



The PROJECTOR

"Projecting the Light of the Word of God on the Issues of the Day"

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32570

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Antibiblical Subjectivism

BY
PETER J. FOXX

The rather imposing title of this message has been chosen with some care. I wish to deal with a basic trend in contemporary religious thought and practice that is now enjoying acceptability among many Bible-believers in fundamental churches. Subjectivism is the belief that truth is relative to human nature; one believes and acts on the basis of personal experience and feeling. This is in antithesis to objectivism in which truth is based on the external authority of an established norm. Subjectivism in the construction of Christian doctrine and in the practice of doctrine in everyday life consti-

tutes one of the greatest dangers challenging the Church of Jesus Christ. This subjectivism is more than unbiblical; it is anti-biblical and antichrist.

From whom did the idea come that Christians have the liberty to be subjective in their thinking and doing? How has this existential philosophy become acceptable, and even fashionable, in churches that claim the Bible as their sole authority for both faith and practice? What are the sources for this corruption? Can this charge of subjectivism within fundamentalism be clearly identified and substantiated?

SOURCES OF SUBJECTIVISM

Before an individual can ignore or disregard the teaching of the Bible, its authority must become diminished in the mind. This century has witnessed a constant attack upon the Word of God from those who have named the name of Christ. Contemporary theologians such as Rudolph Bultmann have purposely set out to demythologize Scripture (re-interpret the myths that he and other liberals claim are there). Neo-orthodox theologians, after the order of Karl Barth, have rendered the Scriptures impotent through intellectual reasoning. Neo-evangelicals and pseudo-fundamentalists have served as bridges for Bultmann, Barth, and other theological reconstructionists to plant the seeds of doubt and unbelief in the minds of the faithful.

Humanism has also made its contribution to desensitize Christians to the objective authority of the Bible. There is simply no room for the centrality of man and the

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THE HOPE OF THE CHURCH

by
The Late Rev. John McNicol, B.A., B.D.
Principal of The Toronto Bible Training School

The following is an update from last month's article:

The hope of the church, then, is the Personal Return of her Lord. Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament Church.

1. Christ taught His disciples to expect His return.

2. The apostles taught their converts to wait for the coming of the Lord.

3. The whole life and work of the New Testament Church has the coming of the Lord in view.

(Continued from Last Month)

4. The New Testament grace of hope rests upon the coming of the Lord. This word is emptied today of much of the meaning it had among the early Christians. It has come to be a vague and misty thing, the general

habit of expecting things somehow to turn out well. Their hope was no such shallow optimism. It was the light that shone from that one glad coming event, casting its sacred glow over all their lives. Paul sums up the true Christian attitude in these words: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

The word hope was often upon the lips of the apostles. It is used more than a score of times in the epistles in direct connection with the coming of the Lord. It is not unlikely that, even when it is used alone without any qualifying phrase,

as in the expressions, "We are saved by hope," "rejoicing in hope," it has the same specific reference. The Epistle to the Hebrews makes frequent use of the word in this way. There was a special reason for this. The Hebrew Christians were a small and despised community, living under the continual influence of that majestic ritual which was still going on in the temple at Jerusalem. The return of Christ was delayed, and there was a strong tendency to slip back into the old ceremonial system. Their patience and hope had need of every encouragement. The writer of the epistle turns their eyes again and again from the shadows of the past to the realities that lay before them. Their Messiah had indeed come to put away sin by the sacrifice of Himself, but He would come a second time, in glory, with a final and complete

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Editor's Desk

Man is a failure. In this dispensation of grace, as in every other dispensation of the past, man has failed. We hear voices today crying that America can be turned around; that America can be saved. Any delay in the judgment of our nation by God can only be the result of His longsuffering, in order that His purpose for this age may be carried out. We do not deserve His mercy as individuals, or as a nation, although we certainly desire it.

