



THE RECOVERING FUNDAMENTALIST

P O D C A S T

Episode 28

Schaap Part 2

About This Transcript

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Recovering Fundamentalist Podcast
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[0:00:02] JC Groves: everybody. Thanks for tuning in to the recovering fundamentalist podcast where your host, J. C. Nathan and Brian Hey, we want to thank our sponsors here at the RFP Free Life soap Man. They bumped up their discount from 10% to 20% for RFP family.

[0:00:18] Nathan Cravatt: And I just got my order in. It is amazing.

[0:00:22] JC Groves: I got my new coastal soap and it smells like the beach in my house. I love

[0:00:26] Nathan Cravatt: it. My wife and my daughters are fighting over the soaps and the different sense.

[0:00:30] JC Groves: So breaking news on the RFP I spoke with Miss Mckibben who is the lady who started Free Life Soap. And she told me that there is a possibility towards the end of this year they're going to be starting a lady's fragrance line of free life soap. Oh, they should, dude, for all the husbands toe where because all the wives

[0:00:49] Nathan Cravatt: where are so now so well I'll be up there like this is fantastic. That's a good way to put it. J. C. They wear are So they were the We wear soap. It's like it's on. It's a part of who we are. I love it.

[0:01:00] JC Groves: That's why para bomb free or whatever that says on there is important, right? Absolutely. Obviously don't know about that. Free life Soap checking out today at the Recovering Fundamentalist Dot org. We also want to thank J Radio. The recovering fundamentalist podcast Brian, Nathan and myself are going to have our own playlist on there.

[0:01:21] Nathan Cravatt: Brian, have you done your playlist yet?

[0:01:24] Brian Edwards: Yes, it is finished, and the songs were fantastic. I introduced some of the songs I share while they're meaningful to me, this playlist is fire, and if people want to really be close together, they'll skip over both of your playlist and they'll go straight toe mind.

[0:01:41] JC Groves: They'll get saved on ours and then go to your challenge. Accepted. How much Berry Mental. Oh, did you put on there? That's probably the worst thing anybody ever said. But I don't even know a single bear Mantle of song. Come on, you got to know one Barry Manilow

[0:01:57] Brian Edwards: E either,

[0:01:58] JC Groves: but I just figured I'd throw it out there. J radio. Check him out today you can download the apple and android app, and we're really excited to be part of the J radio family. Hey, we also want to thank pod life dot house Have you all checked out? This Web site

[0:02:11] Nathan Cravatt: is amazing.

[0:02:12] Brian Edwards: It makes you a track of land, have a driveway three miles long and live in the middle of it in a pod house and and answer fewer text messages and emails.

[0:02:24] JC Groves: So a new yard back down in Statesboro, where we're getting ready to move. We got an acre lot and it's fenced in and it's incredible. And, you know, we home school, our six kids because we have a small daycare at the house. And

[0:02:36] Ken Schaap: I told him I said, We need

[0:02:37] JC Groves: to get a pod Lifehouse and put it in the backyard and put like a school back there in the back. I think she's actually thinking about it. Y'all

[0:02:44] Nathan Cravatt: pad the walls, put air conditioner in it,

[0:02:47] JC Groves: and when they're not doing school, put a sick man cave back there. I feel like I'm going to school.

[0:02:52] Nathan Cravatt: Cording studio. Hello?

[0:02:54] JC Groves: I got to do that because the recovering fundamentalist podcast is not ending just because I'm moving to Statesboro,

[0:02:59] Nathan Cravatt: right? We're just getting started.

[0:03:01] JC Groves: We're scratching the surface of

[0:03:02] Nathan Cravatt: where we're going to come. This is

[0:03:04] JC Groves: episode number 28 the best is yet to come.

[0:03:07] Nathan Cravatt: Speaking of the best is yet to come. I can't wait to finish this episode out. It's gonna be amazing.

[0:03:11] JC Groves: So last week was part one with Ken Skop and we're about ready to jump right back into it. Let's go for part two of Ken Skopje already. Yes, sir. Let's go. Could

[0:04:12] Nathan Cravatt: you speak to people in our audience who have been affected by abuse and people who have been on the other side of what your dad was convicted of and and speak into that Because I know your heart and where you stand on

[0:04:26] JC Groves: this? Yeah, it was It was an amazing thing for me when someone told me one time, um, to pray for justice to be done because that was just not something on my list of things to pray for. And there needs to be justice for the victim. Um, you know, too many

churches are letting attorneys run the church, and, you know, we trust the Lord with the church until we start worrying about our name and ultimately what? What? Some people Not everyone is a big ministry, so I don't not painting everyone's attitude. But what what many people in my home church began to believe was they started to treat the church like it was this great tradition, kind of like Notre Dame football. You know, we've got to save the tradition. We got a bad coach. Let's get a new coaching and let's restore the brand. And it became a lot more about restoring the brand. And, you know, man, my dad just blew that up. You know, you can't restore that brand and and you know, you better make it about Jesus because you try to save the brand and make it about another man. It's, you know, it's not gonna work and, you know, so that that was that was, I think, a lot of the reasoning behind. And that

