

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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PROPER BIBLICAL EVANGELISM

Pastor Roger Bixler
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As a boy I enjoyed going into a house of mirrors at an amusement park. It was always a challenge to find my way through the maze. Sometimes it required great effort to get out. Without question the "house of evangelism" is a maze of confusion. We have the ungodly ecumenical evangelism with its unholy alliances; we are faced with the unscriptural compromise of New Evangelicalism and Pseudo Fundamentalism; and we face the unbiblical emphasis of Hyper-Calvinism, which leads to spiritual deadness. The servant of the Lord must avoid the distortion and perversion of much which is called "evangelism." It is not the programs and practices of men and movements which is to direct our service but the Word of God, which gives us the proper balance and true pathway of Biblical evangelism.

In developing this theme there are four major thoughts to consider: The Meaning of Evangelism, the Message of Evangelism, the Method of Evangelism, and the Measure of Our Evangelism.

THE MEANING OF EVANGELISM

The word "evangelism" is not found in the Scriptures but the word "evangelist" is found 3 times: Acts 21:8, Eph. 4:11, and II Tim. 4:5. It comes from a word meaning "one to announces good tidings or the Gospel." It is a kindred term to the word which is translated "Gospel," and in its verb form means "to bring good news." The Greek word is used in the Septuagint, a Greek translation of the Hebrew Old Testament about 200 B.C., for the Hebrew word meaning "to bear tidings, to preach the Gospel." The word is used many times in the Old Testament, one of which is found in Isa. 61:1 where we read "the Spirit of the Lord God is upon me, because the LORD hath anointed me to preach good tidings...." Thus we can conclude that an evangelist is one who proclaims glad tidings to men concerning the good news of salvation in Christ.

This then helps us to determine the work of an evangelist. The Bible speaks of an evangelist as one who has a particular calling from the Lord. Eph. 4:11 says, "And He (Lord) gave some...evangelists...." Thus an evangelist is one of God's gifted men to the church. This man has a separate or special ministry. *The*

International Standard Bible Encyclopaedia defines evangelist as "a particular order in the ministry, who had no fixed residence but who moved about in different localities, preaching the Gospel. He preceded the pastor-teacher, whose work began after the souls were saved." The Bible also enjoins upon every faithful servant of the Lord to "do the work of an evangelist" (II Tim. 4:5).

Therefore, we can conclude that evangelism is the work of the ministry whose goal is to preach the Gospel so as to lead men to Christ, whether it be by faithful servants of the Lord or by those particularly gifted by the Lord and recognized as evangelists.

THE MESSAGE OF EVANGELISM

The proper source for the message of evangelism is found in the preaching and writings of the Apostles. Much of that which is presented as evangelism today lacks the content of apostolic preaching. The Apostles presented man's need before God. In Acts 17 Paul preached to the philosophers on Mars' Hill. He proclaimed God's character as the Self-Sufficient One who is concerned for all men. Man's condition required him to give an account before an holy, sovereign Judge; and therefore, he needed to repent. Man must see himself as lost and undone before he will sense his need of salvation. He must see God's righteous requirements and his own responsibility before he will see his need.

A further study reveals that the Apostles preached the Gospel. In the messages of Peter in Acts 2, 3, and 10, of Philip in Acts 8, and of Paul in Acts 13, we find a clear declaration of the vicarious death of Jesus Christ. Christ's death by the determined counsel of God was accomplished by wicked hands. However it was substitutionary in nature in that He died for our sins. Man's redemption is grounded in the precious blood of Christ. The Apostles hastened to declare the victorious resurrection of Christ by the power of God. The Lord's resurrection is an evidence of the Father's acceptance of His finished work and the assurance of our justification. This is the good news of God's grace to meet the needs of sinful man.