God's purpose for this age is the calling out of a people for His name — a Bride for His Son — and when that body is complete, He will return to destroy His enemies and establish righteousness and peace as the order of the day upon this earth. Before that coming, of course, He is going to take His bride out of this earth via the rapture, and we will have the glorious privilege of coming back with Him to reign with Him during that glorious kingdom age.

Our hope is our Lord's return. Put no confidence in man's ability to fix things up — neither unsaved men nor saved men. God didn't save us to fix things up in this sin-cursed earth. (Six dispensations ought to be enough to prove this.) Those who are "called-out ones" are to be busily involved in the calling-out of others in order to complete the Bride and thereby hasten our Lord's return. When He comes, He will fix things up, and they won't get fixed until then. Men desire peace without righteousness; Christ establishes righteousness and thereby peace.

Let us never forget this, lest we become ensnared with the thinking of the post-millennialists. It is possible to claim to be a pre-millennialist and yet think, and even act, as if we are bringing in the kingdom. We are to occupy till He comes (Lu. 19:13), that is, we are to be "good stewards of the manifold grace of God" (I Pet. 4:10). Every thought, deed, or action of ours here upon the earth is to have

as its goal the stated purpose of God for this age — that is, the calling out of a people for His name (Acts 15:14).

Use your money, your time, your energies, and your influence for seeking out and saving the lost, not for turning America around. It sounds good, and it draws a lot of support to try to put morality back into our country, but it just is not the program of God. Let us work and pray for Jesus' return, and let Him take care of the problems of mankind — the problems that only get worse with man's effort to solve them.

Amen. Even so, come, Lord Jesus (Rev. 22:20).

Letters to The Editor

Dear Sir:

Today I glanced through The Projector which we receive regularly, though we certainly have not requested its being sent to us.

Please remove us from your mailing list.

I vehemently object to the sanctimonious diatribe such as your Focus on Religion in the June-July Issue. I do not want to be associated with such trash and feel some satisfaction in sparing our postman contact with such blind arrogance that would say that the Roman Catholic Church was damning millions of souls to Hell, and implying that Pope John Paul II is "the Devil in disguise filled with the spirit of Anti-Christ" and "the great whore that sitteth upon many waters"!

Why would you waste your God-given talent to publish material which shows so little of the spirit of Christ? The paper is so arrogant in its handling of the mysteries of truth and faith I wonder if its writers would be able to recognize the Lord when He did come.

Sincerely,
J. M., (Rev.)
Phoenix, Arizona

Dear Sir:

I've just read this great, great sermon, "The Hope of The Church" (to be cont.), printed in the June-July edition of The PROJECTOR, entirely through, and I am so very struck with every sentence — so emphasized and with blessed emphasis by the author... (how I would he were still here on earth).

I must thank you for its printing, as well as commend it a Must — a very present admonition we Love — echoed for our ears day in and day out. I cherish the reading. Thank you.

Sincerely,
Mrs. E. B.
Bakersfield, CA

From p. 1

THE HOPE OF THE CHURCH

salvation. This was the hope set before them to which they had fled for refuge (Heb. 6:18). Let them hold fast their boldness and the glorying of their hope firm unto the end (Heb. 3:6).

In a beautiful passage in his first epistle, the apostle John points out the practical value of this Christian grace in its essential relation to the coming of the Lord: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3:2,3).

5. Redemption is not complete until the second coming of the Lord.

The apostles think of salvation in three different ways; sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses the word when he says, "Now is our salvation nearer than when we first believed" (Rom. 13:11); and Peter also, in the phrase, "kept by the power of God through faith unto a salvation ready to be revealed in the last time" (I Pet. 1:5). Our Lord refers to the same thing when, after telling the disciples about the signs of His coming, He adds, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh" (Luke 21:28).