[0:05:31] Ken Schaap: was the

[0:05:31] JC Groves: advice that was given as well. I mean, the the attorneys and the organizations in the fifties and sixties that was the culture, and that's why we see it with Paige Patterson. We see it was old school Southern Baptists because that was the line, and and so it wasn't something that my grandfather thought of himself like, we're gonna defend the church. This is our strategy, but it was the common strategy of we gotta protect the church's name. And we don't want to drag the name of Jesus through the mud, But you're destroying individuals. And I thought, Jesus, he left the 99 went for the one. And so, you know, I don't think he was worried about his name when he became sin for us and despising the shame he endured the cross. And so we've worried too much about protecting his name. But we're worrying on the wrong end, and we're gonna protect his name. Where's the accountability? We're gonna protect his name. Then let's throughout the traditions off of celebrity church. You know, we can't criticize televangelists and then have college head slash pastor um heroes. And in our movement, every movements got him every movement got the celebrities. But if we're talking about the movement, we grew up and then let's just be honest, we care too much about the name. Uh, that's underneath that pastor, President, Chancellor letterhead. And and so we've become obsessed and we're setting them up for failure. And we are feeding their ego were also feeding our flesh because we're being distracted from the Lord Jesus Christ were being distracted from a healthy relationship were glorying, and somebody else were adoring somebody else. And we're not worshiping Jesus. And we also criticize what worship is as well, but that's another rabbit trail. Um, but you know, I think that that zone enormous mess in in the movement

[0:06:59] Nathan Cravatt: you have left the independent, fundamental Baptist Movement. You are no longer in that movement, is that correct? And so, from your perspective, what would you say are the fundamental flaws of the fundamentalist movement? That either why you left or even looking on from the outside, what you would like to see corrected if there is the possibility of people correcting this movement?

[0:07:23] JC Groves: Well, I think that one, you know, it's important to clarify that I left to the movement. Um, I'm friends with a lot of independent Baptists who have a fundamental approach to Scripture on. We just We've let people, you know, we've we've let some

extremists take that, take those titles and take those words from us. And that's fine because the Lord never labeled the church with those names anyways, he never Jesus never told us to be a fundamentalist, right just just had followed my words right and and love the Lord your God with all your heart, soul, mind and strength. And so you know, I'm not. I'm not married these terms, and I think that that's that's a big issue, you know, And that that goes, that goes with the king. James, You know, the tradition there is is a huge thing. There's a lot of fear of man people just holding on to it. And there's made up. There's made up stuff that that's called doctrine, an entire fallacies that are built around protecting terms of protecting our traditions. And just to some people in my home church again. Not everybody treated the church like it was a great tradition. There is this great tradition that is the FB movement that people wanna protect. And that's not the only part of Christ body and man. What a revelation. It was for me to just be able to be fed by other parts of Christ body and to see the diversity and the broadness of the body of Christ and that that, to me, was eye opening, where I realized that though I am Baptist IQ in my theology, though I am independent in my ecclesial aji, though I am fundamental and my approach to Scripture. I want nothing to do with man centered Christianity anymore or a man centered tradition that claims to be Christianity. I don't want anything to do with guys who sue their home churches and sue their own kids for for money. I don't anything to do with guys who bicker about who could be the next Jack Hiles, because that's ridiculous. I don't want guys who hold conferences for the Dead Jack Kyle's memorials and, uh, and cover up sexual sin. I don't want guys who are led by attorneys instead of led by the spirit with how they run their church. I don't anything to do with that and because I don't see it is authentic, and I don't see it a scriptural and I love those men. Many of the people I'm talking about I've had dinner with and I know them well and I understand their fear and I understand their blindness and you know what? I understand their pride because I've been there

[0:09:29] Ken Schaap: before, but

[0:09:30] JC Groves: but pride is pride. Call it out for what it is, and if they want to repent, then hallelujah. Do it and get right with the Lord and come out. Um, but you know, I don't want anything to do with that movement. The movement is decaying, and there are some really healthy, old fashioned, cultured Baptist churches who may use that term. And you could begin old fashioned Baptist Church. Your song selection can be dated, and you know your new song, the next new song you have. Once it reaches 20 years of age, you can use it. If that's your style, then and your church is growing, you're seeing soul saving your disciple ing them. And it's about Jesus and not about any one particular person in the church. Then hallelujah. Let's let's support it and and see them as brothers and sisters. And if they can have a healthy church culture that everything they do is 20 years old because they wanna wait to see if this is lasting, that's fine. That's their That's that. That's between them and the Lord. But I don't I don't want the, um the good old boy, Um, political. I canceled you because you spoke for him. That kind of stuff that that's that. That's something that I'm not interested in. So, yeah, I left the movement. But the terms are still still have meaning to us because and I always thought the movement was bigger Then then the names that were mentioned. I remember talking to historian about this and I said, Where do you fit John Piper in the In the Independent Baptist

