

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 32572

Volume 19, No. 3

FALL, 1990

THE CHALLENGE OF A NEW RELIGION: NEO-EVANGELICALISM

By Pastor Carlton Helgerson

INTRODUCTION

Much has been written in opposition to the questionable practices of neo-evangelicalism. Books have also appeared in defense of such practices. Yet few seem to understand what this movement really is. Something needs to be said that will explain the nature of this movement, especially for the benefit of any who might assume that our aversion is limited to its methods.

As one who was deeply involved in the movement in its beginnings and who has since watched and studied its development, I can testify with knowledge.

Neo-evangelicalism is a slanted way of thinking which, like a virus, has infected many of us to some degree. I beseech my brethren to recognize the seriousness. To what extent has this virus entered our thinking? We should let judgment begin in our own hearts lest we criticize in others what we unwittingly nurture in our own minds.

Since both proponents and opponents recognize that mixture and compromise characterize the movement, it is not unreasonable to caption it as a new religion.

ITS INHIBITED MIND

There is today a very strange approach to truth. Black versus white thinking is not the vogue today. Gray thinking is. We began to observe this in the middle fifties.

There is something inhibiting the minds of men, something they cannot readily explain, something they feel and assume, namely, that one cannot be too sure about anything in the realm of morals and religion! To some degree this affects us all, believers as well as unbelievers.

Man's approach to truth tends to be on the basis of synthesis rather than antithesis, i.e. mixture rather than opposites. The result is an aversion to dogma and absolutes.

The mind is exposed in the Scriptures as a marvelous thing yet a part of man's fallen nature. The

Bible shows us not only what the natural mind thinks, but how it thinks.

The slanting of the mind has always been an effective work of Satan. Paul warned the Christians about the ever present danger that their minds be corrupted.

This combination of circumstances, the current brain-washing plus Satanic influence, causes uncertainty to lurk in the mind on every subject, with the possible exception of certain scientific disciplines.

The scholar is aware, of course, that our society has become saturated with the old humanism, but the average man has simply found himself immersed in uncertainty and does not really know how or why.

To protect his ego the scholar may assume a posture akin to aloofness and maintain an air of being willing "to look at all sides of a question" so as not to have to admit to himself or to others a sense of despair, that he is also an insecure man. The average man, unable to cope with the inner frustrations he cannot explain, seeks refuge in activity or carnal pleasure.

This frame of mind-uncertainty and insecurity-is particularly present and in many ways peculiar to our era. It also affects the Christian in that it subconsciously hinders a complete subjection to the written Word of God.

This prevailing mental state makes it easier for the devil to introduce doubts about the accuracy and importance of many passages of Scripture. Unless we understand this we shall not discern the underlying factor that has produced such changes in emphasis and in practice as we witness today among some of our brethren. And this is written not to try to excuse neo-evangelicalism but to help to explain it.

For example, anyone familiar

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For The Good Of Your Child

By Dr. Dayton Hobbs

(Continued)

THE JOY OF SERVICE

There is an old song, that I imagine we have all heard and sung at one time or another, entitled, "Joy In Serving Jesus". Serving is not a despicable thing but as Paul quotes Jesus as saying, "It is more blessed to give than to receive" (Acts 20:35). Serving is giving of one's self to another, and the highest service we can perform is service to our Lord Jesus Christ. We must determine, as those responsible for the training of children, that training our children to be servants is best for them and has a great

potential for real joy in their lives in the future, especially as they yield their bodies to service for the Lord Jesus Christ (Rom. 12:1,2).

TRAINING FOR SERVICE

Children do not grow up to be servants by accident, it involves persistent and patient work on the part of the adults involved in the process. Our old Adamic natures draw back at the very thought of submitting ourselves to another for the purpose of carrying out their agenda instead of our own, much

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Editor's Desk

In recent years I have come to have an increasing confidence in the power of the Word of God. Oh, I have preached it for forty years, and have understood it to be our only rule for faith and practice, however, my confidence in recent years is in the ability of the Word of God to accomplish the Work of God without my added exhortations or explanations. I trust I am beginning to have faith in the power of the Word, not the programs of man. I'm afraid our day is very much like that one prophesied by Amos (8:11) "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The problem was to be one of hearing, perceiving, understanding; not one of preaching. The Word or some simulance of it, is being proclaimed throughout our land and through every media; however, ears are dull of hearing and therefore the message has little effect.