One of the most complete types of the history of redemption is to be found in the ceremonies of the day of atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. "Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

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The PROJECTOR



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Stars of the Morning

By "Aunt Carolyn"

The Silver Bracelet



Shopping — or rather browsing — was fun. It was a cinch Tammy did not have much money to spend, but she surely enjoyed looking and dreaming of buying the pretty things displayed so attractively in the department store. Tammy wandered from one section of the store to another. There were the blouses — some sharp and sporty, some soft and delicate. She dared not try on shoes, but she fingered over the smooth leather and admired shape and color. She browsed past the perfumes and lotions, the hats and accessories, the necklaces and pins, and then her eyes fell on it — the bracelet. It was a small, simple bracelet of brushed silver with a dainty design engraved in the center. Of all the jewelry displayed, it flashed before Tammy's eyes with a lure that seemed to hold her spellbound.

"No, Tammy, it's not for you," something inside seemed to whisper. "No, Tammy, you don't have that much money," the voice inside continued to warn.

Tammy turned and walked toward the door, but in a moment she found herself back at the counter staring at that lovely bracelet. Slowly her eyes observed the clerks and other people around, then with one quick, silent motion she slipped the bracelet into her pocket and turned to leave.

Her heart pounded rapidly, but she kept her step slow and steady so as not to attract attention. Her face felt a little warm and flushed as she passed one counter after another. Nearing the door she began to feel relieved. She would soon be outside and free.

As she pressed her hand against the door to go out, a soft but firm voice spoke, "Excuse me, young lady," and Tammy soon found herself in a nearby office.

"Now may I have the bracelet, please?" spoke the matron.

"The what?"

"The bracelet from the jewelry counter."

"I don't have anything. I was just looking," insisted Tammy.

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"Yes, but the bracelet — the one in your pocket."

"My — my pocket?"

"Yes, your pocket."

Tammy's face flushed. "But how did you know?"

"Well, I saw you, my dear. I saw you."

There was no use carrying it any further. Tammy knew she had been caught. She had looked both ways and had seen no one, but she had not counted on the surveillance mirrors placed strategically throughout the store. She had not counted on the eyes of someone invisible to her.

Now she was faced with her wrong deed and its unpleasant consequences. The beauty of the silver bracelet seemed to vanish. The sight of the lovely piece that once was her only desire, secured in the wrong way, now brought only contempt, regret, and shame. Oh, that Tammy had controlled her desire. Oh, that she had realized someone was watching her every move.

Tammy was faced with the stark reality that her every move had been observed. She, of course, had known such systems existed. She knew about radar control on highways to observe speeding drivers without their knowledge. She knew about hidden cameras in banks to photograph robbers unobserved. She even knew about sur-

veillance mirrors but never dreamed one would reveal her deeds. Tammy sobbed as she told the matron how ashamed and sorry she was for her actions, and she tried to make amends for her awful deed, promising never to repeat it.

At last she sat alone waiting for her father to come for her. Her head seemed to spin as she tried to control herself and think clearly. Tammy never was much for taking time to think, but right now it was very important.

She saw her father enter the office and talk with the matron. Tammy now realized the shame she had brought to him, and her heart ached. Finally he opened the door and motioned for her to come. She fairly fled to his arms and once again burst into sobs. She kept exclaiming that she was sorry, but somehow it did not seem to quiet her misery.

At home at the kitchen table, Father and Mother patiently heard her story from beginning to end. Tammy kept expecting explosive rebukes and even threats, but they never came. When she finally finished, she waited, half trembling, for whatever was to come. She knew she deserved whatever words or actions followed, but she was not prepared for Father's next move.

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From p. 3 *The Silver Bracelet*

Pulling her close with a quick hug, he said, "Tammy, I'm so thankful you got caught."

"Thankful I got caught? Daddy, how can you say that? What I did was bad enough, but now those people saw me and know about it. I disgraced you!"

"Yes, my dear, but I'm thankful you got caught! If you had done wrong and got away with it, you might have tried again. One sin only leads to another, and the snowball keeps rolling."

"Oh, no, Daddy, I'll never do it again! I'll never do it again!"

