



The Fruit and Joy of True Repentance

By Robert McCurry

The Spirit of the Lord anointed Jesus Christ to preach the Gospel (Luke 4:18), and He faithfully fulfilled the Spirit's commission during His earthly ministry. After His death and resurrection, the Lord Jesus made it clear that the proclamation of the Gospel He had preached was to continue: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

But what is the Gospel? The word Gospel simply means good news.

Unfortunately, many embrace the notion that the good news of Christ's Gospel is a "smile, Jesus loves you" kind of message that dwells on positive things (such as love, joy, and peace) and avoids "negative" subjects (such as sin, repentance, and judgment). While such a message may be popular and palatable to the natural man, it is not the good news of Christ's Gospel.

What makes the Gospel of Jesus Christ good news? The Gospel of Jesus Christ is good news because it is the truth of God's Word.

The Gospel declaration that "He that believeth on the Son hath everlasting life" (John 3:36) is indeed good news. But the verse doesn't end there. It continues with a warning: "and he that believeth not the Son shall not see life; but the wrath of God abideth on him." That, too, is good news because it is the truth of God's Word. Another example is the apostle Paul's promise that "the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23). That is indeed good news. But Romans 6:23 also solemnly warns that "the wages of sin is death." Regardless of how negative that statement may sound, it is good news because it is the truth of God's Word. Therefore, the Gospel is perverted

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Are All Churches Now Required to Join IRS Super Church?

By Greg Dixon

Two other developments concerning IRS control of churches have recently arisen that should literally send shock waves through the religious community. First, while the churches are arguing doctrinal positions among themselves, and won't even spit on each other for the most part, the IRS has now developed its own super church. Independent Baptists in particular pride themselves in their anti-ecumenism. No fundamentalist preacher worth his salt would be caught dead at the local church federation meeting where he has to rub shoulders with a charismatic or liberal preacher. However, they don't think twice about paying a large fee to go to a Chitwood or CLA seminar and sit next to one of these religious outcasts to learn how to be a good IRS approved church and pastor.

It is now a fact that in order to get and keep the tax-exempt status, a church must agree that all religions are equal. The new Application for Recognition of Exemption, Form 1023 Schedule A for Churches (Rev. September 1998) demands a declaration to this effect with the following words at point #3: "Does the organization require prospective members to renounce other religious beliefs or their membership in other churches or religious orders to become members? Yes__ No__ . If 'Yes,' describe."

It doesn't take much intelligence to figure out where they are going with this. In order to be considered a legal church (tax exempt) in America, the church or religious organization will have to declare that all religions are equal. They will also have to declare that they do not believe that their doctrinal position only results in converts to their faith having eternal life. They must renounce this narrow inclusivist position. Maybe we now know why Billy Graham, Robert Schuller, Pat Robertson, and other TV preachers have been making such fuzzy remarks about adherents of other religions, though sincere, going to heaven without receiving Christ. In that tax exemption is government subsidy, according to the Supreme Court in the Bob Jones University case, it is now clear that the US government will not support any religion that clings to the narrow minded belief that salvation is in Jesus Christ alone. Remember – "Come Shekels, Come Shackles." The world church isn't coming; it is already here, and the preachers don't have a clue as they go merrily along hand in hand with the Great Harlot to the wedding with the anti-Christ. (Rev. 17).

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Has the US Government Through the IRS Outlawed Preaching on Second Coming of Christ?

One of the reasons the IRS gave to Texe Marr's Living Truth Ministries for removing their tax exempt status in 1995 is as follows: "Much of the material you disseminate promises to address possible conspiracies or threats, either from individuals, groups or various agencies, against Christianity, freedom or other rights. This is evident from a review of your newsletters and order forms. The titles and promotional materials are designed to sensationalize and grab the readers attention. They usually imply that the works will expose certain prominent groups, individuals, politicians or government agencies as being part of or linked to some threat or conspiracy." One of the titles that the IRS gave as an example included "Bible Prophecy and The Conspiracy."

Any grade school child in Sunday School knows that you can't teach or write on Bible prophecy without dealing with the second coming of Jesus Christ. But just as the Russian pastors under communism were forbidden to speak on this subject, we are now coming to the same place in our beloved land. It is obvious that if one believes in the literal return of the Lord Jesus Christ that they will be considered a domestic terrorist. In that the Lord Jesus will destroy wicked government upon His return in great glory and break the back of Gentile world rule, this message isn't popular with the in-for-hells and the high-heeled-belles that run our country today. Of course, they don't believe that He is coming, but they believe that we who do will be involved in what they call self-fulfilled prophecies and try to hasten His coming by blowing up everything in sight. Further evidence of this type of anti-Christ thinking surfaced some time ago, even before 911, when a brochure put out by the FBI in Phoenix, Arizona, named as one of the "Potential Domestic Terrorists" groups of which law enforcement should be aware the "Doomsday/Cult-Type." Obviously, this would include all Bible believing preachers and churches in America. We not only believe that there will be a literal doomsday, we believe that the Lord Jesus Christ will bring the doom when He comes (Rev. 6:12-17). It won't

do any good to claim that your church is not a "cult." The IRS definition fits the average Bible believing church to a tee.

Many have asked if we can actually show them this in the law. Our answer is no, we can't because you won't find a specific law that says that you can't preach on the Second Coming of Jesus Christ in America today. That's because they don't have to write a law to gain the same effect. All Congress has to do is to give an outlaw agency like the IRS carte blanche privilege of making up their own so-called laws called rules, regulations and procedures as they go along. The churches agreed to this when they signed their tax-exempt contract. They said that they would obey all laws, federal, state and local, presently and in the future. But they apparently didn't read the fine print. The new churches filing for tax exemption must agree to the following: "The Corporation or organization shall have no power to take any action that would be required for a tax exemption under Internal Revenue Code Section 501(c)(3) and related regulations, rulings, and procedures." It is now the "procedure" of the IRS to refuse tax exempt status to those churches that will not agree that all religions are equal and who refuse to join, through tax exemption, the world church. Also, preaching on Christ's coming to the Harvard trained lawyers that run the IRS is taboo.

Churches Under 508(c) of the IRC are the Same as 501(c)(3) Organizations

To those churches which are foolish enough to believe that Sec. 508 of the IRS code allows an automatic exemption for churches, read it again. It doesn't say "exemption," it says, "...churches have a mandatory exception." The exception is from filing a Form 1023 to make application for not for profit status. Here is the kicker. Churches have to abide by the same rules that those that do file for this privilege. And if they do not, the IRS can, and most assuredly will, remove their tax exemption. The only thing missing is the annual Form 990 that other religious organizations have to file. When this is required, the churches will be under total control of the IRS with no wiggle room.