I do a workshop for Christian high school Bible teachers in Christian School Conventions from time to time, and the one problem most voiced is that of inattention and listlessness in regard to the Word of God by the students. We have to remember that these young people, for the most part, grew up in our fundamental churches where I am afraid the same attitude largely exists among their parents and other adults.

Pastors and evangelists must themselves become enthused and challenged by the Word before those in the pew begin to "give ear". When the messenger is thrilled by the Word and desirous to share its message with the hearers then ears will again begin to "hear".

The Word must have center stage in our churches. The emphasis upon programs, contests, special days, and the over-emphasis upon man-centered soulwinning have to a large degree derailed the bold and clear teaching of the Word of God.

The PROJECTOR



EDITOR
Dr. Dayton Hobbs

The PROJECTOR is published bi-monthly by Gospel Projects, Inc., Post Office Box 643, 611 Chestnut Street, Milton, Florida 32572, U.S.A. Third Class Permit at Milton, Florida.

The PROJECTOR is sent without charge to those who desire it. It is supported by the gifts of those who, voluntarily, desire to be a part of this ministry.

Postmaster send change of address to The PROJECTOR, P. O. Box 643, Milton, Florida 32572, U.S.A.

Men are hungry, as a matter of fact they are starved, I believe, for the Word of the Living God.

LETTERS

Dear Sir:

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Pastor S.
McConnelsville, OH

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with education in American knows that for years children have not had their minds properly guided with respect to authority, values and absolutes: the influence of humanism in the educational system. Many Christian schools have shied away from dogma, having yielded to the "let's-not-be-too-dogmatic" attitude.

Earlier generations thought in terms of absolutes: some things were right and therefore if they were right the opposite was wrong. The way people thought and reasoned gave them a mental security. In our day the thinking, knowingly or unwittingly, with respect to truth and how to approach truth, has shifted from the positive to the uncertain.

More of this is in each of us than we may be prepared to admit. And it lies at the very root of neo-evangelicalism, hence the resort to mixture and compromise. The combination of the absence of dogma in education plus man's egotistic bent to appear scholarly by avoiding dogma produces insecure men. It has certainly had its effect upon evangelical theology. A mere logical preference is not faith!

In this prevailing atmosphere of uncertainty Christians who have not become slaves to the Word of God will seek sanctuary and emotional satisfaction in a religion which, while giving the appearance of being progressive and somewhat conservative, requires but the very minimum of dogma.

It is doubtful if many who have been influenced by neo-evangelicalism will admit or even recognize the mood that prevails in the way they think. Nevertheless, we cannot provide a fair analysis of the movement unless and until we note the current frame of mind in our society where moral and religious uncertainty prevail.

When evangelical leaders who should know the truth confess to be "seeking the truth," there is the symptom of the presence of synthesis in their thinking.

If we are to be fair and penetrating in exposing neo-evangelicalism these influences must be recognized! Not until then can we be helpful.

A man is not certain and secure in his faith if he requires the endorsement of other insecure and uncertain men. To the best of my knowledge those who have been infected by the extremely dangerous virus of the new religion of mixture and compromise are inwardly insecure. We should try to see them as victims and not as villains.

To begin to understand neo-

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evangelicalism it is necessary to discern the peculiar way of thinking that produces it. For when the mind of contemporary society has been long conditioned to operate in uncertainty the basis for moral assurance is destroyed. Seminaries contribute to this by devoting much time to the reading and consideration of opinions. The courses acquaint the student with the thinking of man, forfeiting the opportunity to learn the discipline of intelligent submission to the Word of God. In fact, among theological students doubts are honored as virtues! The virus spreads rapidly in this mental climate.

ITS PHILOSOPHY

Literally, philosophy means the love of wisdom. In classical usage the term implies a body of principles based on facts of history and human nature. In general it is a term denoting a person's concept of and adjustment to realities, and speculation is involved in formulating a philosophy.