"No, I certainly hope not, but Tammy, remember whatever you do, wherever you are, 'The eyes of the Lord are in every place, beholding the evil and the good' (Prov. 15:3). The surveillance system in that store is nothing compared to the eyes of God. Even if the store matron had not seen you, God saw you and recorded your every move. 'For His eyes are upon the ways of man, and He seeth all his goings' (Job 34:21). You cannot sin and get away with it. '...Be sure your sin will find you out' (Numbers 32:23). Today's tragedy is proof enough that you must answer for your sin. If you never answer to any man, you will one day answer to God."

Often before Tammy had heard this same message, or at least words very similar, but today she listened intently and seemed to really hear what Dad was saying. To be sure, she was a sinner. There were more things than today's stealing to prove it, but today — today really frightened Tammy. She knew she had to do something before it was too late, before she got deeper into trouble and did even worse things, or before something happened to her and she had to answer to God.

Dad once more tenderly explained the Bible way of salvation, and this time it was real to Tammy. In repentance and faith she trusted the Lord Jesus Christ as her personal Savior. For the first time, the relief of sins forgiven and real peace filled her heart. Blouses, bracelets, and baubles of this world meant nothing now. Her sins were forgiven, and she was God's child. That was all that mattered. God would help her as she began a new life in Christ.

And you, too, can have your sins forgiven. You can have eternal life through faith in the Lord Jesus Christ. Your life can be changed — transformed, so that you can begin now to glorify God and do His will. Trust Christ today. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (I John 5:11).

From
The
President



It is not too late to join us for the 1982-83 school year here at Santa Rosa Christian College. Our watchword is "quality."

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WHERE the local Church is the center of all activities;

WHERE the atmosphere is "homey" and there is a close personal bond between administration, teachers, and students;

WHERE the issues facing Christians in these days are openly discussed and not swept under the rug;

WHERE Biblical separation is not only taught but also practiced; and

WHERE you will be given practical experience in all phases of the Lord's work that concern your calling,

THEN you really ought to consider joining us this fall.

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August Calendar

- August 15 - Teachers Return
- August 16-23 - Faculty Pre-Planning
- August 24 - Open House
Academy Dorm Students
Due 6:00 P.M.
- August 25 - Classes Begin
- August 27 - Academy Get-Acquainted
Party

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STABILITY

A Trademark

Some folks dread August with its hot, humid "dog days" and the inevitable end of summer activities, but August is always a memorable month at Gospel Projects. This August marks the beginning of the thirty-second year of this ministry.

Called of God to begin this fundamental work, Dr. Dayton Hobbs launched the first independent church in the Northwest Florida area in August of 1951. It is a testimony to the grace of God that the same pastor who founded the work thirty-one years ago has remained steady and true to the Word of God and is still its pastor and leader today. Although tides of opposition have come and gone, although issues of various natures have surfaced — while some ministries have turned aside from the truth, compromised the faith, veered to other emphases, or taken a less strenuous path — this ministry has stood true to the Word of God on issues which have threatened harm or hindrance to God's people and His work. This work has not waited to see what others were doing or which way the religious wind was blowing; it has stood on issues regardless of the cost.

This steadfastness has brought stability into every area of the ministry. Grace Fellowship Church stands as a lighthouse in preaching the ancient yet urgent truths of the Faith. Santa Rosa Christian Schools, now beginning their twenty-first year of service, are recognized for quality and standards in the field of education. This is due in part to the stability of the administration and faculty, whose average tenure is one of the highest of any Christian school in the country according to an association leader. Miss Joyce Steadham and Miss Alice Ann Smith were recognized this spring for twenty years service, Mr. Howard Woods has completed nineteen years, and several more have passed the ten-year milestone. This stability is a foundational characteristic in Santa Rosa Christian College — now beginning its third

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CHRISTIAN News

From p. 4

STABILITY

year of training preachers, teachers, and other full-time workers for the Lord. The printed ministry of The PROJECTOR is in its eleventh year. Of course, the Children's Bible Club radio broadcast and the youth athletic program have been reaching young folks for Christ since the early days of the Church.

This, then, is no "fly-by-night" institution, but is a place where dedicated leaders set the pace and example of Christian service before those they seek to train.