In the Baptist Temple court case, the church learned that a New Testament Church does not legally exist in the US

today because there are no longer any First Amendment protections left. The genius of the First Amendment and various religious freedom clauses of the fifty states is that, for the first time in history, a New Testament Church could exist legally without having, in the words of the IRS, a "distinct legal existence." Now even a N.T. Church will be assigned, by force, the legal status of an association, and will be expected to meet the same standards that the not-for-profits have to meet. But they still won't have their God-given right of a non-taxable status. This status is in contrast to an exempt status, which is a privilege, not a right.

More Evidence of Government Encroachment on America's Churches

Since finishing this book on the N.T. church polity, other instances of government intrusion into the state structured church have arisen that we felt should be included in this study. It also shows how rapidly the encroachment of the "Police State" is descending upon the American scene including the pulpits.

FBI examines pastor's sermons on abortion & homosexuality

Feb 2, 2005 By Lee Warren

MOUNT VERNON, Ill. (BP)-Nov. 23, 2004, started out like any other normal morning for Randy Steele, senior pastor at Southwest Christian Church in Mount Vernon, Ill., a town about 80 miles southeast of St. Louis. One of the longtime members of his church was on her deathbed and he planned to spend the day consoling her family. Then the phone rang.

It was the FBI. Steele said they wanted to meet with him personally. After agreeing to a time later that same afternoon, he said his first thoughts turned to his congregation.

"I was wondering what somebody in my church might have done," Steele said. "So I was in a lot of prayer asking God to give me the right words to say."

When two FBI agents arrived at the church, Steele said they traded small talk for a few minutes before the suspense got to him and he asked about the nature of their visit.

Their answer stunned him.

"One guy opened a file," Steele said. "And he said, 'This is pertaining to a sermon that you preached on Memorial Day.'"

On Memorial Day 2004, Steele was in the middle of preaching a sermon series he called "Life Issues," dealing with controversial cultural issues from a biblical perspective. One such sermon was about abortion, and Steele chose Memorial Day to preach about it.

"I shared the number of people who have died in wars versus the number who had died through 'legal' abortion since 1973," Steele said. "I stated that we are in a different type of war that is being fought under the 'presupposition of freedom.'"

Steele said that he went on to name an abortion clinic in Granite City, Ill., a city just outside St. Louis, and pointed out that they perform as many as 45 abortions per week.

Somebody in the church that day apparently misunderstood Steele's "different type of war" comment to mean that he was actually calling his congregation to a physical war against abortion clinics, so he or she placed an anonymous phone call to the FBI.

The informant allegedly told the FBI that in addition to Steele calling for a war against abortion clinics, he also said he was willing to go to jail over such a cause.

Steele said that he had spoken about his willingness to go to jail, but that he made those remarks in a different sermon that dealt with homosexuality from the same sermon series.

"I had mentioned a pastor in Canada who had been arrested for speaking about homosexuality in his church," Steele said. The pastor said he went on to tell his congregation that "if speaking the truth means that we go to jail, then by golly, that's where I'm going to be and I'm going to save you a seat next to me."

"That was the major gist of why [the FBI] felt like they could come here and look through my sermons," Steele said.

Marshall Stone, FBI supervisory special agent and media coordinator for the Springfield (Ill.) division of the FBI, was unwilling to speak specifically about the FBI's visit to Southwest Christian Church, but when asked to speak in general terms

about whether the FBI normally looks through pastors' sermons after receiving anonymous tips about them being a possible danger, he did offer a few comments.

"I don't know that there's any case where we would say, 'This is typical,'" Stone said. "Each complaint, each investigation is followed up based upon facts and specific circumstances of that complaint, allegation or investigation."

Since there aren't any typical cases, Stone was asked if FBI agents would make a determination on site regarding whether to examine a pastor's sermons. He responded in the affirmative.

Story courtesy of The Pathway, newsjournal of the Missouri Baptist Convention. Lee Warren is a freelance writer in Omaha, Neb.

Larry Lilly's Letter

Thursday January 27, 2005

On January 21, 2005, the governor of Illinois signed a bill into law that openly attacks the right of the church to teach biblical doctrine. Needless to say there is a mighty uproar, which in the opinion of this writer will amount to zilch, zero, nothing. I will tell you why in a minute.

The governor, Rod Blagojevich, stated, "What we're doing today is older than scripture: Love thy neighbor. It's what Jesus said when he gave his Sermon on Mount. Do unto others what you would have others do unto you."

The sponsor of the bill, Democratic Rep. Carol Ronen of Chicago said the law should be applied to churches, meaning the church would not be allowed to reject an openly gay applicant.

Peter LaBarbera, Executive Director of the Illinois Family Institute argues that "politicians who don't view homosexuality as a sin have no right to take away the freedom of churches and people of faith to disagree." Mr. LaBarbera asks:

"Since when do politicians get to interpret sacred religious teachings for the rest of us?"

Larry Lilly – Copyright 2005

Doyle Braden

Orange County Southern Baptist Association

Bill That Criminalizes Speaking

Against Homosexuality Passes CA State Assembly

URGENT: Call Gov. Arnold Schwarzenegger Today To Oppose SB 1234!

Please call Governor Schwarzenegger TODAY - 916-445-2841 - and urge him not to sign SB 1234. Tell him that you believe all crimes should be prosecuted to the full extent of the law but SB 1234 could be interpreted by courts to make religious speech a crime if the "victim" considers it a threat. It is very important that Gov. Schwarzenegger's phone rings today!

Consider what has happened in Canada since passing a "hate crimes" law that includes gender. It is no longer permissible in Canada to speak critically about homosexuality over the airwaves. Even the quoting Scriptures that condemn homosexuality can be illegal in Canada because of "hate crime" legislation.

In Sweden a pastor was sentenced to 30 days in jail for preaching a sermon in which he taught that homosexuality is wrong. This was the first case in which Sweden's "hate speech" law was enforced against a church. During court proceedings, the public prosecutor played a tape recording from the sermon. According to the church newspaper, he justified the arrest by saying, "One may have whatever religion one wishes, but [the sermon] is an attack on all fronts against homosexuals. Collecting Bible [verses] on this topic as he does make this hate speech."

Under SB 1234, individuals could claim that someone expressing their sincerely held beliefs presents an "intimidating" threat, punishable under the law. Even various forms of peaceful conduct, such as prayer vigils outside abortion clinics, could potentially be considered a "threat of force."

SB 1234 has now been passed to the Governor's desk for his signature. It is very important that you call him today – 916-445-2841 – and ask him not to sign SB 1234 into law.

Please forward this important alert to all of your family members and friends in California and urge them to call TODAY - 916-445-2841.