The mind that considers "all truth as relative, not absolute" is headed any way except God's way!

Pragmatism is the underlying philosophy of this new religion. As advanced by William James early in this century it opines that only that which succeeds is truth.

Pragmatism shares in the casuistry that "the end justifies the means," and is akin to the existentialism which assumes that whatever seems best under the immediate circumstances must be morally correct. This is also the bent of our natural minds.

Pragmatism is the driving force in neo-evangelicalism. Those infected with it have a hazy concept of truth. It cannot be otherwise for it is contrary to the absolutes of the Holy Scriptures.

The natural mind that accepts mixture instead of the certainty of absolutes will of necessity adopt compromise as the *modus vivendi*.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The man who does not start right when buttoning his shirt won't come out right. If his thinking is slanted or begins with the wrong premises he won't come out right either.

The basis and the method of thought should be in recognition of the supremacy of the wisdom of God and in conscious repudiation of the philosophies of man. The neo-evangelical is not thinking the way

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God wants us to think!

This is not to say that all who think according to these philosophies are unsaved people, but it is evident that in many the divine Word has not come to mean very much. They have the familiar words but lack the life.

The majority of young men now in or aspiring to a full-time Christian service have the inhibition of mind and the slanted thinking that makes them neo-evangelical, having never known any other way.

They have not inquired to learn the difference between the new evangelicalism and the old evangelicalism. They assume that what they believe is genuine Christianity updated and made more progressive. It is not, it is a different thing!

To alert, awaken, and to charitably correct this generation of new evangelicals would not be so difficult if it were simply a matter of showing them the Scriptures. We find the problem compounded because their thought patterns are so different from the logic and the humility demanded by the Scriptures. Their whole philosophy is at variance with the Word of God.

The older generation of its leaders, many of whom once adhered to sound Biblical fundamentalism, know full well that they have another religion! We can only believe that they have allowed their minds to be "corrupted from the simplicity that is in Christ" (II Cor. 11:3).

Bear in mind that we are dealing with an "ism" that is not far away in a separate and distant compartment but, like a virus that is not contained within a political subdivision, it has moved into all segments of what once was Biblical Christianity to seriously infect schools, publishing houses, missions, and churches!

As we proceed in our analysis, keeping in memory the fact of the slanted thinking behind this ism, let us be discerning in order to discover if perhaps some of its errors may have already become lodged in our own minds.

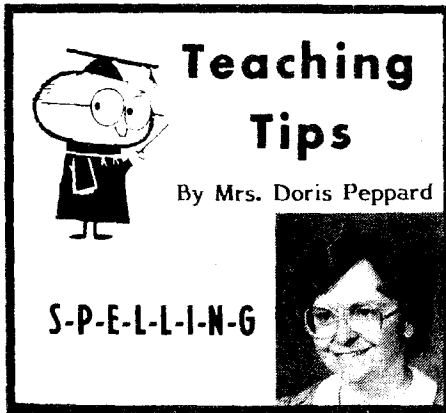
ITS WITNESS

Neo-evangelicalism's concept of witness or being a witness stems from its subtle humanism. This concept may be seen as a symptom of the presence of the virus.

It reasons that the more successful, prosperous, or popular a Christian can become in the eyes of the world is in itself a witness; be it in athletics, sports, profession, politics, or business, he or she is more pleasing to the Lord and thus is a testimony per se.

How sad it is to see our young people being influenced to believe that self-advancement is a witness. It makes greatness or success synonymous with godliness. To popularize personalities is a part of this propaganda.

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**Teaching
Tips**

By Mrs. Doris Peppard

S-P-E-L-L-I-N-G

One area of basic importance to every child's education is spelling. Spelling skills affect vocabulary development and also composition skills. Spelling will continue to be important throughout a person's life. The teaching of spelling should take into account both the child's immediate needs and also his future needs as an adult.