The Apostles pressed men for their responsible action. Man needed to be saved from his

lost condition and would be if he would repent of his sin and receive the Savior. As Peter preached on the Day of Pentecost men came under the conviction of the Holy Spirit and asked, "What shall we do?" The answer was "repent." True Biblical repentance includes godly sorrow, confessing the sin, and forsaking it. This concept is strangely absent in much of present day evangelism. Men were pressed to receive the Lord by faith. By the action of his will a sinner receives the Lord Jesus Christ by simple faith — a trust based upon the knowledge of God's Word. This action is needed by all who would be saved for Paul "testified both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

The Apostles promised peace and pardon for all who would receive the Savior. Peter preached "to Him gave all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Paul stated "...that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified" (Acts 13:38, 39).

There is no greater joy and blessing then to be used of the Lord to bring men to Christ by giving them the message of salvation and to see the Holy Spirit draw them to the Lord in saving faith.

THE METHOD OF EVANGELISM

Perhaps more confusion reigns in the method of evangelism than in any other area. Men's ideas and programs are many. To be more successful in their own ministries pastors and evangelists have looked to and copied other men's methods. Once again we must turn to the Word of God, where we find the performance, the principles, the procedures, and the pattern of the Biblical method of evangelism.

Its Performance

As we survey the New Testament we find that the performance in evangelism was directed in several different ways. Without question we find evangelism carried on in city-wide crusades. We find Peter and the

See p. 7

Editor's Desk

From "C. H. M.'s (Mackintosh) Genesis to Deuteronomy: Notes on the Pentateuch, the following quote is taken concerning the principle of biblical separation.

The mingling of that which is of God with that which is of man, is a special form of evil, and a very effectual engine, in Satan's hand, for marring the testimony of Christ on the earth. This mingling may frequently wear the appearance of something very desirable; it may often look like a wider promulgation of that which is of God—a fuller and a more vigorous outgoing of a divine influence—a something to be rejoiced in rather than to be deplored; but our judgment as to this will depend entirely upon the point of view from which we contemplate it. If we look at it in the light of God's presence, we cannot possibly imagine that an advantage is gained when the people of God mingle themselves with the children of this world, or when the truth of God is corrupted by human admixture. Such is not the divine method of promulgating truth, or of advancing the interests of those who ought to occupy the place of witnesses for Him on the earth. Separation from all evil is God's principle; and this principle can never be infringed without serious damage to the truth.

In the narrative now before us (Gen. 6:1, 2), we see that the union of the sons of God with the daughters of men led to the most disastrous consequences. True, the fruit of that union seemed exceedingly fair, in man's judgment, as we read, "The same became mighty men, which were of old, men of renown"; yet God's judgment was quite different. He seeth not as man seeth. His thoughts are not as ours. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Such was man's condition before God—"evil only"—"evil continually." So much for the mingling of the holy with the

profane. Thus it must ever be. If the holy seed will not maintain its purity, all must be forfeited, as regards testimony on the earth. Satan's first effort was, to frustrate God's purpose, by putting the holy seed to death; and when that failed, he sought to gain his end by corrupting it.

Now, it is of the deepest moment that my reader should clearly understand the aim, the character, and the result of this union between "the sons of God" and "the daughters of men." There is great danger, at the present day, of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian's motto should ever be, "Maintain truth at all cost; if union can be promoted in this way, so much the better, but maintain the truth." The principle of expediency, on the contrary, may be thus enunciated: "Promote union at all cost; if truth can be maintained as well, so much the better, but promote union." This latter principle can only be carried out at the expense of all that is divine in the way of testimony. (NOTE: We should ever bear in mind, that "the wisdom which is from above is first pure then peaceable" (James 3:17). The wisdom which is from beneath would put "peaceable" first, and therefore it can never be pure.) There can, evidently, be no true testimony where truth is forfeited; and hence, in the case of the antediluvian world, we see that the unhallowed union between the holy and the profane—between that which was divine and that which was human, only had the effect of bringing the evil to a head, and then God's judgment was poured out.

The key word is "mingling." Mingling or mixing the things of God with the things of man is in fact spiritual adultery. Biblical separation from the things God condemns and unto God and the things God approves is the secret to the blessing of God. Sometimes men, under the guise of love and concern for other men, violate the biblical principles of separation and try to pass their weaknesses off as strengths; however, they will not prosper permanently, and the cause of Christ and truth will suffer because of their sin. Let us not try to pass off our weaknesses as strengths, but rather obey the Word of God in all matters and let God take care of the results.