Don Wildmon, Founder and Chairman, American Family Association

The Corporation As It Relates To Churches

A Brief History Of The Corporation

Much of American law has its origin in England. The Corporation as a legal entity under English law dates back to the late 14th century. In the early 1600's a number of joint stock associations were formed in England in an attempt to gain the same advantage as chartered corporations. In all contractual dealings, these companies were able to offer their stockholders liability protection. Investors in such companies were, as a result, put in a more favorable position than partners whose liabilities for corporate debts are unlimited.

Corporations have been a part of North America's history for over 300 years. The Massachusetts Bay Company was chartered in 1629 by Charles 1 of England. Its purpose was to colonize the area near Massachusetts Bay. Subsequently, in 1630, it founded the city of Boston. The Hudson Bay Company of Canada was chartered in 1670 and continues to operate trading posts there today.

During the early stages of the American Republic, it took a special act of a state legislature to grant a corporate charter to a business enterprise. The first state to permit incorporation under a general law was New York in 1811.

By 1900, nearly all the states had constitutional provisions forbidding the granting of corporate charters by legislators.

Delaware was the first state to ratify the U.S. Constitution in 1787. The Delaware General Corporation law was adopted in 1899. Prior to this time corporate charters were granted by an act of the legislature. It was the pioneer State in creating an attractive climate for free enterprise. Many of the corporations begun during America's great industrial revolution during the 1800's were chartered in Delaware. This friendly and accommodating atmosphere toward business enterprises still exists today. Low taxes, fast service, simplified requirements, and the Court of Chancery, the only separate business court system in the U.S., combine to attract both small one-man corporations as well as large corporations to Delaware.

One-third of the companies listed on American and New York Stock Exchanges are chartered in Delaware.

Corporations in America in the early stages were burdened with sharp restrictions on longevity and size. Terms fixed to specific number of years, 20 to 50 years, were common. There were also ceilings and authorized capital. These and other limits were abandoned over a period of time.

In the 1700's a large part of world commerce was carried on by corporations. By the late 1800's corporations had multiplied enormously. Nearly every business owner that required capital, a union of large numbers of people or desired limited liability incorporated. The wealth and business holdings in the country to a great extent was and is controlled by them.

At present the States compete with each other to attract business to them. Some are more aggressive than others. This creates a healthy and unusual atmosphere. Many have attempted to model sections of their law on the General Corporation law of Delaware. However, while there are some similarities no State has been successful in achieving all Delaware's benefits.

Today, there are more than 2,000,000 active corporations. About 800,000 of these elected to be taxed like partnerships. According to the Wall Street Journal in excess of 50,000 new corporations are formed each month in North America.

As of this revised edition, this book is used by a measurable and growing number of them – 500 to 600 each month, or nearly 2% of all the corporations formed each month in the United States.

From How To Form Your Own Corporation Without A Lawyer, by Ted Nicholas

WHAT IS A CORPORATION?

A. WHAT IS A CORPORATION (INCLUDES NON-PROFIT CORPORATION)?

1. The basis for the definition of a corporation is the Constitution and the statutes of a State. Apart from Statutes of a State, there is and can be no corporation.

2. The constitutional and statutory basis for a corporation varies from State to State. Generally, by statute the State creates a corporation upon filing of articles of incorporation by the members of the proposed corporation who are called "incorporators" with the Secretary of State. The corporation is "born" on the day and at the time the Secretary of State stamps the Articles of Incorporation for filing. The incorporators do not create the corporation. The State creates it pursuant to the Statutes of the State according to the authority of the Constitution of the State.

3. The relationship between the corporation and the State

a) The corporation is created by the State.

b) The corporation is sanctified by the State.

c) The corporation is empowered and energized by the State.

d) The corporation is subject to the State in all things.

4. The attributes of the Corporation are:

a) The Corporation is an artificial person within the meaning of the due process and equal protecting clauses of the U.S. Constitution and similar provisions of the State Constitutions, and within the meaning of State Statutes. (Johnson v Goodyear, 127 Cal. 4 (1899)). Please note: The corporation is not a person under the First Amendment religious liberty clause.

b) The Corporation is a citizen of the State of incorporation for the purpose of determining the State and Federal Jurisdiction. (Neibro v Bethlehem Shipbuilding Corporation, 308 U.S. 165 (1939))

c) The Corporation has an existence distinct, separate and apart from that of its members (Erkenbrecher v Grant, 187 Cal. 7 (1921))

d) The Corporation, except when restricted by Statute, has unlimited existence which is unaffected by changes in personnel, members, directors, or officers (General Corporation Law)

e) The members of the Corporation are not owners of corporate property; the corporation and members are distinct parties (Baker Divide Min. Co. v Maxfield, 83 Cal. App. 2nd 241 (1948))

f) The Corporation has the powers of a natural person unless limited by Statute, by-laws or the Articles of Incorporation (General Corporation Law)

g) All the powers of the corporation are exercised by and under the authority of a Board of Directors. Members of the Board of Directors have no individual power of authority apart from the board. The members of the board may exercise power over the corporation only as a board by one vote, by resolution at a meeting called under the laws of the State and at which a quorum is present. (General Corporation Law)

h) The members of a corporation have no direct control over the affairs of the corporation. The members of the Corporation by vote elect the members of the Board of Directors (General Corporation Law).

i) The officers of the corporation control the day-to-day affairs of the corporation, such officers have only such powers as are stated in the by-laws or as given to them expressly by the directors or by statute. Every corporation must have a President, Vice-President, Secretary and Treasurer. All officers are appointed by the Board of Directors. (General Corporation Law)

j) Members of a corporation are not liable for the debts of the corporation (General Corporation Law)

k) A corporation glorifies the State and Man in all things.

Thus we can derive a definition for a corporation. A Corporation is an artificial person created by the State according to the authority of State Statute and State Constitution. The Corporation has an existence separate and distinct and apart from its members. The Corporation is founded, organized and energized by statutory authority and is controlled by a Board of Directors elected by the members of the Corporation. The Directors only exercise only such powers as conferred upon the Board by Statute, by-laws and the Articles of Incorporation. The Head of a Corporation is a Board, which is in submission to State Law.

B. WHAT IS AN UNINCORPORATED ASSOCIATION?

1. The basis for a definition of an unincorporated association is the

Constitution for the State and the Statutes of that State.

2. The Constitutional and Statutory basis for an unincorporated association varies from State to State. In California an unincorporated association is formed under and governed by the provision of the California Corporation Code. In most states unincorporated associations by statute have been given powers and attributes similar to those of corporation. Thus, in contemporary law, the unincorporated association is often referred to as a "quasi-corporation."

3. The relationship between a unincorporated association and the State is:

a) The unincorporated association is created pursuant to statutory authority by three or more persons.

b) The unincorporated association is empowered and energized by State Statutes.

c) The unincorporated association is sanctified by State Statutes and a legal entity.

d) The unincorporated association is subject to State law.