Good spelling skills are a courtesy to readers and greatly aid in communication. Poor spelling may create a negative impression in correspondence. It is also very important to those entering professional employment or higher education. There are a number of "gadgets" on the market to help poor spellers - i.e. "Franklin Speller" computers with spell-check, etc. These may be necessary, but youngsters should still be taught the basic spelling rules and if all else fails, at least teach the memorization of the spelling of high frequency words.

There are three basic methods of teaching students their spelling words. Throughout each method the teacher must stress the "rules." With our English language comes many exceptions, however, and the only method which can work on those is to memorize the correct spelling.

(1) Visual memory - most children will learn to spell if they "see" the word often. Writing lists, sentences, definitions, and worksheet activities. Most teachers will use one of these drills and they work for most children.

(2) Auditory memory - a few students may have difficulty learning by simply doing drill and they could benefit from "listening" to the word spelled aloud. Tape recordings of spelling words help when played over a few times. Pupils enjoy spelling right onto the tape and hearing their own voices.

(3) Kinesthetic memory - this method uses the big motor skills of the hand or finger rather than the small motor skills of pen or pencil. Certain children with a learning disability can learn their spelling list when they "write" in the air or in

the sand. Sand-paper letters are helpful for these children.

If teachers will keep their spelling lessons short and interesting, with immediate correction of misspelled words, the children can become skillful spellers. The chances of steady improvement can be increased if pupils will have access to dictionaries and are allowed (encouraged) to use them regularly for proofreading.

— — — — —
"Chapel Sayings" of Dr. Bob Jones

- It is one thing to know there is a God; it's another thing to know the God that is.
- The man who sincerely and unselfishly desires to know what's right doesn't have any trouble finding out what's right.

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The ism's concept of witness is that the bigger a person is in the affairs of men the greater will be his influence for God upon his society. The whole idea is to make an impression upon the world.

You will note that the heroes often placed before our youth are athletes, sportsmen, entertainers, and movie celebrities. If a politician can be paraded before people as another example it also is considered a most effective witness.

Anything to make the world sit up and take notice is deemed a witness for Christ.

For this reason neo-evangelicalism will tolerate and even encourage modern charismatic expressions-emphasis on healings and tongues-because these attract attention and imply that God is active in the movement.

There is quite an emphasis on joining the world and to become as involved with it as possible. Above all else, so goes the reasoning, show yourself a most congenial and jolly fellow so the world will be attracted by seeing that Christians are real people and enjoy what the world enjoys.

The advertising is cleverly designed to impress the world that many influential people, including Hollywood luminaries, are getting into this thing; that this new brand of Christianity is the most desirable thing that has come along, and is most pleasurable and enriching.

This idea is wrong. The whole approach is wrong, a distortion, and a misrepresentation.

The natural mind is enmity with God and it can only produce a counterfeit program: i.e. impress the world by skillful organization; attract the world by the personalities neo-evangelicalism produces; change the world by increasing the number of joiners.

Well-intentioned and dedicated young people are lured by this Circean enchantment and unless carefully warned are drawn out of the will of God.

ITS THEOLOGY

Thus far the ism has not spelled out a definite system. It probably never will. Its adherents represent quite a range of diversified opinions.

It is not difficult, however, to describe the dominant aspects. It claims to believe in the plenary inspiration of the Scriptures and most of its proponents profess to believe the fundamentals; yet, their expressed ideas about inspiration and the slanted connotations they give to familiar creedal phrases leave much to be desired. And this ought not be surprising because mixture and compromise are the very nature of the movement.

(1) An obvious departure from Biblical fundamentalism is the assumption that some parts of the Bible are less important than others. This fallacy, which too many believers already take for granted, has done much damage in not a few Bible churches.

Loyalty to the written Word can surely be questioned when human reasoning is allowed to decide what is and what is not important. Who is man that he should determine what is important?

If the Bible is the Word of God, it is His Word; and all He saw fit to include in those Writings are important to Him. Obviously the personal worker will not read genealogies or tithing passages to the enquirer seeking salvation. But man has no right to say that some parts of the Bible are unimportant.

What happens is, that after the idea that some passages are less important has been given forth and received, the so-called essentials are reduced in number and the so-called non-essentials are increased in number. Soon only a minimum of passages remain to be stressed!