World? He said, I don't I said, Well, he's Baptist. He's independent. He started his own college. He's a big name. I

[0:10:53] Nathan Cravatt: think he fits into the

[0:10:54] JC Groves: movement. So does John MacArthur. Uh, they are. They fit the mood, although not King James only. Well, then, then we're the King James. Only I have the movement. Then I guess that Z exactly. Right. Okay, so I want to take it to a different level. Ah, lot of people listening or wondering, you know what's Jack scops life right now? I mean, he's sitting in prison and your relationship with your dad Now, um what does that look like? And also touch on grace and forgiveness? What does that mean to you? And how has that changed over the years as your dad and your relationship has continued toe develop. Yeah, I was, uh, as a zoo, a child and teenager, pretty close to my dad. And then though we worked in the same ministry, it was big enough. And there were separate campuses that we did not remain. It's remain is close during that season. And again, I was really I had a heart for the Lord, but I was also incredibly ambitious and proud and and had my own struggles. Um, you know, there was a stronghold of sexual sin in the ministry because of cover ups that were 40 years old. And so I'm I was battling. I praise the Lord for, like, godly wife who we could just talk and and ableto able to move forward and get victory in Christ, Um, so that my eyes were kind of off what was happening, As I said, just a little distracted from from the meltdown and the severity of it. But because of my struggles and because of God's mercy in my life, when my dad fell for lack of better term, I didn't hate him. Um, I was angry at him, but I knew I needed to love him, and and I really, really saw him is broken, but I had already seen myself is broken. And I think that that's something that was missing in a lot of the movement as we well, we forgot how to live out the gospel and we don't see ourselves is broken people that need to live in Christ after our salvation experience. And so I think because the Lord allowed me to see that, you know, I was able to love them, not be angry, are not be bitter for the most part. But, um, as a Z, things have gone on. I've I've struggled with forgiveness and wrestled with it. I feel like I'm able to help a lot of friends with forgiveness because I don't have a heart in it, you know, So I can sit back and say This is what you need to dio rt Kendall's book. Total Forgiveness has really helped me among many others. But you know, one thing he says is when you've forgiven someone, you don't bring up how they hurt you anymore. And, um, when someone disappoint you or frustrates you on ongoing or reopens old wounds, it is it is so difficult Thio to continue in forgiveness. And I've also learned that people don't repent the way you want them to. Um, you know, Jesus died not just for my sins and not just for your sins. But he died for your sins against me, the ways you hurt me. Jesus also paid for that. And when I choose to forgive, I'm allowing the cross of Christ to be enough. Not just for their your offenses of God's law but the offenses I feel against me, and I've got to trust Christ with that. And he's got to be the place where I go to forgive. And and so I wrestled with that because it's difficult and going from really idolizing and adoring your pastor father, Christian hero to, um wanting him to say what he's not saying. It is a significant challenge. And as a Sfar, as I could tell, Loves the Lord. And, um, we'll get out at some point in the next two years. And, you know, I've tried to tell them, like the culture right now, it's It's not pretty, um, for a person such as yourself getting out and, um, I know that in many for many people he is a name that represents all that

is wrong with fundamentalism. And his is a name that that just triggers people. And, you know, I've got a few people in my family like that, the names that trigger people and, you know, that's okay. Um, it was a revelation for me as a as a 28 year old after I was no longer Jack Scott son and proud of it. But I was ah, prisoner, son. When Jesus reminded me that, you know, he and I shared the same dad and ABBA father became pretty real to me. Um, and Sun ship with the king sounds really good. Um, after after you've experienced that just Brokenness of identity. And so I've got to be able to take that then in turn around, though, and still honor my dad and love him. And that's complicated. You know, I don't I don't know. How is toe? You know, he's gonna get out. I'm continuing relationship with him, and we can't visit because of Covad right now, but, you know, I love him, and I I lament the lack of accountability that was there for him that led to a fall, and I lament the lack of restoration and love you name me and I f b big name. And they haven't written a letter that I've seen. When he got out after the first year, I got all of his letters in a trash bag that the jail gave me. So either he threw their letter away or he didn't keep it with the other 2000 letters. Very few of his close staff members have written them at all. Um, and that z disappointing. And I get that that that they're hurt. But, you know, you were spiritually restore such and one, you know, and there's no restoration, but maybe that's just a sign. There's no spiritually people, uh, in many of those positions, um, that was a hurt son speaking. Sorry, but, you know, I, uh I I struggle with that. I see politics, and we're distancing ourselves right away from this man. And we never knew. I mean, we preach form, but we never knew him anyways. And we knew he was going wrong before everything happened. And it's like, no, his own wife didn't. And and And I didn't You know you didn't know it either. You're distancing yourself because you wanna be able to pick up all the law students from Hiles. They're gonna go to your college, and that's, uh, that's my guess. That's my That's my opinion on it. And back to your earlier question. Why I left the movement. Well, it's just it's seeing how they treat the fallen on and treat the broken. And you know what? That's how they treated my dad. I've been loved and treated very well, and I think probably some people they're treating there they're being kind of me because they don't know what to say. But you know, how many times has pastors have we've been putting situations? We don't know what to say, but we've got to speak, not knowing what to say. Can't be an excuse to, you know, just to just push it off. I thought that was why it was expedient for the Holy Spirit to come to us because he'd help us. He will guide us and walk us through these things. So we should be able to be able Thio, find the right words. And apparently the Lord had something for David to be able to move on. And the Lord has had something for many broken Christians. Teoh able to pick up the pieces and and maybe, you know, they won't go back to the position they were in before. Uh, and and I believe in most cases, you know, many of these cases we're talking about they disqualified themselves from that position, but they haven't described themselves from from being fruitful for the Lord in some capacity and restoration is needed. So I I lament, I grieve the lack of restoration that's in the movement.