College Ensemble
Leads Services

The members of the Santa Rosa Christian College Men's Ensemble are leading some of the Lord's Day services of Grace Fellowship Church through the summer months. In addition to their heavy summer work schedules, these young men take time to prepare messages and music that bless the hearts of God's people. These are earnest young men dedicated to fulfilling God's will for their lives and to being an effective testimony and witness for Him. Their training at Santa Rosa Christian College consists not only of the necessary formal studies in Bible and other subjects, but also in practical experience in preaching, teaching, and other church and youth work.

Churches interested in having the Ensemble for a service or a series of services may contact the College.

SUPPORT
THE PROJECTOR



The Hodges Join SRCC

Santa Rosa Christian College and School is glad to announce the coming of Mr. and Mrs. Jon Hodge of Gary, Indiana to join the faculty and staff this fall.

Jonathan D. Hodge, B.A., M.A., will join the College Bible and Language faculty. Mr. Hodge did his undergraduate and graduate work in Bible and Greek at Bob Jones University, Greenville, South Carolina. He has taught two years at Fairhaven Christian Academy in Chesterton, Indiana. He comes with a strong background in the field of education.

Mrs. Hodge (Marlia) will join the staff as executive secretary. She attended Bob Jones University studying Business and Math. She has extensive secretarial experience, as well as having taught secretarial courses.

A cordial welcome is extended to the Hodges and their daughter, Rachel (age one year).



IT'S COMING SOON!

Spanish Version of
"The John 3:16 House"

LA CASA DE JUAN 3:16

¡VIENE PRONTO!

DR. HARRY IRONSIDE ON "EXPOSING ERROR"

Objection is often raised, even by some sound in the faith, regarding the exposure of error as being entirely negative and of no real edification. Of late, the hue and cry has been against any and all negative teaching. But the brethren who assume this attitude forget that a large part of the New Testament is made up of this very character of ministry — namely, showing the satanic origin, and therefore the unsettling results, of the propagation or erroneous systems which Peter, in his 2nd epistle, so definitely refers to as "Damnable Heresies." Exposing Error Is Most Unpopular Work. But from every true standpoint, It Is Worthwhile Work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due.

From p. 2

THE HOPE OF THE CHURCH

Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepares to descend to the very world that witnessed His suffering, sorrow, and shame. What will it mean to Him when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despised Man of Nazareth should be the only view the world should have of Him Who is to be the Heir of all things? Is it likely that God would allow His Son's retirement from the world in apparent defeat without any subsequent vindication? If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment. As the world was astonished at Him when He came the first time, because "His visage was so marred more than any man, and His form more than the sons of men," so it will be astonished when He comes a second time, and the prophet's vision breaks upon its view: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, marching in the greatness of His strength?" (Isa. 63:1).

And what will it mean for the redeemed? There will be, of course, the happy reunion of all the saints when the dead are raised and the living are changed, for, when the Lord descends from heaven with a shout, "the dead in Christ shall rise first, and we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church that Christ loved and purchased shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry, "Who is this that cometh up from the wilderness leaning on her Beloved?" Think of what it will mean when, after sharing His humiliation in the midst of a scoffing and unbelieving world, the redeemed Church is exalted to His side, and,

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From p. 1

Antibiblical Subjectivism

sovereignty of God to co-exist. Either man and his thoughts and his ways and his feelings will be pre-eminent, or God and His thoughts and His ways and His feelings will be pre-eminent. No one can serve two masters. Humanistic man is simply unable to regulate his life to the command of an authoritative God.

The charismatic movement is at once both a product of contemporary theology and a contributor to the existential subjectivism it fosters. It dwells in the intangible maze of mysticism. It bathes denial and disregard of truth in a sweet syrup of pseudo-spirituality. Charismatic theology provides subjectivism with a license to exist and supplies the lie of unscriptural experience with credibility.