4. The attributes of an unincorporated association are (The attributes of an unincorporated association are difficult to identify because they vary from State to State depending upon the law of the State.) But generally the attributes of contemporary unincorporated associations are:

a) The unincorporated association by Statute is a legal entity composed of a group of persons who have joined together for some common purpose.

b) The unincorporated association has only those powers granted to it by the Statutes of a State and the by-laws.

c) The powers of an unincorporated association are exercised only by a Board of Directors sitting as a Board of Directors in manner similar to the directors of a corporation.

d) The members of the unincorporated association have no distinct control over the affairs of an unincorporated association.

e) The members of the Board of directors are elected by a vote of the members of the unincorporated association.

f) The internal relationships and pro-

cedures of an unincorporated association are established by the State Statute, State Constitutional provisions and by-laws of the unincorporated association.

g) The unincorporated association is a legal entity of limited existence for it is affected and changes upon changes in the membership of the unincorporated association.

h) Members of an unincorporated association by Statute may not be liable for the debts of an unincorporated association.

Thus, we can define an unincorporated association. An unincorporated association is a group of persons who have joined themselves together for a common purpose according to the authority of the Statutes of the State.

The unincorporated association is founded by a group of persons, but organized and energized by the laws of a State. It is controlled by a Board of Directors elected by the members of the association. The Board of Directors exercise only such powers as are conferred upon them by the Statute of the State, by the Constitution and by-laws of the unincorporated association.

Albert F. Cunningham, JD.

AREAS OF CONFLICT OR POSSIBLE CONFLICT BETWEEN CHURCH AND STATE IN THE PRESENT LEGAL CLIMATE

(This document was prepared for the leadership of the Indianapolis Baptist Temple in 1983 upon request by attorney Allen Crapo.)

1. Federal Minimum Wage (Fair Labor Standards Act)

2. Social Security Tax (FICA - mandatory after 1-1-84)

3. Federal Withholding (Church as tax collector, government agent)

4. Federal Income Tax (501(c)(3) (required if challenged on exemption)

5. State Withholding Tax (Church as tax collector and agent mandated)

6. State Unemployment Tax

7. Federal Unemployment Tax

8. Equal Employment Opportunity Act - E.E.O.C. (Possible charges of discrimination in hiring of women, minorities, pay, promotions, on basis other than church rules)

9. Civil Rights Act (Failure to ordain

women, minority quotas, etc.)

10. State Civil Rights Acts and provisions.

11. Human Rights Commission (Investigations bring clouds and charges)

12. Federal Tax Exempt Status (501(c)(3) (Now subject to "public policy" interpretation in many areas)

13. State Tax Exemptions (Interpreted as privilege rather than right, and may be based on Federal recognition, fees, or forms which intrude into internal affairs of the church (Applies to a) Income, b) Property, c) Personal Property, d) Sales and possibly other taxes).

14. Building Permits (State and Local applied unconstitutionally)

15. Zoning (Applied unconstitutionally to restrict ministries)

16. Fire Marshal Regulations and Inspections

17. Day Care Regulations and Inspections (Welfare Department) (Applied to church ministries)

18. Christian School Attendance Reporting Requirements (Sanctity of church/family records)

19. Christian School Immunization Reporting

20. Christian School Registration/Accreditation/Testing/Regulation/Faculty Certification/Competency Testing/Eligibility for armed services

21. Church Bus Regulation (Excessive intrusion in areas of color, inspection, commercial chauffeurs licenses, passenger limits, etc.)

22. National Labor Relations Board (Attempts to unionize employees)

23. Right of Eminent Domain (State seizure of property)

24. Environmental Protection Agency.

25. State Securities Commissions (Church financing regulation)

26. Child Protection Agency (Child abuse interpreted to include mental and "brainwashing")

27. Health Departments (Inclusion of mental health as a matter of their concern in inspection and regulation)

28. State and local laws regulating "charitable solicitations"

29. State and local laws on collection of sales taxes on Christian school sales of text books, materials, and supplies

30. State and local limitations on church activities in area of vendor's licens-

es for fundraising activities on premises.

31. Regulation of non-profit corporations; internal affairs, officers, etc.

32. Laws viewing non-incorporated churches as unincorporated associations in the same light as social clubs without distinguishing religious purposes and First Amendment protections.

33. Handicapped Access Laws applied to older buildings

34. Senior Citizen special treatment requirements.

35. Wage Garnishment (Affecting internal affairs of church)

36. Equal Rights Amendment if passed (Impact on Bible rules for church officers)

37. Incorporation viewed as licensure (Permission to exist)

38. Marriage License (Creates State authorized entity v. civil contract)

39. Tax Exemption viewed as subsidy.

40. "Public Policy" overriding Statutory Law and Constitutional guarantees (Precedent of the Bob Jones Supreme Court decision)

Biblical Solutions

RECOMMENDATION Of The

Biblical Law Center

**Founded by Albert F. Cunningham
(1936-2004)**

Declaration of Trust

All churches should either organize or re-organize by executing a Declaration of Trust. The Declaration is rooted in English Common Law, which is the Biblical Law foundation for the American Federal and State Constitutions, which have protected more of our God given liberties than any other system of government in the history of mankind. The Declaration came about in 1986, which no doubt was the result of two great events. The first was the "Battle of Louisville" that took place from 1980-1984, and the second was the Prayer and Fast Conferences that were held in Covington, Georgia, in the Spring and Fall of 1984. These are the events that spawned the unregistered church movement in America. One of those that came with his pastor to Louisville as an observer was Al Cunningham, an attorney from Redding,

California. He was recovering from an intense period of suffering with Crohn's disease and had not only been bed-ridden, but out of work for many months. Al was deeply moved at the events that he saw taking place, and covenanted with God to try and make a difference with the gifts that God had given him.

Al began defending churches all across America who were in different encroachments of government, which brought him into the State of Indiana in 1986. The Indianapolis Baptist Temple had stopped operating as a corporation in 1983, but had received some erroneous legal advice and was still operating as a legal entity called in State law and IRS regulations an unincorporated association. After an intense time of prayer and study, Al came up with the idea of the Declaration of Trust (not to be confused with a Trust), and the Indianapolis Baptist Temple became the first church to implement the document.