[0:18:03] Brian Edwards: You know, Ken, you said earlier in your conversation, as a matter of fact, right up front, all that was against your dad. There is the burden of living under the weight of being not only son in law, but being the pastor who followed Jack Kyle's. He was expected to be a duplicate. He was not, and then all the battles he was facing and all that was going on with the debt and everything else that you've mentioned, You know, I often wonder who

pastors the pastor who do pastors go to that allows them to be 100% honest, and if we viewed accountability as a prevention crew versus a cleanup crew How would that completely alter the end result of a lot of situations like the one your dad's lived through? So, you know, I just hear you talking. And I think I think in a lot of ways he was in a desperate situation. I'm sure he was personally, none of us could probably imagine the weight he was carrying, what he was living under, the fears that he was facing. And you know, Satan doesn't come to us on the first day of the fast. He shows up on the 40th day. He waits until we're the weakest and strong men fall. And I love this conversation about restoration. I think it's beautiful. Um, first Corinthians, Chapter eight. There were the mature believers who were strong, and then there were the weaker believers. And yet Paul referred to the weaker ones, and he said, You know, Christ died for them, the weak and the strong belong to Jesus. And I appreciate your approach to that. Um, we don't know what restoration will look like. There's no way of knowing that. But I do appreciate the fact that you're able to steal, love your dad and have conversations with him. and at least even mentioned the word restoration. I think that's a powerful testament to what Christ has done in your heart.

[0:20:16] JC Groves: Yeah, I think that we're being challenged on the power of the gospel. You know, The Independent Baptist Movements hung its hat on soul winning and the gospel. But I feel like the incredible failure is the back door of the gospel where we live it out and, you know, without the accountability, without the restoration, you can't live out the gospel. And so you know, we we make such a big deal at the front door saying God could save anybody, he could save anybody and I don't care where you come from. And one of the things I got to see in Hammond is I got to see people from all different classes, and my grandpa was sometimes too blunt about telling me that the lady up front had been a prostitute and gotten saved. And from the look of her house, little worried, um, that there was some some discipleship still needed. Um, but, you know, I got to see people saved, but and hear about the power of the Gospel. But what about the power of the Gospel for the fallen and at the same time, what about the power

[0:21:11] Ken Schaap: of

[0:21:11] Nathan Cravatt: the gospel for the

[0:21:12] JC Groves: victim? You know, we're we're ignoring the victims and not letting, um, that love and that justice Jesus died on the cross. That was justice. He had to die that was required, the blood was needed. And, um so we're missing out on this side of it. If the gospel has power, then let the power go all the way through the church. Don't let it just be with the unchurched who come in the front door, but let it be with the fallen passed through. He may not return to his church is a member, but let him find a place where he can be loved and be restored. And let's let the gospel call of repentance to a lost person become a gospel call of repentance to a broken believer. Let's allow them to repent. Let's have a process of repentance and restoration and you know, where is that? And I think it's it's because we're so busy protecting our image, um, that we're not willing to get dirty with with the person who's who he really is just gonna bring a mess. And I think it is sad. You know, those those people. There are a few people who are trying to help the messy ones, and, you know, they get outed like

you let this person attend your church and, well, he's

[0:22:24] Ken Schaap: got to go to

[0:22:24] JC Groves: church somewhere. Um, there's gotta be a place where he's allowed to be restored. If he's a registered sex offender, then I get it. He needs to go to adult men's Only Church. You know, there are ministries for it, but there's