EIGHT RULES FOR LIVING AT PEACE

1. Live one day at a time.
(Matthew 6:34)
2. Suffer wrong rather than do wrong.
(1 Peter 3:17)
3. Keep your mind on Jesus Christ.
(Isaiah 26:3)
4. Let your expectations be from God.
(Psalm 62:5)
5. Cultivate affection for the Word.
(Psalm 119:165)
6. Believe God will supply your need.
(Romans 8:25)
7. Remember—reward comes later.
(Matthew 6:19-21)
8. Submit to God's chastening.
(Hebrews 12:5-11)

—Fellowship

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
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The PROJECTOR

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World Congress

World Congress of Fundamentalists, meeting recently in Manila and Singapore, adopted a series of significant resolutions which make a magnificent statement of current Fundamentalist position and opinion. One leader observed that the Resolutions were among the most important results of this Congress. A 16-page booklet containing the resolutions has been issued by Dr. Win. Hoffman, RD 2, Mt. Pleasant, PA 15666. 10 copies for \$2. Resolutions Committee: Dr. James E. Singleton, Arizona; Fred Buick, Australia; Dr. Marion Fast, Colorado; Dr. Peter Ng, Singapore; Victor Sadaka, Lebanon; Dr. G. Archer Weniger, California. News Dispatch from Manila, Philippines by RNS (1-9-81) reported on the World Congress of Fundamentalists: "They charged that 'pseudo-fundamentalism' compromises historic fundamentalism by failing to separate from 'men who are involved in false ecumenism, liberalism, new evangelicalism, apostate denominationalism, and charismatic circles. As examples of pseudo-fundamentalists, the Congress cited W. A. Criswell, Holland London, Jerry Falwell, Elmer Towns, and Paul B. Smith."

A.C.E.

An increasing number of Fundamentalist pastors have become alarmed with the ACE school program throughout the nation, in that they have thereby become affiliated with charismatics, New Evangelicals and other non-separatist elements in their regional rallies. The pastors are concerned with toleration of worldliness, low standards, and anti-Christian music. A new organization has sprung into existence at Denver on January 8, 1981, known as "Baptist School Nationals." They will host a national convention June 8-11, 1981. The chairman is Dr. Wayne Musson, 3846 Jackson, Ogden, Utah 84403, (801) 339-3855. The Secretary-Treasurer is Pastor Tom Corkish, Anchor Baptist Church, 1880 East 5600 South, Salt Lake City, Utah 84121, (801) 272-9405. Other leaders are Wayne Johnson of Albuquerque; Pastor Chas. Nichols of Cody; and Rev. John Boggs of Albuquerque. A registration of \$50 is urged from each participating school as soon as possible. The national headquarters is in Salt Lake City. This will be open to ACE schools and conventional or traditional schools as well. This sounds like a positive approach that deserves immediate support.


From The BLU-PRINT
February 10, 1981

PSALM 90:15

None can gladden the heart as thou canst, O Lord, therefore as thou hast made us sad be pleased to make us glad. Fill the other scale. Proportion thy dispensations. Give us the lamb, since thou hast sent us the bitter herbs. Make our days as long as our nights. The prayer is original, childlike, and full of meaning; it is moreover based upon a great principle in providential goodness, by which the Lord puts the good over against the evil in due measure. Great trial enables us to bear great joy, and may be regarded as the herald of extraordinary grace. God's dealings are according to scale; small lives are small throughout; and great histories are

great both in sorrow and happiness. Where there are high hills there are also deep valleys. As God provides the sea for leviathans, so does he find a pool for the minnow. In the sea all things are in fit proportion for the mighty monster, while in the little brook all things befit the tiny fish. If we have fierce affliction we may look for overflowing delights, and our faith may boldly ask for them. God who in great justice when he hastens will not be little in mercy when he blesses, he will be great all through; let us appeal to him with unstaggering faith.