No doubt, God uniquely prepared Al for this hour. He was saved as just a lad in Salina, Kansas, but was baptized by Pastor Royal Blue in Redding, California. He had moved to that area from Berkeley where he had served on the faculty of the Golden Gate Law School. He saw the inside of county government when he served as the Deputy County Counsel for Shasta County for 7 years. After that he maintained a successful private practice in Redding for many years, until he died suddenly in August 2004 of a heart attack. Thankfully, he trained Barbara Ketay, of Melbourne, Florida, in the implementing and use of the Declaration while she served as his assistant during a case in Tampa in the late nineties. She has since written an excellent book on the problems of church incorporation entitled *Church in Chains*. We have been working together now for several years to aid churches in organizing or reorganizing by using the Declaration that Al designed, and are continuing Al's work through the Biblical Law Center that he founded. At this time, the Declaration is being used by approximately forty churches across the land, and has allowed these churches to function on a day to day basis without violating the Lordship of Christ over His blood bought assembly.

The Common Law Roots of the Declaration of Trust

The Declaration, a noun, is rooted in English Common Law which is the Biblical Law foundation for the American federal and state constitutions which have protected more of our God given liberties than any other system of government in the history of mankind. Bouvier's Law Dictionary under the terms Declare, Declaration and Declaration of Independence lays the ground for the Declaration of Trust. Thomas Jefferson, writing the Declaration of Independence, could have chosen other terms but he chose the word Declaration. Under this caption Bouvier says, "A public act by which, through the Continental Congress, the thirteen British Colonies in America declared their independence, in the name and by the authority of the people, on the fourth day of July, 1776, wherein are set forth: - Certain natural and inalienable rights of man; the uses and purposes of government: the right of the people to institute or to abolish them: the sufferings of the colonies, and their right to withdraw from the tyranny of the king of Great Britain; the various acts of tyranny of the British king: the petitions for redress of those injuries, and the refusal to redress them: recital of an appeal to the people of Great Britain, and of their being deaf to the voice of justice...; an appeal to the Supreme Judge of the World for the rectitude of the intentions of the representatives: A Declaration that the United Colonies are, and of right ought to be, free and independent states: that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain is and ought to be dissolved: a pledge by the representatives to each other of their lives, their fortunes, and their sacred honor. The effect of this declaration was the establishment of the government of the United States as free and independent."

Just as the Declaration of Independence is the public Declaration that the United States of America has declared themselves free from the King of Great Britain, so The Declaration of Trust is the Declaration of Independence for the New Testament Church from all government entities in the U.S. and their entangling

rules, regulations and procedures which are contrary to the Scriptures and the Federal and State Constitutions, which are the foundational law of the land. Just as their statement, "an appeal to the Supreme Judge of the World" was their declaration of dependence on the God of the Bible, so the Declaration, stating that the local church is a New Testament Church not a state approved agency of the Internal Revenue Service, is its declaration of dependence on Almighty God, not an agent of any government entity, federal, state or local.

Rationale for the Declaration

1. The Declaration is a written statement of a "heart-felt" belief based on the Holy Scriptures, and is set forth as a memorialization of the mind-set of the congregation. It is one thing to say that you believe something, it is another thing to declare it. *"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Ps 107:2)*

2. It has legal weight and significance, and serves as formal notice of your position. *"Let all things be done decently and in order" (I Cor 14:40).*

3. It is clear and concise with no areas of confusion. *"Not slothful in business, fervent in spirit" (Rom 12:11)*

4. It prohibits persistent modification of the structure as new members are added. *"For God is not the author of confusion" (I Cor 14:33).*

5. It promotes cohesion and unity among the members. *"Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph 4:3).*

6. It strikes the Biblical balance between Laodiceanism (people rule – democracy (Rev 3:14) and Nicolaitanism (pastor rule – popery (Rev 2:6, 15), by recognizing the authority of the local assembly under the Scriptures and the rule of the pastor under God as the Bishop or overseer (I Tim 3:1, Heb. 13:17). It eliminates the church board that is inherent with the four legal entities that the IRS has established for church government. Biblically, the pastor is to be the Steward/Trustee of the congregation to act in all legal endeavors. *"O Timothy, keep that which is committed to thy trust..." (I Tim 6:20a);*

"For a bishop must be blameless as the steward of God; not self willed," (Titus 1:7ab; I Pet 5:2).

No church can function now, nor has it ever been able to function in all of civilized society, without some representative. Without the Declaration of Trust, the State will assign layman trustees that will be legally above the pastor and liable for all legal affairs of the congregation, including loss in torts (law suits). The only other alternative is to form a corporation which theoretically protects the trustees, but the pastor will still not function in his God called office, but rather serve as a CEO (Chief Operating Officer) of the corporation. If the church is not incorporated, the other thing that can happen is for the IRS to deem the church the "dba" ("doing business as") of the pastor. In 1996, the IRS told an Indianapolis preacher that the unincorporated church he was organizing was his "alter ego." This is consistent with the 14 point criteria for a church as espoused by Jerome Kurtz in 1978, calling for a hierarchal form of church government if a church desired tax-exemption. Obviously this would not be a N.T. church.

The Biblical Law Center stands ready to help any church that is interested in our services. The center will prepare the Declaration for new churches for a love offering only, and established churches for a minimum gift commensurate with the amount of work involved.

However, all need to understand that even if a church reorganizes and changes its name, or a new church organizes, they are still considered IRS state churches under 508(c) of the IRC. However, this issue has never been settled in the courts, and if a church will organize properly using the Declaration of Trust, which Attorney Al Cunningham devised in 1986, they still may prevail if attacked. However we must not organize our churches in order to escape the ire of the IRS; we must do it to please God by obeying Biblical polity in order to escape His wrath.

For further information, contact the Biblical Law Center at drgregdixon@earthlink.net.

REPENTANCE - continued from page 1

when only the “positive” side is preached. Christ's Gospel becomes fatally flawed when truth that some perceive to be “negative” is ignored and omitted.

The missing note of true repentance

True repentance means a change of mind. A changed mind has a changed perspective; a changed attitude about sin, one's self, one's relation to God, and one's relation to others; a changed sense of obligation that includes confessing one's sins to God, turning from sin to God, and a changed purpose for living. In Scripture this repentance is called “repentance toward God” (Acts 20:21), “repentance unto salvation” (II Cor 7:10), and “repentance unto life” (Acts 11:18).

Even a cursory reading of the New Testament will show that the subject of repentance is of fundamental importance and one of the elementary principles of true Gospel preaching.

- John the Baptist began his ministry by preaching repentance (Matt 3:1,2).
- The Lord Jesus Christ began His ministry by preaching repentance (Matt 4:17).
- The Lord commanded His disciples to preach repentance (Mark 6:12).
- The Lord commanded His followers to evangelize the world by preaching repentance (Luke 24:46,47).
- Following Christ's ascension, the apostles preached repentance (Acts 2:38; 20:21).
- God commands all men everywhere to repent (Acts 17:30).
- The Lord taught that unless we repent we will all perish (Luke 13:1-5).

Since the subject of repentance is clearly one of the most important elements of true Gospel preaching, is it not amazing how obviously it is being ignored and neglected today?