[0:22:38] Ken Schaap: gotta be

[0:22:38] JC Groves: places gotta be more of that. And we can't label every believer by the worst thing we know about him, you know? And I think that's because we're lacking restoration. Where we remember people by their sin, while proclaiming the redemptive power of the gospel on the other, out of the other side of our mouth. Man, that's

[0:22:57] Brian Edwards: good. So can you know, talking about restoration and people having opportunity to vent because you also mentioned the victim. And, you know, we can't underestimate the grief and the life impact of the victim. Well, there's a lot of victims that often go unmentioned and that's the pastor's kids. You know, I had a past. Her son called me not long ago and talked about the beatings that he and his sister received. And, you know, he told the story of one night having to leave the house, and no matter how far away he went, he could still hear his sister screaming. But then they had to go to church the next Sunday, and that man stood up and preached, and they had to act as if he were the greatest, most godly man ever. So often the pastor's kids are victims, too, and I know that one of your grandpa's daughters came out. She made a recording that was simply her sharing her story. And I know she had a lot of open doors, I'm sure because of the fame of your grandpa. But I listen to her recording and I knew I was witnessing Ah, heartbroken woman.

[0:24:20] Ken Schaap: Well, I grew up outside of Chicago, and my dad pastored actually a wonderful church there that through the years evolved into a 50,000 member cult it operated and still operates under the guise of an independent, fundamental Baptist church. But those who have left the followers who have tried to leave outsiders, even the media. It was on 2020 last year recognize that it's clearly a cult. Every member was in complete obedience to my father. They didn't dare disagree or be disloyal for fear of being publicly ridiculed or punished or banished for doing so. They didn't go on a vacation without asking my dad's permission. And if he had said to drink the Kool Aid, I'm not kidding. They would have. My dad lived a double life, one of righteous family man and dynamic speaker in the public eye, but one of sorted sexual secrets privately, secrets that only my siblings and me and my mom knew he hated my mother, treated her terribly, abused her and even turned his own children against our mother. We hated her, he told us. She was crazy, we thought, to make him happy. We hate her, too. Our home was full of turmoil, hatred, stress, strife, and it's a little girl. It was isolating. It was intense, and it was frightening. He had affairs. He had a mistress for many years. The wife of a Sunday school teacher built her family a beautiful home right around the corner from our house. You could see their family from our back door. It was craziness, living

one way, preaching another. My brother, my older brother. He became another version of my father. He took a he pastored a church in Texas, was found to have been having affairs with 14 different women. Um, divorced that current wife married one of the 14. My father tried desperately to cover it up, moved him to another church where he was found to have had 17 affairs with different women. And he just recreated what he has seen my dad live, and my dad did nothing but cover it up. I felt like I had one main responsibility as a child. It was simple but daunting. And that was to keep all the secrets. And there were so many. You see, he had taught us that the best way to please God was to please him because he was God's man. And he taught us that to please him, we had to keep all the secrets. We could never even tell our best friends what went on in our home because we might be the cause. of the destruction of his ministry. I literally feared my very life. If I ever talked about my dad's ministry or about what went on in our home for fear that it would hurt his ministry, I was so afraid. And the greater the secrets, the greater the fear and the greater my determination to keep quiet. I gotta tell you, the money part of it was pretty nice. As a kid, I mean, think about it. Ties and offerings for 50,000 people. Hello. It created a lavish lifestyle for our family. My father owned most of the city where the church was. He owned a college to high schools to grade schools, a cemetery, blocks of buildings. He was very wealthy and even into our adult years. He owned us. He owned our homes, our cars, our furniture. He owned our lives. And we didn't dare cross him because we were too afraid. We lose everything. He died a multimillionaire. He left nothing to his Children. He left everything to the organization which my younger sister and her husband now lead. And they still perpetuate his legacy. The strict rules, the undying loyalty. And they still try to keep all the secrets I never understood. Why was I the only one of the four kids so tortured by the hypocrisy so disturbed by the mind control over thousands and thousands of people and so determined to find a better life? Why was I the only one that insisted on answers to my questions? And why was I the only one that ultimately broke away and cut ties with the brainwashing, the impression, the fear, the secrets and the life that had never been my life? I finally walked away when I was about 28 years of age, then being estranged from my entire family. And I did not see my family again until many years later at my dad's funeral.

[0:31:00] Brian Edwards: Can you give some context of that? What was her accounts true? Were were they faults? Were they true and false? Was that just her expressing what she had been bottling up for years?

[0:31:18] JC Groves: Yeah. I mean, first of all, she moved away before I was born, Um, as a young boy used to visit the family in in Texas and and I was friends with her son, who was my cousin. So we spent time together and those were good memories. So, you know, I only have her account and I have my conversations with my mom, who's been incredibly loving and what she has told me about, um, the rest of her family. My mom's written a book that is coming out soon. My journey to grace finding Jesus in the dark and It Z. I think it's an awesome portrayal of the mercy of Christ in her life. Um, it's I'm excited about it. I'm excited that she wrote it, but

[0:32:05] Brian Edwards: I look forward to getting a copy.