From Spurgeon




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Stars of the Morning

By "Aunt Carolyn"

The Pouting King



Some people are never satisfied! The more they get, the more they want. That was certainly true of King Ahab. He must have been spoiled when he was a little boy. His mother and father must have given him everything he wanted, because when he became grown and was king over all Israel, he still acted like a spoiled child!

When Ahab became king over Israel, he lived in a royal palace, ruled from a high throne, and had servants, power, and honor. He had everything at his fingertips it seemed, but still he was never satisfied.

Near the king's estate lay a beautiful little farm that belonged to a man named Naboth. It was his personal property and had been in Naboth's family for generations. But as Ahab peered out of his palace window, he viewed that little plot of land and wanted it, coveted it, and determined to get it. He stroked his chin and began to scheme. Oh, Ahab didn't need it. He wouldn't use it for anything important at all. It wouldn't be used for a vegetable garden to supply important food, but he thought it would make a beautiful little herb garden with geometric designs to delight his eyes and cause praise and compliments from his guests, and he wanted it. The more he thought about it, the more he determined to get it. "After all," he said to himself, "I am the king! If I want it, I guess I shall have it!" He commanded his driver to take him down to Naboth's vineyard. As the royal chariot came to a halt, there was the hard-working, humble farmer and servant standing before the king.

"Naboth!" said the king without any courteous greeting.

"Yes, sir!" replied Naboth politely.

"I want to buy your farm."

"My what?" Naboth was stunned.

"This little dinky farm you have here...well, don't just stand there. Don't act so stunned, man,

I'll pay you for it. Or if you would prefer, I'll trade you another piece of property for it, but I want this land! It lies right next to the palace and would make a beautiful little garden for me. Yes, I shall have it, Naboth!"

Ahab was in such a habit of having anything he wanted that he expected Naboth to bow low and be honored that the king would desire his humble little farm. But Naboth was not willing to give up his property. He said, "Oh, Sire, I am honored that you should think so highly of my little piece of property, but I am sure you will understand that I just can't sell it."

Ahab could hardly believe his ears! "Can't sell it? You don't understand! I am the king! You are just a lowly subject; you must sell it to me!"

"I am sorry, Sire, but, you see, this property has been in my family for generations. My father and my forefathers tilled this soil. You know the law of God says that all the land is to be handed down generation to generation. The land is to stay within the family to whom God gave it originally."

"Huh," thought Ahab, "What God? What time had Ahab for God? He was busy building his own empire. God didn't mean anything to him! Right now all that mattered was getting this little patch of ground and satisfying his lusts and getting his own way."

"Oh, Sire," Naboth breathed quietly, "If there were anything else I could do for you, I would be most glad, but I cannot go against the Word of God. I cannot sell this land for any price."

Ahab bounded back into the chariot and rode off to the royal palace in a royal huff! He stormed up the marble staircase into his royal bedroom and flung himself onto his bed, turned his face toward the wall...and pouted! It was terrible! He pouted just like a spoiled baby! I suppose his cheeks were puffed, his lower lip stuck out, and his eyes were red. He was lying there trying to let everyone know just how upset he was.

Just then, his wicked wife, Jezebel, entered the room. She knew immediately that something was wrong. "Why, my darling Ahab, what ever is the matter?" And just like a spoiled child, Ahab didn't answer her. He faced the wall and would not speak.

"Ahab, I say, what is wrong, my dear?"

"I...I..."

"Well," she soothed, "Come on and tell Jezebel what's wrong."

"Well, I wanted to buy Naboth's vineyard, and he wouldn't sell it

to me!"

"Do you mean to tell me that Naboth wouldn't give you what you wanted?" she asked.

"No, he said that God had given him that land, and he would not sell it!" he pouted.

"Well, who does Naboth think he is? Aren't you the king?" She paused a moment, then suddenly said, "Oh, my dear, never mind about that Naboth. You get up and eat and dry your eyes and don't worry. I'll see that you get the land."