When pointing people to Christ for salvation, repentance is often ignored and neglected because, among other things, it has been made synonymous with the word believe. “Just believe on Jesus and you will be saved” is the popular contemporary version of the Gospel. Of course, faith in Christ is a fundamental aspect of Gospel preaching, but believing and repentance

are not identical. The Lord Himself made the distinction by saying, “Repent and believe the gospel” (Mark 1:15).

Consider Simon, the “converted” sorcerer. He believed, was baptized, continued with the evangelist Philip, and desired to have the power of God. The apostle Peter, however, rebuked Simon: “[Y]our heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For . . . thou art . . . in the bond of iniquity” (Acts 8:21-23). Likewise, King Agrippa believed all that the prophets said in the scriptures (Acts 26:27), but his believing availed him nothing. Even devils believe and tremble (James 2:19), but their believing profits them nothing.

Salvation is an infinitely important and eternal matter. It is a heaven or hell issue. No one can afford to be ignorant of how God saves sinners. There is a “repentance” which will gain us nothing with God.

- Merely having a sorrow for sins as Judas Iscariot did is not acceptable to God as true repentance (Matt 27:1-5).
- Merely confessing sin as Pharaoh and Judas Iscariot did is not acceptable to God as true repentance (Ex 9:27; 10:16; Matt 27:3,4).
- Merely shedding tears as Esau did is not acceptable to God as true repentance (Heb 2:17).
- Merely trembling before the preaching of the Gospel as Felix did is not acceptable to God as true repentance (Acts 24:25).
- Merely being convicted by the preaching of the Gospel and performing good works as Herod did is not acceptable to God as true repentance (Mark 6:20).
- Merely making restitution for sins as Judas Iscariot did is not acceptable to God as true repentance (Matt 27:3-5).

If one is to be saved, there must be true repentance and faith. They are inseparable elements of the Gospel of Jesus Christ. While it is certain that “salvation is of the Lord” and is “by grace through faith,” it is likewise certain that no one will personally know the Lord's salvation apart from obedience to the Lord's clear command to “Repent and believe the gospel” (Mark 1:15).

The missing note of repentance among Christians

Since the word repent is used seven times in Christ's messages to His churches (Rev 2-3), it is obvious that repentance is not a once-in-a-lifetime exercise reserved for sinners at the time of salvation. The practice of repentance becomes a way of life.

God's ideal standard for His people is that they not sin. But, sadly, Christians do sin (I John 2:1).

Therefore, Christians, too, must repent when they sin. True Christians will repent when they sin. The repentance required of sinners at conversion is also required of God's people when they sin. This means a change of mind for the Christian that involves a changed mind; a changed view and feeling about sin, one's self, God, and spiritual things; a changed purpose that involves confessing our sins to God, turning from sin to God, and renouncing sin – not only forsaking sin, but loathing sin.

The Lord's last command to His church was repent (Rev 2:5,16; 3:3,19).

Why the note of repentance is missing

Repentance is conspicuously missing from popular preaching today because repentance is a subject that concerns sin. Sin is the transgression of God's law (I John 3:4). Sin means “missing the mark,” that is, perfect obedience to the law of God. Sin is any lack of conformity to the perfect standard of God's moral law. Considering the definition of sin, it is easy to understand why the subject of sin is evaded and perhaps even more unpopular than the subject of repentance.

Sin. The word cannot even be spoken without the sound of the serpent's hiss. Sin is enmity against God, His attributes, and His government. Sin assails God's sovereignty and seeks to depose Him. Sin mocks His goodness. Sin loathes His holiness. Sin degrades His wisdom. Sin sneers at His mercy and grace. Sin ridicules His omniscience and justice.

Sin is not simply a sickness, weakness, or flaw for which we cannot be held responsible. Sin is an inborn, cultivated, purposeful antagonism to God. Sin is rebellion against God.

Sin is disobedience, rebellion, treason. Sin is darkness, folly, madness. Sin is a blight, a poison, a plague.

Sin is slavery and death. Sin built hell. Sin kindled "the fire that shall never be quenched."

Sin is the monumental rogue of human history. It banished Adam and Eve from the Garden of Eden. Sin destroyed the old world with a flood. Sin destroyed Sodom and Gomorrah with fire from heaven.

Sin destroys and kills. Sin destroys our joy. Death and destruction enter our lives by sin's door.

Sin brings a curse from God. God hates sin. Nothing is so offensive to Him as sin. There are many lessons in the Bible that teach of God's hatred for sin, but the cross of Calvary where Jesus Christ died demonstrates supremely just how much He really hates it. It was at the cross that the heavenly Father poured out the cup of His unmitigated wrath upon His own Son who became sin for us (II Cor 5:21; Rom 3:24,25; Gal 3:13).

There is no stronger proof of the awfulness of sin than the suffering of Jesus Christ on the cross: "My God, my God, why hast thou forsaken me?" (Matt 27:46). May these anguished words stir us to a wholehearted hatred for sin and encourage us to adore Christ.

Pastor John MacArthur has stated the matter eloquently: "Today's church seems utterly to lack any notion of the profound evil of sin. We grieve over calamities. We are troubled by our miseries. The trials of life distress us. But are we equally disturbed by our sin? . . . Today we are more concerned that people feel good than that they do good . . . We see shame as a worse evil than the sin that causes it.

"An entire generation of believers is now virtually ignorant about sin. When they hear any mention of sin, they think it harsh, unloving, ungracious. The trends toward user-friendly churches and seeker-sensitive ministry have only heightened this problem.

"We desperately need to recover a holy hatred of sin. We need to do this corporately as a church, but we also need to do it individually as believers. Sin is surely not a pleasant subject to study or preach on, but it is necessary. Here in the

midst of an increasingly worldly church it is critical. We must see our sin for what it is. An inadequate view of one's own sinfulness is spiritually debilitating. Those who don't see themselves as despicably sinful will never take the necessary steps to lay sin aside." (*The Vanishing Conscience*, Crossway, 1994, pp. 198-199, 204-205.)

The missing note of repentance will be rediscovered when we acknowledge the exceeding sinfulness of sin.

Sin and every evil in the world today is the continuation of the rebellion against God that began in the Garden of Eden. "[R]epentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21) is God's remedy for sin.

The fruits of true repentance

John the Baptist said, "Bring forth therefore fruits meet for repentance" (Matt 3:8). Wherever there is true repentance there are always the fruits of repentance.

- One fruit of true repentance is the acknowledgment and assumption of total personal responsibility for sin. There can be no excuse, justification, rationalization, or blameshifting for sin whatsoever. Sin can't be blamed on someone else. It is simply, "I have sinned." One has not truly repented if he has not assumed personal responsibility for his sin (Luke 15:17-21). One who has truly repented takes responsibility for sin, repents of it, and continues to bring forth fruit in keeping with repentance (Luke 3:8-14).