[0:32:06] JC Groves: But, you know, we've talked at length. Um, I haven't pulled any punches

with my opinions about my grandpa's ministry. To my to my mom and my dad. And, you know, I have left many of my opinions about it out of the show, believe it or not. But, you know, I think it deserves a hard look hard look. You know, you know something by its fruit, right? And we have seen now this fruit of the old fighting fundamentalists movement or whatever it was that that was a part of my grandfather's legacy. And it was it was mean spirited, um, divisive spirit of strife in a lot of it. And so it's not hard for me Thio to be critical of certain aspects. But again, what I've seen of my grandfather, to me personally, was kindness and love. And maybe he played favorites with his Children. That's that's quite possible. And that would explain how one person saw their home this way in. Another person saw their home another way. And I don't fault my my aunt. For what she has said, I haven't watched the entire Ted talk. I know the gist of the story. I, um yeah, I love her and and hurt for her and and totally understand being hurt by her experiences. Um, because there was some brutal, brutal events that took place in the seventies and eighties. Um, for for a few people that knew what was going on, and I think it deeply wounded her. I think it was an incredible amount of pressure. My grandpa was gone a lot as a father. I think he really hurt his kids by just being gone. He used to tell the story of being a, you know, making a decision that he couldn't go to his son's ballgames and telling his 12 year old son, I gotta go save America, and you know, I don't think it helped. I think it helped his Children, um, to make that choice. And that was something that my dad and I talked about a lot and and my parents were involved in my life, and I saw authentic What I what I thought and still believe was an authentic Christianity. Did it have its warts? Yeah. I voiced some of the words that I that I look back now at the Independent Baptist Movement and see, But every movement has its warts. Right? And eso were growing in grace and following Christ. And and so I am thankful for what what I saw. And and I think I think she had some valid valid complaints because there was just a uncredible immense, uh, increase in exposure and pressure that the day bye Dad became pastor. I'd been Jack Kyle's grandson for 16 years. But when my dad became pastor, the pressure immediately ramped up. Times 10. I was a sophomore in high school, and all the sudden I felt like my life was on display and I had a lot of things I wanted to hide. I was a I was a struggling sophomore in high school, and I certainly wasn't ready for the pressure and traveling around and just being recognized for who I was related. Thio Um, there's other people in this world who have a whole lot more eyes on them than I did, and I was. I was wilting in some cases under the pressure, so I don't I don't fault her at all for for her frustrations or for what she has said. And, um, there's validity. There's validity thio her pain, and there's a lot of truth to her pain. I don't know what all details she spills or what scandals she speaks to, but I'm sure that there is a lot of validity to what she's what she's feeling. And I have no reason to disagree with her version of events on Lee. To say that I've heard my mom's version of events and I've learned that that God only uses broken people, and sometimes these broken people have some some dark hearts, and they have some seasons of life that were there dark and their disappointing, and yet he still chooses to use broken people cause that's all he has and we can look back and we can look at the Brokenness and say they never should have been used. But that wasn't up to us, you know, We're not God, thank God. And if he didn't use broken people, then I wouldn't have a chance. Eso So I'm thankful for that. And I'm not justifying anything, but you know, it za strange culture. Um, right now where we're pointing it at People's mistake's has a reason to erase their names from history. And that's gonna really snowball because eventually and we're gonna find out that no

one should have their name written down and maybe it'll lead to Jesus, but I'm not sure that that's the movements being led. But yeah, I think that that's a struggle. And so many victims I'm worried about because they're being pushed out and they're not being given justice that all they have is bitterness because they're not getting the justice and the church that they knew growing up is not defending them. And I'm thankful for the voices that are defending them. Um, but I'm worried that there's not. There's not enough voices that are that are speaking out for them and saying, Hey, let's let's seek justice for this person And let's let's listen to their story, acknowledge their pain and let them know their loved and that that there is, um, healing grace from Jesus Christ. And there is a place for them in the church. And so some churches air doing that. But many churches, they're turning a blind eye. And so I think if you turn a blind eye for decades, then eventually you get someone like my aunt who is telling her story and saying, I I didn't I don't think I have anywhere to go right now. And I think that's how she feels.

[0:37:35] Brian Edwards: Thank you for answering that. I know you didn't have to. You could have just blowing that question off. I greatly appreciate your transparency.

