* with the commands and principles of the Word of God, it should be acceptable to the believer.
6. In matters where culture is contrary or *adverse* to the commands and principles of the Word of God, it must be rejected.
7. In matters where the culture is *neutral* to the commands and principles of the Word of God discernment should be exercised.

WHAT IS A NEW-EVANGELICAL?

EIGHT CHARACTERISTICS OF NEW EVANGELICAL THINKING (As given by Dr. J. B. Williams)

1. They emphasize love and unity to the exclusion of the truth of separation.
2. They will not separate from religious groups on the ground of doctrinal error (Column 1).
3. They emphasize scholarship and intellectualism (modern scientism, evolution).
4. They praise liberal theologians for their scholarship (level of academic training, etc.).
5. They emphasize participation in politics and in social and moral issues (impacting culture and public life).
6. They criticize the fundamentalist even more than the liberals do.
7. They remain strangely silent about apostasy and its evils.
8. They are success oriented (*pragmatists*) – the end justifies the means.

Message 8

DIFFERENCES BETWEEN FUNDAMENTALISTS AND NEW EVANGELICALS

Fundamentalists

New Evangelicals

ATTITUDES	<i>Fundamentalists</i>	<i>New Evangelicals</i>
ATTITUDES	<ul style="list-style-type: none"> ◆ Principled — governed by principles ◆ Absolute sense of right and wrong according to <i>Very Clear Statements</i> of Scripture ◆ Ultimate aim is the glory of God — insist on both the spirit and letter of the law ◆ Emphasize Faith and Fidelity to God’s Word ◆ Critical toward those who are indifferent to matters of fundamental importance 	<ul style="list-style-type: none"> ◆ Pragmatic — governed by results ◆ Casuistry and <i>Situational Ethics</i> – the ends justifies the means in the name of becoming all things to all men. ◆ Not <i>ultimately</i> concerned about either the spirit or letter of the law, but about results ◆ Emphasize scholarship and intellectualism ◆ Critical toward those who insist on Biblical correctness
METHODS	<ul style="list-style-type: none"> ◆ Confined by and conformed to Biblical principles ◆ Biblical philosophy of the ministry of church music ◆ Love and unity based upon absolute, Biblical truth and obedience — separation from apostasy ◆ Biblical concept and practice of the Great Commission and Church planting 	<ul style="list-style-type: none"> ◆ Break down <i>barriers</i> of Biblical separation, and build <i>bridges</i> to a pagan society ◆ Secular philosophy of church music ◆ Love and unity at the expense of truth and obedience — directly attack the doctrine of separation ◆ Marketing strategy and concept of the Great Commission and Church planting
ASSOCIATIONS	<ul style="list-style-type: none"> ◆ Confrontation & Separation ◆ Separatists - “Come out from among them and be ye separate saith the LORD” 	<ul style="list-style-type: none"> ◆ Accommodation & Infiltration ◆ Ecumenical - Giving credibility to the men, the message and the movements of apostasy
MESSAGE	<ul style="list-style-type: none"> ◆ Bible-oriented preaching ◆ God-focused preaching ◆ Emphasize doctrinal correctness and obedience ◆ Contend for the faith ◆ Proclaim the whole counsel of God — clear commands and clear teachings 	<ul style="list-style-type: none"> ◆ “Needs”-oriented preaching ◆ Man-focused preaching ◆ Embrace doctrinal error by compromise ◆ Silent about apostasy ◆ Selective, eclectic teaching of the counsel of God
MORALS	<ul style="list-style-type: none"> ◆ Dogmatic preaching on Biblical morals and Biblical separation ◆ Insist on a Biblical culture ◆ Dogmatic preaching on Biblical ethics — standards of right and wrong 	<ul style="list-style-type: none"> ◆ Failure to preach on personal separation resulting in proliferation of divorce, adultery, feminism and homosexuality ◆ Adapt to the world’s culture ◆ Failure to distinguish between right and wrong resulting in a proliferation of dishonesty and the absence of Biblical ethics
PERSONAL STANDARDS	<ul style="list-style-type: none"> ◆ Biblical standards of conduct, dress and deportment based on Biblical principles, resulting in separated living 	<ul style="list-style-type: none"> ◆ Downplay or reject personal standards, resulting in little or no distinction between the Christian and the world
GOALS	<ul style="list-style-type: none"> ◆ In the evangelization of the world, to perpetuate a Biblical faith complete, intact, pure and undiluted to succeeding generations 	<ul style="list-style-type: none"> ◆ To enhance the evangelization of the world by avoiding separatist conflicts and controversies, and by removing the stigma of anti-intellectualism and narrowness from the gospel

WHAT IS FUNDAMENTAL TO BEING A FUNDAMENTALIST?