- Humility is a fruit of true repentance (Luke 18:9-14; 15:17-21).

- Conversion is a fruit of true repentance. "Repent ye therefore, and be converted" Acts 3:19). Those who are truly converted have reversed their thinking, attitudes, values, and way of living. They love the things they once hated and hate the things they once loved. Old things pass away and all things become new (II Cor 5:17).

- Restitution is a fruit of true repentance (Luke 19:8).

- Reconciliation is a fruit of true repentance. The unrepentant are given to anger, strife, and factiousness (which are anticonciliatory). A truly repentant person has been given the "ministry of reconciliation" (II Cor 5:18); that is, they settle things, reunite what sin has severed, and become peacemakers.

- The fruit of the Spirit is the fruit of true repentance (Gal 5:22,23).

- An abhorrence of sin is a fruit of true repentance (Gal 5:19-21,24; Eph 5:1-17; I Thess 5:21,22).

- "A real hatred of sin as sin, nor merely its consequences is a fruit of true repentance. A hatred not only of this or that sin, but also of all sin, and particularly of the root itself: self-will. 'Thus saith the Lord God, Repent, and turn from your idols; and turn away your faces from all your abominations' (Ezek 14:6). He who hates not sin, loves it. God's demand is, 'Ye shall loathe yourselves in your own sight for all your evils that ye have committed' (Ezek 20:43). One who has really repented can truthfully say, 'I hate every false way' (Ps 119:104). He who once thought a course of holy living was a gloomy thing, has another judgment now. He who once regarded a course of self-pleasing as attractive, now detests it and has purposed to forsake all sin forever. This is the change of mind which God requires." (Arthur Pink)

- "A deep sorrow for sin is a fruit of true repentance. The nonsaving repentance of so many is principally a distress occasioned by forebodings of divine wrath; but evangelical repentance produces a deep grief from a sense of having offended so infinitely excellent and glorious a Being as God. The one is the effect of fear, the other of love; the one is only for a brief season, the other is the habitual practice for life. Many a man is filled with regret and remorse over a misspent life, yet has no poignant sorrow of heart for his ingratitude and rebellion against God. But a regenerated soul is cut to the quick for having disregarded and opposed his great Benefactor and rightful Sovereign. This is the change of heart which God requires.

"Ye sorrowed to repentance: for ye were made sorry after a godly manner . . . for godly sorrow worketh repentance to salvation' (II Cor 7:9-10). Such a sorrow is produced in the heart by the Holy Spirit and has God for its object. It is a grief for having despised such a God, rebelled against His authority, and been indifferent to His glory. It is this which causes us to 'weep bitterly' (Matt 26:75). He who has not grieved over sin takes pleasure therein. God requires us to 'afflict' our souls (Lev 16:29). His call is, 'Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and

rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful' (Joel 2:12-13). Only that sorrow for sin is genuine which causes us to crucify 'the flesh with the affections and lusts' (Gal 5:24)". (Arthur Pink)

- A hunger and thirst for righteousness and holiness is a fruit of true repentance (Matt 5:6; I Pet 2:2,3).

- A desire to worship and praise God is a fruit of true repentance (John 4:23-24; I Thess 5:16-18).

- Faithful attendance at and participation in a church where the true Gospel is preached without compromise is a fruit of true repentance (Heb 10:23-25).

- Love is a fruit of true repentance (John 13:35; I Cor 13).

- A desire and willingness to testify of God's forgiveness of sins is a fruit of true repentance. While one takes no pride in shameful acts of sin, he is anxious to give testimony that he has repented of the sin(s) that once bound him and has been forgiven by the grace of God (Acts 26:9-15; I Tim 1:12-17; I Cor 6:9-11).

- A personal, conscious submission to God's Word and orderly way is a fruit of true repentance (John 8:31,32; 14:15, 21,23,24; Eph 4:11-16; I Thess 5:12,13; Heb 13:17).

When one has truly repented, he will bring forth fruit demonstrating the reality of that repentance.

Missing notes, substitutes, and a powerless church

The apostle Paul's great concern that the early church would soon encounter the deceptive influence of a counterfeit preacher, a counterfeit Jesus, a counterfeit Spirit, and a counterfeit Gospel (II Cor 11:4) should also be a great concern for us today.

Knowing that man is incurably religious, Satan seldom wastes his time trying to prove that there is no God and foster atheism. Satan's ultimate weapon is a counterfeit "Christianity." His goal is to make man comfortable with his religion while he ignores his sin.

The Christian faith is narrow and circumscribed because it proclaims unequivocally that the Gospel of the Lord Jesus Christ is the only true Gospel. Christianity is also narrow and circumscribed because it relies solely on the verbally inspired and

inerrant Word of God for its faith and practice. Christianity is in a state of crisis today because the forces of evil have subtly contaminated and perverted the true Gospel on both points.

The causes of the crisis are multiple, but one of the most effective ways the enemy has tempted the Christian community to compromise the Gospel has been by convincing many to deny the sufficiency and authority of God's Word.

Although God's Word plainly declares, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (II Tim 3:16-17), a staggering number of Christians now want "a second opinion." And here the attack on God's Word begins.

"This ominous trend taking place among today's evangelicals [and fundamentalists] is greatly diminishing an already threadbare reliance upon the Word of God. It's particularly dangerous because much of it sounds biblical, and its chief promoters are for the most part highly influential evangelical leaders. This trend involves approaching life, solving its problems, increasing its benefits, even enriching one's relationship with the Lord, through psychospiritual concepts, techniques, and methods.

"The term 'psychospiritual' will not likely be found in your dictionary, so here is our definition: Simply stated, it involves adding psychology to things spiritual. That would include one or more of the following innovations: supplementing spiritual content with psychological teachings; interpreting or explaining the spiritual through psychological concepts; validating the spiritual through the alleged science of psychology; integrating the spiritual with psychology. The term applies to the spiritualizing of psychology as well. 'Psychological explanations about life and psychological solutions to life's problems are questionable at best, detrimental at worst, and spiritual counterfeits at least.' (Martin and Deidre Bobgan). The bottom line regarding the psychospiritual approach is – it is a delusion.

"The idea that man can add anything to God's way is utter folly. Who would even dare? Yet as obvious as this should

be, the psychospiritual delusion continues to grow." (T.A. McMahon, *The Berean Call*, April 1994.)

There is a tremendous difference between the resources of the Christian and those the world attempts to provide. Psychological systems of counseling which have originated in minds "alienated from the life of God" (Eph 4:18) cannot be applied to those who have been made a "new man, which after God is created in righteousness and true holiness" (Eph 4:24). Psychological diagnosis and methods do not apply to those who have become new creatures in Christ Jesus. But, alas! A psychologized view of Scripture has become the standard belief in many evangelical and fundamental churches, seminaries, and universities.