And she did! That wicked queen commanded the city officers to have a big feast and during the festivities to see that Naboth was seated right in front in a prominent place before the whole crowd. Then in her sly plot, she told them to hire two evil men, sons of Belial, to come forward and tell a terrible lie on Naboth and to say that he was a traitor to his country. The men obeyed the wicked queen. Soon Naboth, unwarned, unarmed, and without any reason, was outside the city and murdered.

Immediately, not caring that a wicked crime had been committed, or that human life was destroyed, or that Naboth's family was in grief, Ahab went down and seized Naboth's vineyard for himself. How proud he was! But God pronounced terrible judgment on Ahab for what he had done. Because of this sin, God decreed that both Ahab and Jezebel would die violent and sudden deaths and that even their descendants would be destroyed. God's judgment was fulfilled, and Ahab went to his death in defeat and disgrace. Ahab's sin, pride, and selfishness, that seemed to obtain all he wanted in this life, only brought death and judgment at last. "And be sure your sin will find you out" (Num. 32:23). "The wages of sin is death" (Rom 6:23).

Those verses still stand true today. You can't sin and get away with it. Don't put off salvation. Don't let selfishness, pride, pouting, or being spoiled be the god of your life. Yield your will to God. Let His desire be what you desire. Turn your heart and life over to the Lord Jesus Christ. Be saved today. Have your life and desires changed by Him, so that you can be content with whatever God provides and so that your life can bring honor and glory to His name.





Identity!

The Identity movement in the United States is among the fastest growing religious-political movements of our time. Identity is a term used by the British Israel movement in America. (They seldom use the term "British Israel.") Patriotic American Christians, as well as a host of "religious" patriots, are joining this movement at a rapid pace. Well known anti-communists such as Nord Davis and, in recent months, Col. Jack Mohr have gradually taught their constituents that this position, Identity, is the only logical way to explain the present situation in which we, as Americans and especially American Christians, find ourselves in the world picture.

One of the official voices of the Identity movement is the New Christian Crusade Church in Metairie, Louisiana, which publishes a monthly news tabloid called Christian Vanguard. A sample copy of this publication was recently sent to our Christian school with a letter enclosed. The letter explained, "The Christian Vanguard is the only Identity newspaper being published today on a regular monthly schedule. We are now in our tenth year. We preach the Gospel of the Kingdom Message which Christ directed His disciples to preach. By going back to the original Greek texts many of the errors are eliminated that took place when the translators went from Greek to Latin then to English." It is also interesting that the masthead of this publication has a "logo" of a cross within a circle. This emblem is a masonic symbol, yet the British Israel movement is supposed to be anti-masonic!

There was a time when I would have simply told a person that British Israelism was a cult started by Herbert W. Armstrong; however, that is not the case. The more I study the origins and implications of British Israelism, the more I see that it is a much older and much more complicated subject than I had imagined. It is certainly too complicated to cover in a few short articles such as this one which you have before you.

In my previous article (February edition), I closed by stating that British Israelism, Communism, and Zionism are all related and similar in nature. Each is supposed to oppose the other, but in reality they support each other. Let us briefly examine their similarities.

COMMUNISM

Communism, as we know it today, was started in 1864 when the first Internationale met. Karl Marx was the figure who appeared on the surface to be the brains behind the scheme, but in reality two men working behind the scene (Albert Pike and Guiseppe Mazzini) engineered the entire thing.

Pike, as you probably know, was the Sovereign Pontiff of Universal Freemasonry and co-founder with Mazzini of the Palladian Rite (the secret order which was supposed to control all other secret orders). This information can be found in the book, Occult Theocracy, or in the small tract which we publish entitled Dogs, Cats, and Communists.

The alleged goal of communism is a utopian world empire ruled by the communist leaders from Moscow. Communism is supposed to be atheistic, but the Communist leaders are not atheists. Remember, Pike and Mazzini were very religious men. Communism was meant to be a tool in the hands of these men to bring about their goal of world empire. Whatever helps to achieve this goal is moral and whatever hinders this goal is immoral.