Any book that deals with fundamentalism must come to grips with the question: *What really is essential or fundamental to Fundamentalism?* To accurately answer this question, we must ask another -- *fundamental to what? Salvation, the Christian Faith, or something else?*

Tragically, many limit their concept of the essentials of fundamental belief to the context of the irreducible minimums for salvation: The virgin birth, the deity of Christ, the blood atonement, Christ's bodily resurrection etc. And tragically to many, obedience to the commands of Scripture is not only non-essential but also irrelevant.

Should not the essentials of fundamental belief and practice rather go beyond these irreducible minimums for salvation and be defined in the context of the whole body of truth revealed in the Scriptures, the Word of God? Is not everything that is clearly taught in the Word of God essential for belief? Is not every clear command of Scripture essential for obedience?

Though there are many beliefs and conclusions drawn from the Scriptures over which good men disagree and which they passionately debate, many other matters are so clearly taught and so clearly commanded in Scripture that to deny them is to deny the inherent meaning of words and the integrity of language. How can any of those things that are so clearly taught or commanded in Scripture be considered non-essential?

And how is it possible to exhibit due reverence for the Word of God and not insist on believing all that it clearly teaches and obeying all that it clearly commands? Fundamentalists must be fully devoted and submitted to the authority of the Word of God pertaining both to what they believe and what they practice. To the Fundamentalist, the only option in regard to clearly stated truths is to believe, propagate and defend them as truths given by God. To the Fundamentalist, the only option in regard to clearly stated commands is to obey and insist on obedience to them as commands given by God.

Authentic Fundamentalism indeed goes beyond merely believing the core of irreducible minimums for salvation. A truly biblical faith demands that the scope of belief and practice be governed by the whole of God's revelation to man.

All that is clearly taught and all that is clearly commanded is essential to biblical Fundamentalism!

THE GENIUS OF APOSTASY

How apostasy works.

1. *Apostasy* = A departure from or a moving away from something.
2. *Heresy* = fr. *to choose* = to choose another way or position.
3. Important historic consequences result from everything that is done in the present.

Discernment = the ability to see the long term consequences of a present course of action.

Why it is difficult, yea almost impossible to fight apostasy in its inception — the three “G’s”.