Some of the fastest growth in both the secular world and the church has been in the numbers of those providing and those receiving psychological counsel. At the same time, the number of Christians involved in immorality and divorce and the number of Christians living frustrated, unhappy lives has been keeping pace with the explosion of wickedness among the ungodly. And why not? The Gospel of Christ is diluted, compromised, and substituted with vain philosophies that deny, ignore, soften, or redefine sin. As a result, repentance has become obsolete.

Thus we hear more today about "hurting" Christians than we do sinning Christians. The shift from sin – the breaking of God's law – to "hurting" – the consequences of sin – is subtle and dangerous. In this scheme, the focus is not on sin, but on the pain of sin. Thus man seeks to work on his problems and seek change, not because he has sinned, but because it feels so bad. And many churches are quick to accommodate this mentality by providing a plethora of 12 Step Self-Help programs as substitutes for the preaching of the Gospel. Such churches are powerless. It is not possible to deal with man's nature apart from his relationship to God.

There can be no Christian plan for change apart from submission to God's Word, which sees man either as covenant-breaker or covenant-keeper.

We are helpless and powerless apart from the Gospel of the Lord Jesus Christ, for only that Gospel is the power of God unto salvation (Rom 1:16).

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1. Even though The Trumpet is a ministry of the Indianapolis Baptist Temple and therefore totally responsible for its content, we wish with the Lord's help to be a servant to the unregistered churches of the U.S. and around the world and especially to the Unregistered Baptist Fellowship.

2. The Trumpet without apology will present the historic Baptist position on all subjects. We are fundamental in all our doctrinal positions including the inerrancy of the Scriptures. Eschatologically, we are Pre-millennial. However, we will not hold all contributors or source material responsible to agree with us on all points.

3. The Trumpet will vigorously contend for all of the biblical positions regarding faith and practice in the area of morals, culture, economics and government.

4. The Trumpet will stand vigilantly for the separation of Church and State especially as it is stated in the First Amendment to the U.S. Constitution and the various state constitutions.

5. The Trumpet will oppose all worldliness, denominationalism, ecumenicalism, socialism, communism, and compromise as promoted by the modern day state church.

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Paul Zander Acquitted for Street Preaching on Independence Day

Paul Zander, 27, Associate Pastor of the Open Door Baptist Church in Montpelier, Iowa, was arrested on July 4, 2004 while street preaching near an Independence Day celebration, and charged with Harrassing a Public Official when he did not immediately comply with the officer's order to cease. Zander defended himself in court in November 2004 and was acquitted of all charges against him. He stood on the Iowa Constitution which says under Religion Clauses: Article 1, section 3: "The general assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; no shall any person be compelled to attend any place of worship, pay tithes, taxes, or other rates for building or repairing places of worship, or the maintenance of any minister, or ministry." He also had the following testimony from Mr. Dan Cooley, an eye witness.

On the 4th of July ... I witnessed a man who I saw the previous year walk across the street with his wife ... [H]e opened his bible and began preaching to the crowd. There were a lot of people cheering him on, as well as some others, screaming obscenities, which I feel was more of an offence than the speaker across the street. It was at that time when an officer approached him and tried to get him to stop. I heard the man say "I'm doing nothing wrong." And in my observances, he did nothing wrong. He was not interrupting traffic, nor did I see him grab anyone, just simply tried to express his freedom of speech ... My only concern was that on the day of celebrating our freedom, several officers of the law took down one man. ... I am in no doubt sure that many charges will be brought against this man, as the side of the law always tries to do, but I feel in my own opinion that he should be free, and maybe counseled on how to be more effective for the cause of Christ. I know that if I was offended by this arrest of a man exercising his freedom of speech, he and many others must be also ... May God have his way. — Dan Cooley Sr.

Judicial Magistrate David W. Newell ruled that the defendant did not violate the law and that there was no evidence that

the defendant committed the offense charged. He also said that the officer would have had a duty or right to prevent disruption of traffic, injury to pedestrians or motorists, but would not have had a right to prevent defendant from speaking. Then he continued with these amazing words, "Testimony indicated the officer engaged defendant in a discussion about the content of his speech. This is an indication that the officer may have been unduly concerned with the defendant's message, rather than his location...The State has not proven the charge beyond a reasonable doubt. The defendant is therefore adjudged NOT GUILTY."

Lovers of liberty everywhere should rejoice over this great victory for Christ and the gospel. It was also courageous for Mr. Cooley to come forth on behalf of Bro. Paul. You will notice that the man has some sense of liberty, but still misses the mark in two areas. First, street preachers stand on the religious clauses of State and Federal Constitutions, not on the free speech clauses. This is a very subtle issue, but most important, because preaching is different than speakers expressing their proposals in the public forum. Preaching is inherently religious, carrying out the mandate to "preach the gospel to every creature." Mr. Cooley, while defending the right to preach in public, feels it is not the most effective way to witness for Christ, and perhaps counseling is needed. But if the judge would mandate counseling, he would have to find Paul guilty of the charges. Would the state have the right to appoint a religious counselor? It sounds like a reeducation camp. Would they counsel him how to be more effective in his witness for Christ? That's what the whole issue is all about to begin with: one man under the authority of his church, carrying out the Great Commission of Christ in an orderly way under the direction of the Holy Spirit. If we don't win this battle to preach the gospel on the streets, then eventually, we will not be able to preach the gospel from the pulpit. Especially when churches are now deemed as "Public Charities" by the IRS, and their buildings are considered "Public buildings" by local authorities.

REPENTANCE - continued from page 10

The evidence and joy of true repentance

True repentance will produce evidence of repentance with God and man (Matt 3:8; Lk 15:19, 21; Lk 19:8, 9).

True repentance produces joy in heaven, joy in the presence of angels, and joy on earth (Luke 15:7,10,22-32).

The preaching of the true Gospel will always produce great joy in those who repent and believe the Gospel as well as in those who preach the Gospel (Acts 8:8; 13:49, 52).

Wherever the true Gospel is preached and believed, sin is honestly and scripturally dealt with, repentance is proclaimed and practiced, and the substitutes are repudiated and disallowed – there you will find the joy of the Lord.

*Blessed is he whose transgression
is forgiven,
whose sin is covered.*

*Blessed is the man unto whom the Lord
imputeth not iniquity,*

And in whose spirit there is no guile.

Psalm 32:1, 2

*But let all those that put their trust
in thee rejoice:*

*let them ever shout for joy,
because thou defendest them:
let them also that love thy name
be joyful in thee.*

*For thou, LORD, wilt bless
the righteous;
with favour wilt thou compass him
as with a shield.*

Psalm 5:11-12

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