Believers should be warned that the Bible is being reduced by neo-evangelicalism. Prophecies and historical passages that do not meet their fancy are conveniently ignored. Despite the fact that the Biblical doctrine of separation is one of the most prominent in the Scriptures, it can now be cleverly omitted by those who are committed to mixture and compromise.

(2) Neo-evangelicalism professes to be most anxious to propagate the gospel. It claims that the chief purpose of God is the salvation of man. This is an error.

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less learning to work diligently in their behalf, yet that is precisely the job we undertake when we purpose to train a servant for Christ.

SELFISH PARENTS

Most parents want their children to be served rather than to be servants. Many Christian parents who in their hearts would like for their children to grow up to be good Christians and possibly even serve Christ (if the pay is good and the place of service is not dangerous) are not willing to pay the price themselves to produce such a servant. We must have servants' hearts if we reasonably expect to rear a child who has a servant's heart. Worldly parents take on the aims and priorities that the world puts forth, and these are diametrically opposed to the aims and priorities of the Scriptures. Your child will be what you train him or her to be, not what you ideally dream that he or she might become.

ATTITUDE

Let's begin with attitude. Attitude is basic because attitude regulates most everything else. On many occasions, when I have confronted a parent with the fact that their child has an attitude problem, they seem to indicate that they do not know what I am talking about. I suspect, however, that they do know of the problem and have had to deal with it at home (usually unsuccessfully). These parents have probably passed off the problem as: (1) a stage the child is going through, (2) the fault is with others who have picked on the child or, (3) he or she is "just a very sensitive child" and not properly understood. (I'm afraid "sensitive" has been used as a word that covers all kinds of children's problems; however, the amazing thing is that these same children are usually not sensitive to the feelings of parents or teachers).

DEFINITION

According to Websters New World Dictionary, attitude is "a manner of acting, feeling, or thinking that shows ones disposition, opinion...mental set." As stated previously, attitude regulates how we act or feel or think and determines our mental set toward others, our work and any authority over us. Children must be taught to approach every task with the proper attitude if they are to benefit by the experience.

WORKING AT ATTITUDE

The earlier in a child's life we get started the more fruitful we can expect the results to be as regards to their attitude. If you have children already then start where you are. It is much easier to form the right attitude than it is to re-form attitudes that have been improperly developed. Don't delay!

Some things to keep in mind:

1. Require that all responsibilities be carried out with a pleasant and joyful attitude. Deut. 12:7b "...ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Deut. 12:18b "...thou shalt rejoice before the Lord thy God in all that thou putteth thine hands unto."
 - (a) No grumbling or murmuring.
 - (b) Don't put up with pouting.
2. Persistence in pouting poisons the personality.
3. Consistency is the secret. Don't give up, keep on keeping on, the results are worth it.
4. Remember! It takes time. Worthwhile things usually do.
5. Depend upon the Lord for your strength. He's on your side in the battle.

Next time: Making servant-training practical.

□□□□□

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Many unsuspecting believers have been deceived by the emphasis on winning souls, being told that one soul is worth more than the whole world.

This assumption is not only a mistake, it is a clever deception, for it places soteriology above everything else. It makes man, not God, the center of one's theology.

Every Bible student ought to know that the chief purpose in all that God does, including giving us the Bible, is His glory!

The humanistic element that places man's salvation above the glory of God runs counter to what God has revealed. The salvation of souls is but one of the ways by which God is glorified. We must put His glory first. Any lesser motive, including reaching the lost, dishonors the Author of the written Word.

Neo-evangelicalism's attitude toward the Word of God lacks the reverence that He deserves and demands.

I find this attitude toward God's Book, the placing of human reasonings and human values above God's wisdom and glory, most objectionable.

Surely it is religion at variance with Biblical fundamentalism. This is seen in how the emphasis upon man's value has evolved among those who have adopted it: soon they began to talk about "salvation for the whole of man," "the redemption of the total personality," "the societal implications of the gospel," and now, "we need the social gospel in our evangelism." This is nothing but the old liberalism in neo-evangelical jargon!