THE EXPRESSION OF SUBJECTIVISM

Simple, submissive obedience to the Word of God is always against our carnal, humanistic natures. Our propensity is to use our own logic, to satisfy our own desires, and to take the path of least resistance. To make matters worse, the tug and pull away from objective obedience within our own being is constantly being reinforced from without by what we find commonly preached and practiced all around us.

The message of contemporary religious thought is this — the Bible is God's Word. It is to be preached, believed, and loved, but in the nitty-gritty affairs of everyday life, we must use our own judgment and intuition. The Bible has its place, but it is not a "paper pope." We cannot restrict God from speaking personally to us by insisting on iron-clad literalism. The Scriptures are a guide and a help, but each situation and circumstance of life calls for a fresh revelation personally communicated from God to man. After all, we must do what we know within us is the right thing to do. The Scriptures are designed to tell of God's love and not to negatively restrict us from being people and living normal lives. We must use the common sense God gave to us all.

EXAMPLES OF SUBJECTIVISM

Subjectivism in Separation

Subjectivism usually comes into play when the Scriptural position is especially difficult or unpleasant or unnatural. Most of us do not mind obeying God until it begins to cost us personally. The fact of the matter is that one can not follow the Lord Jesus Christ without eventual confrontation with loved ones and the loss of dear friendships. The price is real; the pain hurts; the sorrow does not go away.

The Scripture commands us to withdraw from a brother who walks disorderly. The admonition is clear to mark them who cause divisions and offenses contrary to sound doctrine and avoid them. Who can misunderstand the requirement to refuse fellowship to those not abiding in the doctrine of Christ? You simply cannot be an obedient and responsible Christian and avoid conflict and confrontation. It is often nasty and always unpleasant.

The pseudo-fundamentalist and neo-evangelical camps are peopled by those who have subjectively refused to obey God in the matter of separation. They have chosen instead to follow the paths of toleration and dialogue. They justify their bold disobedience with the pragmatic goals of soul-winning, growth of personal ministries, political power for moral purposes, and human compassion and understanding. Sincere men, who have wanted to do something good for God and their country, have chosen to employ their own devices of infiltration, compromise, and intellectual recognition and acceptability with the religious community. This seemed reasonable; it made sense; it felt good; and it was effective. God would surely be pleased. Never mind that it was wrong. Never mind that it was antibiblical.

COLLEGE OPENS

September 8, 1982

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Subjectivism in Music

Nowhere is the spiritual decay of our churches more evident than in contemporary religious music. The music of the world has become the music of the Church, and vice versa, thanks to the likes of Ralph Carmichael, Bill and Gloria Gaither, and Andre Crouch. Black gospel, rock and roll, jazz, and country and western music, all combined with existential lyrics, have each found acceptability in supposedly fundamental churches. Big name entertainers are making big money recording Christian pop music. The words are religious, and the music has the familiar beat.

Why has this been permitted to happen among people who are supposed to love and believe the Bible? Does not the Scriptures warn that there can be no fellowship between righteousness and unrighteousness and that there can be no communication between light and darkness? Does not John specifically say that we can not love the world and the things that are in the world? Surely it is understood that carnal music cannot be christianized!

That is just your opinion, comes the reply. God's message is being listened to by those who otherwise would never hear. We have to keep the young people in the church. The Spirit of God uses this music to speak to my heart. This music makes me feel good inside. Do not criticize the ministries of those being so greatly used of the Lord for good. Never mind that Scripture is violated. Never mind that this music is antibiblical.

Subjectivism in Dating, Marriage, and Family

The more important something is to us, the less objective and the more subjective we become. It seems that some things are just too important to let slip out of our jurisdiction and control. Times change. Conditions are different than they were in Bible times. This is the twentieth century. The whole situation has changed.

In many ways, it is easier to trust God for salvation than it is to trust him for a husband or wife. You cannot save yourself from sin, but you can find a boyfriend or girlfriend. The Bible talks about unequal yokes, but I prayed about my friend, and I feel good about it. He really has a good heart.