[0:37:43] JC Groves: I appreciate it. You know, once once the bad stuff's been put on the front page of the paper, um and I was made national news for a while. Then I'm probably too transparent, and, uh, I've made perfect strangers very uncomfortable. Sometimes you don't know my story, and I'm like, Why are you so open? And I have to step back and say My bad. So you mentioned something right there that your mom has written a book that's gonna be coming out here in just the next few weeks. Will you give us a little bit more detail about that? Yeah, I've read it. It's awesome. I'm excited. I got to write the forward for it. My mom is an amazing person. She has been hurt by fundamentalism, and not just since 2012 but since the 19 seventies. And she, um, acknowledges some of the mistakes she made in the book. Um, but I'm just excited, you know, it zits been incredible thing to watch her strength when really, all she had was Jesus and two kids and their spouses to help. And we had We were his losses. She was, and and and it's distracted with trying to put our lives back together as she was. And she she only had the Lord and Thio to read about the miracles of what God has done three about what God has brought her through. It's a special story, Um, and so I'm proud of her, and I'm and I think that it's gonna help a lot of people, Um, my mom wrote from a position of legalism for years. Um, she was a part of the message of this is how you gotta be as a wife. And honestly, it was a burden on a lot of women. I've had some pastors, wives from the movement just say I could never live up to the person that your mom wrote about. That's the ideal life. And but, you know, her book wife's purpose was the best selling book and sort of lord for, like, 13 years. They published the first one, and

[0:39:34] Nathan Cravatt: that's because all the pastors were buying it for their

[0:39:36] JC Groves: wives. Yeah, true on. And it was, you know, something that she acknowledged after a couple of years is saying I put a put a really hard burden on people to be something and to live up unearned favor. And, you know, again, the gospel wasn't a part of the equation for how to be the perfect Christian, you know? And it was You gotta earn God's favor, Grace get you in, and then you're gonna have to work. And you got to do this and this and this.

And if you don't get this checklist done. And the way that my mom talks about her prayer life was I had to cover all the bases. And if I didn't, I lived in fear that something was gonna happen because it was really up to me to get through the list and spend enough time and do this. And so it was an exhausting effort at the at the height of their little of our little circle pastor school brand, Christianity, you know, she was at the top of it and she was revered. But she had this enormous amount of pressure of trying to earn God's blessing by her actions and and really earn God's favor. And she found herself tormented by fear. She found herself really wrestling with fear because that's the that's the other side of it is what if I'm not good enough? What if my real identity isn't good enough? What if, um, you know, if they find out who I really am? And what if God really looks at who I really am? As if he didn't see that when he saved us? And I think that's one of the drawbacks to what we call legalism. Um, it's It's not works attached to getting saved. It works. It works attached to living. It's a child of God. Wow.

[0:41:11] Nathan Cravatt: Well, I can tell you right now that there are three people that will be buying that book, and I know a lot of our listeners will want to get that. So please tell your mom that we're thankful to her for doing this and extend an invitation for her to come on the recovering fundamentalist podcast because we would love to interview her. And maybe you guys could do another interview together That will be in incredible. But she always has an open invite onto our show. Was we start to wrap this up? I wanna ask you a question. Moving out. We warned you about this before Disclaimer. So now that you have been on the recovering fundamentalist podcast you, if you haven't already been, you will be labeled as a liberal Is a compromiser as a come on. What names in my forgetting here. Loose lip liberals. Hypocrites. Yeah. So the name the let's go on and on and on. So, for yourself, Ken, would you tell us speaking for yourself what you believe? What is the gospel and really, what should our focus be as

[0:42:11] JC Groves: Christians? Well, I think that being in this family, the critics, critics have always been there. And when I was younger, I believe them. And now that I'm a little older, I I see that their voices could just be a part of the echo of voices that, you know, the accuser of the Brethren throws out. You know, if you don't wanna love a brother and you know I hate another person based on your made up farcical definition of what a Christian is what a believer is, then read first. John again may read the n l t. It will help you, but, um, you know, if you hate a brother, then the love of God is not in you and it's pretty. It's pretty clear in the King James two. So the name calling and all that, um, I've seen that and and I've seen the devil behind it, and I've done it. When I was in the F B world, I took a personal. When people changed, I thought they were changing against me as if their their decision to follow God was in some way related to me. And it really is a form of narcissism as you're making someone's decision in their local church about you. But, you know, I what? Do what do I believe? I mean, I believe that Jesus is to be preeminent our lives, and I'm not leaving a movement. I'm trying to create a biblical church culture and not worried about Natalie. What other churches air doing? I wanna be a part of what the Lord wants for our church. And so that means I'm baptist IQ in my theology and that I'm fundamental. My approach of scripture and then, uh, we're independent in our ecclesial aji. So we're fine on def. People who have those those terms is a part of their movement are upset that I've left. Then I'm sorry. You know, I think you're a little too worried