The missionary knows, for example, that if he goes to the field for the glory of God, he will be sustained in adversity and retain courage if and when the visible results are few. For he knows he is there as a witness for the Lord and his ministry is for God's glory even when the gospel is rejected. Were this not so the missionary could not remain on his post.

The burden of the Epistles is to teach believers to allow the indwelling life of Jesus to be manifested, by which God receives glory. This has the priority. This revelation, received and yielded to, will produce the fruit of the Spirit by which God is glorified. God will perform the miracle of reproduction through these witnesses and for His glory.

(3) The philosophy which underlies neo-evangelicalism prevents it from following a literal interpretation of Scripture. Therefore its theology, however diverse in some

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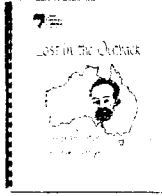
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Challenge, from page 5 matters, is consistently opposed in practice to a literal interpretation; it is fluid and flexible, ever ready to concede ground to critics if this can appear to foster the image of being intellectual.

The literal approach is the normal approach to understanding literature in any language. God's Word must be received in its normal, literal, and plain sense! A reverent and plain approach to the Word does not rule out figures of speech.

Once the literal interpretation of Scripture is set aside there is no effective bar to heresy.

(4) Mixture and compromise describe this movement.

This is evident in its repudiation of a moral law of God, namely the Biblical doctrine of separation. From Genesis to Revelation this doctrine is there. More is said in the Bible on this subject than on salvation. In fact, the doctrine of separation is involved in the doctrine of salvation.

God's Word clearly teaches separation from alien religions, from idolatry, and from apostasy. Furthermore, it teaches that true believers separate themselves from professing believers who are disobedient.

But this new religion, calling itself evangelical, not only ignores the doctrine but treats with scorn those who adhere to it.

Neo-evangelicalism finds a most happy relationship with the old line denominations that have long since gone into apostasy. It maintains a most cordial relationship

with infidels. This is seen in its ecumenical evangelistic campaigns when it parades known liberals on its platform to emphasize sodality with unbelievers.

Neo-evangelicalism has no relationship to a pure Christian testimony!

(5) What makes this counterfeit so deceptive and so easily accepted by some is its mixture, as it manages to hold forth in rhetoric what sounds like Christianity. Enough Bible verses to get the financial support of well-meaning believers and enough liberalism to appeal to the world. This mixture ought to convince us that it is false.

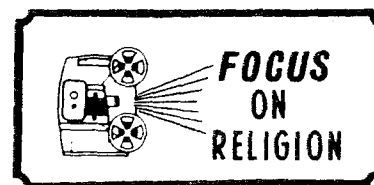
You will recall our reference to synthesis in thinking. Never forget that mixture is the nature and chief symptom of neo-evangelicalism. And don't forget that God hates mixture!

An example of this is the acceptance of the theory of evolution in opposition to the Word of God. They call their acceptance theistic. It pleases the devil because they now believe a fable. Because of synthesis in the mind to start with, neo-evangelicalism cannot be presumed to represent the apostolic faith.

ITS MESSAGE

The message of neo-evangelicalism is a mixture of familiar Bible phrases and expressions that carry a different meaning. It claims to adhere to the apostolic

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By Rev. Tod Brainard

PASSIVE HUMANISM IN FUNDAMENTAL CHRISTIANITY

The "lack of discernment" among Christians in this day and age is one of the saddest and yet most descriptive epitaphs that could be written. Living in the power of the flesh is the norm of the day. Wisdom and answers to lifes perplexing problems are sought not in God's Word but rather at the next "Christian" psychology program to air on radio or T.V. The pure Word of God is no longer in vogue for the average Christian. It is the latest issue of a magazine dealing with self-esteem or some other ear-tickling article. One's attention is drawn to II Timothy 4:3-4, "For the time will come when they will not endure sound doctrine (teaching); but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (lies)."

Discernment, according to Webster's 1828 Dictionary, "is that power or ability to distinguish one thing from another." Spiritual discernment comes through the Holy Spirit's teaching of the Word of Christ (I Cor. 2:13-15) and its dwelling "in us richly in all wisdom" (Col. 3:16).