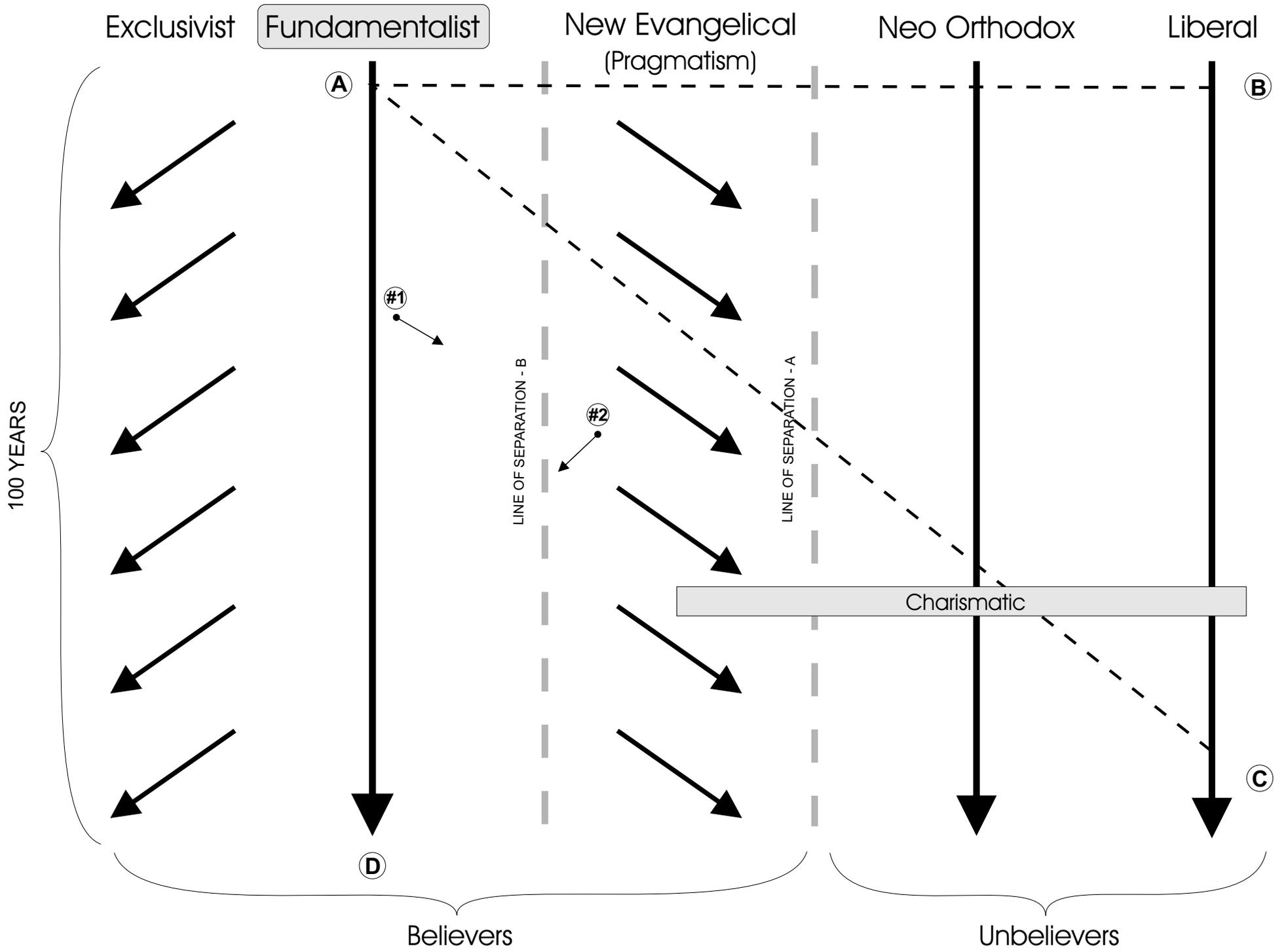
1. **Gradualism.** Apostasy produces minute, incremental changes over an extended period of time. At no point in time are the changes radical enough to justify taking a strong position against them.
 - a. Dr. Charles Woodbridge — Apostasy proceeds progressively with a change in:
 - ◆ Mood, then —
 - ◆ Method, then —
 - ◆ Message, and finally —
 - ◆ Morals
 - b. A change in posture from one of *confrontation* to that of *accommodation*.
2. **Good.** At its inception apostasy has much good to commend it and very little evil to condemn it. Those who stand in opposition to apostasy at this point in time are falsely accused of opposing all the good that is associated with it.
 - a. The classic example here is Jehoshaphat, also Billy Graham.
 - b. Moses smiting the rock produced all the water they needed but tragically lost the privilege of entering the promised land.
3. **Gurus** – the prominent personalities involved.
4. Other reasons:
 - ◆ The appearance of success (initial success) — the deceitfulness of outward appearances.
 - ◆ Confusing high powered promotion for the power of the Holy Spirit.
 - ◆ The unwillingness of God's people to separate.
 - ◆ The Sanballats who want to share in our ministry. cf. Demon possessed girl in Acts 16
 - ◆ The embarrassment of the godly, uncompromising man of God. cf. Samuel in I Samuel 15
 - ◆ The silence of the majority of preachers who stand by and say nothing. cf. The 7000 silent prophets in Elijah's day

The problem of when to separate.

- ◆ When do you call the fire department?
- ◆ When should the dog bark?
- ◆ When should you get off of the train? Train from San Francisco to New York — when a change in direction has been determined.

The necessity of keeping a cutting edge on your ministry.