The Bible seems so stern about the matter of rearing children. I love my child too much to whip him hard. That went out with the dark ages. I have such good kids. They are just full of life. Everything will turn out all right. I want to keep them from the unpleasant things of life. I wish their teachers were more understanding. Their classmates get them in trouble.

The truth of the matter is that God's Word in these matters involving home and family requires too much of us personally. It demands personal discipline and restraint; it involves dependence and trust; it insists upon responsibility and accountability; it includes confrontation with our children and admission of their faults; and it provides no shortcuts or simple cures. It is much easier to just let things happen. It is more pleasant to avoid reality and keep peace. Never mind that God is not honored. Never mind that it is antibiblical.

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as the consort of the King of kings and Lord of lords, stands "all rapture through and through in God's most holy sight." Nothing less than this is the destiny that awaits the Church of Jesus Christ.

If the Lord committed to His disciples the promise of His personal return, and if it occupied so large a place in the lives of the early Christians, surely it is unfair to banish it from the Church today. It is unfair to the world, for this truth is part of the Gospel which should be delivered to the world. It is unfair to the Church, for it deprives the people of Christ of one of the most powerful motives for spiritual life and service. It is unfair to Christ Himself, for it obscures the reality of His personal presence within the heavenly veil and substitutes for it the thin air of a mere spiritual influence.

The hope of the second coming of our Lord has an important bearing upon Christian life and doctrine. It has a vital relation especially to some points of our faith which are being attacked or obscured by the subtle tendencies of modern thought.

1. It is bound up with belief in the supreme and infallible authority of the Holy Scriptures. It would never be adopted on rationalistic grounds. Those who receive it rest their belief wholly on the authority of Scripture, believing that therein God has spoken in a way that can be trusted. They accept the Bible as the record of God's revelation to man, and believe that in prophecy He has disclosed His purpose concerning the future of the world. It is a protest against the tendency within the Church to exalt the human reason above the Word of God, and to reduce inspired prophecy to the level of merely human foresight.

2. It bears testimony to the presence of God in human history. The tendency of our times is to explain away the supernatural element in history whether in the past, the present, or the future. To this tendency those who accept the doctrine of the second coming refuse to yield. The history of the world is controlled by God; His hand is on the affairs of men. In the person of Jesus Christ He has already supernaturally intervened in the course of human history. It is believed, on the authority of His Word, that He will supernaturally intervene again. The first coming of Christ was a descent of God into the life of the human race. The Scriptures teach us to expect an-

other divine descent, not to bring history to a close, but to introduce new forces and to inaugurate a new dispensation.

3. It exalts the divine person and work of the incarnate Son of God. It is in direct opposition to the Unitarian tendencies which pervade so large a part of modern religious thought. It holds the truth of the Lord's continued existence in a glorified body, and regards this fact as of primary importance and of prophetic significance. The personal existence of the risen Son of Man is not to be dissolved away into a mere general spiritual presence. The risen and ascended Redeemer exists today in heaven in the true reality of His glorified humanity; and "this same Jesus," it is believed, shall be revealed one day in His glorious personality from behind the unseen veil, to carry on the redemption of the world to its full completion.

4. It takes due account of the fall of the human race. The tendency today is greatly to exalt man and to ignore the fact of the fall. The great advance that is being made in every department of human knowledge and activity predisposes men to form the highest conceptions of the possibilities of the race. The theory of evolution, which dominates modern thinking, leads men to expect a gradual perfecting of the race under the laws of its own being, which will issue at last, with the beneficent aid of Christianity, in a perfect state of human society and the redemption of the race as a whole. But human sin is too deep-rooted and too widespread for the attainment of this end in the present order of things, even with the aid of existing spiritual agencies. It is acknowledged to be the teaching of Scripture that, even with the aid of divine grace, the triumph of the kingdom of God in the individual is not complete in the present order, but only at his translation to a higher order at the resurrection. It would seem that the analogy should hold

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Antibiblical

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Subjectivism

CONCLUSION

Bible Christianity is fought in the trenches of life. We swim against the tides of our time. We often oppose our very own natural instincts. We are at odds with our own desires. People are so prone to make work into a game. There is just no way to make Bible Christianity simple, easy, or fun.