The Spiritual man tries, proves, examines, and discerns all things in the light of God's Word. Why? Because he has the "mind of Christ" that is the Holy Spirit of God. Trying to live the Christian life "after the flesh" has never nor ever shall be God's plan for the believer. Yet, pulpits, Sunday school classrooms, and Christian day school classrooms are filled with individuals who are preaching, administering, and teaching in "the flesh". I refer to this manner of life as "Passive Humanism". It is "passive" only in the sense that those living in the flesh do not fully realize that they are doing so. However, frustration, depression, stress, and a countless host of other problems result from living in "the flesh" that God Almighty has condemned (Rom. 7:18).

It is the opinion of this writer that the believer who practices passive humanism is more dangerous to the cause of Christ than that of the unbeliever who openly attacks

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Finally! A TEACHING METHODS BOOK FOR CHRISTIAN EDUCATORS

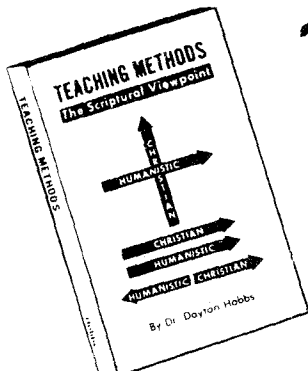
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Focus, from page 6

the work of Christ. Walking in the flesh grieves and undermines the Holy Spirit of God. God will not bless what He has already condemned.

Men and women within Fundamentalism are reaping the rewards of "sowing in the flesh". Galatians 6:8 tells that the final result of sowing in the flesh is corruption. Corruption has been manifested in the lives of our preachers (Jack Hyles and his unscriptural teaching and methods). Corruption has been rampant in our schools and Bible colleges (specifically in areas of unscriptural philosophy, music, and dress). The harvest of rottenness and perversion is truly great!

There are three basic areas that are corrupted by "living in the flesh". The mind, motives, and methods. The Lord willing we will let the Word of God show us how "passive" humanism corrupts and destroys these three important areas.

Next issue: Perversion of the mind.



CHRISTIANS, DON'T SIT UNDER FALSE TEACHERS!

"Christians, fix yourselves under the ministry of one who gives the Father His due, the Son His due, the Spirit His due; who makes it his business to open the treasures and the riches both of the one and the other, and to declare to you the whole will of God; for many there are who withhold the Word in unrighteousness, and who will only acquaint you with some parts of the will of God, keeping you ignorant of the rest, whose condemnation will be great, as well as just."

-- Thomas Brooks

Challenge, from page 6

faith but seeks to modify it so that it ceases to be the supernatural thing it once was. It will, at times, make statements with which any well-informed Bible lover will agree. Then it will propose tolerance and carnal reasoning which make that Word of none effect.

Its message caters to the desires of fallen man. The salvation or Christianity it offers has no cross to slay the sinful self; instead, it promises loads of fun and a happier way by which fallen nature can have more enjoyment.

It speaks of peace and love, and whatever the sin-loving society may be agitating for is shown to be just what Christianity can give.

The sinner's ego and self-respect will more readily respond to the appeal that there are thrills to be had. So, instead of preaching the true implications of the cross of

Christ, the sinner is told that he only needs a new direction!

Every effort is made to preach similarities, that being a Christian makes few demands that are unpleasant to the flesh, and that a commitment to Christ will enhance one's enjoyment of this life.

The word "fulfillment" is used a great deal, implying that the sinner isn't too bad-in fact, he has a lot of good potential and only needs to add his commitment to get fulfillment.

The Christian faith is presented as something very much like what the world wants with something added.

This is a pseudo-evangelicalism for it seeks to avoid the offense of the cross.

The true message of the cross slays the sinner, does not fulfill him. It ends him! But this is not conveyed in the message that emerges from the slanted thinking of the new religion.

Jesus clearly outlined what was to be the apostolic message: "Repentance and remission of sins should be preached in His name" (Luke 24:47).

Were it possible to describe its slanted message in a few words, we could suggest the words of the Apostle Paul when he wrote of the subtlety of error that could pervert the assembly. There are three: "another Jesus," "another spirit," and "another gospel" (II Cor. 11:4).