about about what other people are doing. Um, but I I understand it. Uh, I think that the i f b world has, ah massive ignorance problem when it comes to history, and they're stuck in the last 150 years of church history. And then they hijack all the same names that many other movements and denominations hijack. Everybody claims Wesley and everybody claims, uh, moody after that and you know, yeah, he's a part of our lineage to and, um, you know, So there's a lot of historical ignorance which has led to some of these issues. There's a fear of man, and I've just ask God to deliver me from. That doesn't mean it won't hurt if someone someone gets critical. But the Gospels that were lost and that only person to do anything about it was Jesus who came as God's sinless son to restore union between God and man. Ultimately for now, for the church with the Holy Spirit living inside of each of us on what a gift toe have God living inside of us and many of my i i f b brother and have a new trinity. It's the father, the son and the Bible, and they don't acknowledge the Holy Spirit. It all, um, and that's, uh, that's incredibly disappointing to me. Um, for all of his flaws, I think that among Independent Baptist, the John R. Rice and Jack Kyle's is we're talking about the Holy Spirit to a point that made people uncomfortable in the 19 fifties, and 19 sixties. Um, but they also were a little cautious and and nervous. I just finished a great textbook on Baptist in the Holy Spirit. And it's great to see how J. Frank Norris associated with Kathryn Kuhlman and then, um ah, faith of female faith healer and then turned around and criticized John our rights for doing the same thing. I love that stuff. Um, but the holy spirits played a significant role in the history of Baptists. And, uh, I think we've lost the Holy Spirit. That's why that's why we don't have a lot of love in that movement. Um, you don't have a lot of peace. And so people who are run by politics and the fear of man, obviously you're not bearing the fruit of the spirit. They don't have the gifts of spirit building up their church. And if you're you know, what gifts you could take the Romans 12 list and be safe. But, you know, I just think that we're struggling with, um having what what Christ gave us. He left so we could be filled with God. And so that's that's what I believe that we need to live out um, being led by the spirit of God so we can build the Church of God for the glory of God. And, um, if that gets you criticized, well, I think you're in good company.

[0:46:27] Nathan Cravatt: Yeah, and I think also you're gonna find out that there's a lot of people that will love and welcome you within the movement. I'm amazed at how many people within the I P movement have reached out to us personally through email text messenger and said, Hey, I don't agree with everything you guys are saying, but love the heart that you're saying it with love, the approach. So I think a lot of people will be big fans of years after this and people who have left the movement that can say, Hey, this guy gets it. A lot of the things you've said are things I think we've been trying to say for 27 episodes, and you just nailed so many of these things. Man, God's given you a gift with words and I love your heart and I love how you're approaching these issues and they matter. And did you get it? You speak our language. You came from the same world. I mean, you were at the epicenter of this, and I just appreciate you coming on and sharing your heart with us. Absolutely.

[0:47:20] JC Groves: Thanks for the opportunity.

[0:47:22] Brian Edwards: You made some of the most powerful statements I've heard in a long

time. I'm grateful for having been on the listening end of this interview. And to be honest, you've said so many incredible things I haven't wanted to say very much at all. Um, thank you for everything you shared.

[0:47:39] JC Groves: Well, Ken we have really enjoyed having you on the episode tonight. Would you do us a favor? We we ask our guests at times to just close us in a word of prayer.

[0:47:42] Ken Schaap: Yeah. Be happy to thank you again for the opportunity, Heavenly Father. We just thank you for our stories of Brokenness and how ultimately you've used them to glorify your son. Jesus. And I pray, Lord, that this story would be used for your glory. Lord, I pray that, um, pride ambition would be would not be a part of it. I pray that you would help those who've heard who are hurting or that they'd find justice. But ultimately that they would, um, be able to forgive and that there'd be no root of bitterness in their life. Lord, I pray that those who are seeking who feel wounded have nowhere to turn that you would provide a pathway for them to find hope and find restoration in love on Lord, I do pray for that group Ah fallen who also feel like they have nowhere to go and feel like they have very little right Thio be anywhere without without being reminded of horrific sins and terrible missed aches And God, I just pray for the restoration. I pray that the gospel would be at work through the spirit in our churches from the from the front door when I lost person comes in Thio thio through to the back door where people are hurting and don't know where to turn That we would, uh, turn his believers to using the gospel for your glory and listening to your Holy Spirit to do do wonderful things in in the church today and in our lives. Lord, we think of this opportunity in this privilege and pray that you would bless uh, this show and and bless the listeners. We ask this in your holy name. Jesus. Amen. Hey, Hey, Thanks for being here with us on this episode of the Recovering Fundamentalist podcast. Hey, we want to thank our sponsors Free life soap, Po'd Lifehouse and J Radio. Thanks for being a sponsor of the recovering fundamentalist podcast and our patrons of patryan. You are the real MVPs. Your what's helping us continue to stay on the air with our monthly overheads and so much more. And we thank you for being a part of that. We've got some big things coming that we're gonna be letting you know about here in the next couple of weeks. And so stay tuned like subscribe and share. Get the word out and we will see you next time. Right here on the recovering fundamentalist podcast. You all have a great week.

[0:49:59] Brian Edwards: Be sweet Peace.