1. If you do not keep a cutting edge on your ministry, you will ultimately surround yourself with those who join with you, not because they share your convictions, but because they enjoy the success of what you are doing; and you will build an organization that will ultimately repudiate your own convictions.
2. You can have *law* without *love* but you cannot have *love* without *law*. Love always imposes limits for the protection of its object.
3. You cannot build a strong ministry by focusing on issues alone, but you cannot build a strong ministry without dealing with and defining issues.



PERSONALITIES & ORGANIZATIONS

Original proponents of New Evangelicalism

Carl Henry
Harold Ockenga
Billy Graham (Franklin Graham)

Bible-believers who claim NOT to be Fundamentalists

John McArthur
Chuck Swindoll
Charles Stanley
Warren Wiersbe
Erwin Lutzer
Al Mohler
John Piper
Mark Dever
C. J. Mahaney

Charismatics

Pat Robertson
Tony Campolo

Seeker Friendly Movement

Bill Hybels
Rick Warren – purpose driven church
Joel Osteen

Organizations which claim NOT to be Fundamentalists

Southern Baptist Convention
Campus Crusade
Inter-Varsity Fellowship
The Navigators
Family Radio
Focus on the Family
World Vision
Trinity Broadcast Network

Colleges and Seminaries which claim NOT to be Fundamentalists

Biola University & Talbot Seminary
Moody Bible Institute
Trinity Evangelical Divinity School
Wheaton College
Cedarville College
Fuller Seminary
Dallas Seminary

Ecumenical** endeavors

Christians and Catholics Together
Together for the Gospel
Sovereign Grace

****Ecumenical:** Inclusive of everyone regardless of beliefs or practices

Problems and Misunderstandings

That cause confusion, weakness and unnecessary, unbiblical divisions among Fundamentalists

1. The idea that Biblical commands concerning unity and separation are **mutually exclusive** —
 - ◆ that somehow the commands concerning love and unity **don't rightly apply** to Fundamentalists.
2. Failure to distinguish between various categories of truth that we teach and preach, preaching all of them with the same level of authority;
 - ◆ insisting that everything we believe and practice regardless of whether or not it is *clearly* taught in Scripture (column 1 truth) is essential to Fundamentalism —
 - ◆ and therefore, a test of fellowship – e.g. *exclusivists*.
3. The inability to distinguish between **fellowship** on an individual basis and joint **participation** on a church basis —
 - ◆ to recognize that fellowship on an individual basis does not require agreement on all minor details —
 - ◆ and regarding such fellowship as compromise.
4. Failure to regard *obedience* (to clear commands of Scripture) to be equally essential to Fundamentalism with *belief* (of clearly revealed truth), and
 - ◆ the resulting erroneous assumption that mere agreement on six or seven fundamental *doctrines* makes one a Fundamentalist.
5. Relating Fundamentalism to **personalities** rather than to clearly taught Biblical **principles**,
 - ◆ along with failure to **understand and identify** these principles.
6. Personalizing differences with those with whom we differ and from whom we may separate. Whether or not a person is likeable has nothing to do with the *rightness* or *wrongness* of his positions.
7. Confusing **cultural traditions** and certain **methods or philosophies of ministry** with **timeless fundamental truth** and **clearly revealed Biblical principles**;
 - ◆ assuming that conformity to certain outward standards and practices makes one a Fundamentalist.
8. Failure to regard the *clear* Biblical commands concerning separation (from apostates and willfully disobedient brethren) as essential to a Fundamentalist position.
9. Concerning the *Bible translation* issue: It is wrong to require others to believe and teach about the Bible, that which the Bible does not clearly say about itself. To do so is tantamount (amounts to the same thing as) to *adding to the Word of God*.
10. Confusing **combativeness** with **militancy**, and a **gentle spirit** with **compromise** — substituting **name-calling** for a clear exposition of **Biblical principles** and/or insistence on the practice of those principles.
11. Evaluating a man's position based on **where he is in the present** rather than the **direction where he is headed**. Some men who are very close to us in position will soon be far away, and some who are quite a distance away in the present may some day join us in the Fundamentalist movement. We must be aware of the direction in which a man's feet are pointed.