(a) Another Jesus is any concept and presentation at variance with the composite word portrait of Jesus in the Holy Scriptures.

The Jesus of the Bible is the Jehovah in the Old Testament who in a special way entered our sphere and became man through His virgin birth. He proved Himself to be the Messiah (Christ) and true deity. He offered the promised kingdom to the Jews but was rejected. His requisite for discipleship is death to the self-life. He pronounces woe upon hypocrites and Sadducees. He teaches the existence of hell fire. He refuses to settle disputes between worldlings and will have no part in any revolt against civil authority. He shed His precious blood for the redemption of all who would believe on Him. He rose again bodily from the grave and ascended into heaven to intercede for His own. His disciples are to represent Him by honest means throughout the world. He is declared to be both Lord and Christ and the Head of all things to the church which is His body.

But, the Jesus currently being presented is an alien christ that has no relationship to the Christ of the New Testament, but is a gnostic idol, an imaginary hero or a personi-

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fied slogan for the aspirations of the flesh - the product of fallen man's preference for a deity conceived in man's image; said to merit man's best efforts, making few demands that might interfere with the pursuit of pleasure. This christ does not present a cross nor a yoke; he promises freedom from guilt complexes.

(b) Another spirit is any concept and presentation at variance with what the Bible teaches about the person and ministry of the Holy Spirit.

He is a Person with all the attributes of personality. He convicts of sin, righteousness, and judgment. He does not publicize Himself but exalts Jesus Christ. He is the vicar of Christ indwelling every born-again believer. He directs the reapers in the harvest and governs the assembly. His presence and ministry are not discerned by the physical senses.

But that spirit as conceived in the mind of man presented currently is no more than an influence. In its more sophisticated form it is psychology inducing an atmosphere; in its primitive form it is feelings, religious emotions, sensations. In practice it is a superstitious mysticism or the use of a computer to determine the where and how of missions. In fact, it is the spirit of this world now at work in the children of disobedience.

(c) Another gospel is any concept and presentation at variance with Holy Writ which clearly defines the good news and its implications.

See Challenge, page 8

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Challenge, from page 7

The Gospel is clearly set forth in I Corinthians 15:1,3-4:

"Moreover, brethren, I declare unto you the gospel...by which also ye are saved...that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

His representative and substitutionary death and His bodily resurrection constitute the good news which "...is the power of God unto salvation to every one that believeth..." (Rom. 1:16). Any slanting, twisting, or perverting of this message or omission of its implications of man's moral guilt, the transaction at Calvary, and the free grace of God is false.

"But though we, or any angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

But the "another gospel" now being presented has but little, if anything, to say about the shed blood of Christ as an atonement for sin. It omits the doctrine of man's fallen nature and natural rebellion against God. It passes over lightly the factual record of Christ's resurrection. This other gospel talks about commitment, redirection, and

satisfaction: man is not under God's condemnation, man is only missing out on a happier existence. The finished work of Christ is not stressed, if mentioned at all. Instead one hears, "what Christ can do for you." Every effort is made to avoid the offense of the cross and to make becoming a Christian as palatable as possible to the sin-loving heart. In essence, as it comes across to the hearer, the crucifixion merely shows Christ's love in not resisting or retaliating; there is no ransom and no propitiation necessary to be concerned about, only commitment.

Another Jesus, another spirit, and another gospel are cleverly substituted for the realities. This is not admitted by the hard-core proponents who insist that they are merely "up-dating the Christian message in order to reach contemporary man."

Who has not been infected to some extent by this virus? Since the natural mind of the believer is inclined to think exactly as the mind of the unbeliever, it is prone in its reasonings and evaluation to readily accept what is actually a pseudo-Christianity, unless checked by the convicting Word of God.

The untaught can be attracted to an imaginary Jesus-one's own idol in the mind.

A demon can easily provide a preternatural "presence" which the untaught will assume to be the Holy

Spirit.

Talk about peace, love, and divine help in difficulties can be accepted as the gospel by the untaught, but it is an alien message.

To be continued...



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