No one is going to be a successful, obedient Christian by accident or chance. One must purpose in the heart to be pleasing to God. There is an attitude that says, "I love the Lord Jesus Christ. He is more important to me than anything or anyone else. I am going to direct my life to the doing of His will."

Personal discipline is also required. We are going to have to accept the pain of losing friends, opposing family, and saying "No" to ourselves. We must have the inner resolve to think right and do right in season and out of season. The execution of Biblical convictions heavily taxes fleshly conveniences.

Finally, in addition to determination and discipline, there must be the desire to have one's life governed by the authority of the Bible. Many people who claim to believe in the inspiration of the Scripture have no intention of submitting to the authority of Scripture in every day life. Until the believer is willfully submitted to the authority of Scripture, he will, and indeed must, continue the practice of antibiblical subjectivism.

Let us not be ignorant of the fact that subjectivism in regard to Scripture is so attractive and compelling to men because it removes restrictions and limitations on human thought and behaviour while retaining a cloak of piety and respectability. Subjectivism negates accountability. Men are free to receive fresh revelation from God, which supercedes Scripture and allows them to carry out the dictates of their desires. However, all the wishing in the world is not going to make it so. God's Word stands, and our responsibility of obedience to it remains, along with personal accountability and judgment.

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Focus On Religion

BY

PETER J. FOXX

THE WHITE LIE

Ellen G. White (1827-1915) is considered by Seventh-day Adventists to be a latter-day prophet and an "authoritative source of truth." Her many visions have supposedly enabled her to interpret the Bible, thus giving her writings the status of inspiration and authority.

Walter T. Rea has published a book entitled "The White Lie," which has shaken the cultic Adventist Church to its foundations. Rea has presented documented evidence proving that Prophetess White copied extensively from other written sources when compiling her own writings. Rea's work is so convincing that "Ministry," an Adventist magazine for its clergy, has admitted:

Sometimes she used material nearly word for word without giving credit ... She utilized the words of prior authors in describing words she heard spoken while in vision. In a few instances, she uses the writings of a 19th century source in quoting the words of Christ or of an angelic guide.

TIME, August 2, 1982

The reaction of this disclosure among Seventh-day Adventists will undoubtedly vary. Those most deeply entrenched in Adventism are declaring it was legitimate for White to use outside sources for her writings. Once selected by White, the plagiarized materials became authentic and authoritative. However, the more liberal Adventists will react as predicted by Roy Branson, editor of the religious journal "Spectrum," when he states that the writings of White will no longer be considered as "the final authority on a whole range of issues, including biblical and theological interpretation and life-style" (TIME).

The sole authority for faith and practice remains the Bible — the Word of God. Those who reject Scripture must turn to other sources to satisfy their need. These sources will always prove to be inadequate substitutes. The words of Jesus stand — "Thy Word is truth."

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as regards the race, and that the triumph of the kingdom in the race as an organic unity will be brought about only by a supernatural intervention of divine power and the introduction of humanity into a new order of things.

5. It presents a sublime view of God's great purpose in His creation. It places the redemption of the whole world, the restoration of all things, in the very forefront of the divine purpose regarding fallen man. Everything has been arranged and foreordained by God to this end. This is the divine event to which the whole creation moves. He who has this hope has a large vision, a vision not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. The present age is but preparatory. A grander age is to be ushered in by the advent of the victorious Redeemer, an age in which man shall come to his own at last, and creation shall be restored to its harmony, under its true Head, the glorified Son of Man.

6. It provides the most inspiring motive for Christian life and service. It is a supremely practical hope. The repeated instructions of the Lord and His apostles to be ready for His return indicate the force this doctrine had as a motive in the lives of the early Christians. The great leaders who have left their impress on the history of the Church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His coming." The acute and learned Calvin saw that this was the Church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It

formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the "Saints' Everlasting Rest": "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer.

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