ZIONISM

The Zionists also have a goal of world empire with the Zionists in control of the capital city, which is Jerusalem, in their scheme of things. Who are the Zionists? My mind always goes to the verse in Revelation 2:9, "I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan." This verse would most likely apply to the leaders of this religious-political movement more than some sincere Hebrew who wants to return to Palestine.

When the temple of Jerusalem was destroyed in 70 A.D., all of the genealogical records were also destroyed. Therefore, no Jew can actually prove anything concerning his Jewishness. One of the problems concerning the identification of the Jews is determining whether or not we are talking about a race or a religion. When we say Jew, we usually mean race; however, when a Jew uses this term, he usually means religion. For example, Marilyn Monroe was converted to Judaism, and the Jewish Sentinel of November 22, 1956 carried a story

with the title, "Marilyn Becomes a Jew." Under the Israeli Law of Return, a Jew is defined as "a person born to a Jewish mother or who has become converted to Judaism, and who is not a member of another religion." Things really get complicated when re read about Negro Jews and Arab Jews, etc.

The Zionist is not concerned with fulfilling Bible prophecy. Most Zionists don't have any idea of what the Bible teaches. The book of the Zionist is the Talmud, not the Torah. The Talmud divides mankind into two groups: the goyim, or gentiles, are the non-Talmudists, and the Jews are the Talmudists.

The Talmud teaches a doctrine which is similar to the doctrine of Communism. What furthers their goals is moral, etc. In other words, Zionism is a movement made up of Jews who are Hebrews and Jews who are not Hebrews. Their goal is world empire controlled from Jerusalem with them as rulers. While they may be fulfilling prophecy, they certainly don't intend to set the stage for a returning Christ.

IDENTITY MOVEMENT

It is because of the recent power of Zionism in the world that the Identity movement has gained such a following. British Israelism sees what the unbelieving Jews are doing and concludes that these wicked imposters couldn't possibly be God's chosen people. They capitalize on the destroyed records of 70 A.D., along with a fanciful story about the so-called lost tribes, and in no time they are convinced that the white anglo-saxon race is really God's chosen people.

This is not very difficult to believe, especially if one is a member of the white anglo-saxon race! The Identity people claim to be anti-Zionist, anti-Masonic, and anti-Communist when, in reality, they are working toward the same ungodly goal of world empire with themselves in charge of things. All of these movements use the promise of a coming kingdom as an excuse to set up their kingdom.

The Identity people claim that the British throne will someday be the seat of world government. This is where the powerful political ploy of British Israelism comes into focus. Those who believe that England will someday rule the world have been engaged in the business of bringing the United States back into the Empire. Next month, we shall look at some of these attempts to unite this nation with the Empire in order to fulfill the prophecy of Scripture as interpreted by the British Israelite scholars.





Focus
On
Religion
BY

PETER J. FOXX

This month's column features a guest editorial by Donald Gallion, the assistant pastor of John Ashbrook, at Bible Community Church in Mentor, Ohio. Pastor Gallion has written an excellent article on the association of many supposedly fundamentalist leaders with the National Association of Evangelicals. This article, which appeared in The Ohio Bible Fellowship Visitor, is both timely and factual.

A DECLARATION OF POSITION

Fundamentalists students of contemporary church history have always known that the National Association of Evangelicals (NAE) is the primary group of churches in this country representing New Evangelicalism. As long ago as December 8, 1957, Dr. Harold Ockenga, the "Father of New Evangelicalism" and the first president of the NAE said in a news release:

Since I first coined the phrase "The New Evangelicalism" at a convocation address at Fuller Theological Seminary ten years ago, the evangelical forces have been welded into an organizational front. . . . There is the National Association of Evangelicals which provides articulation for the movement on the denominational level.

The NAE has member churches that are still within apostate denominations and the World and National Council of Churches. Also within the NAE are ecumenical Charismatic churches which are doing much to build apostate Christendom. All of this shows the NAE is characteristically a New Evangelical institution.

Now for a religious leader to be a main speaker at a major NAE activity would identify him as a New Evangelical, right? For instance, on January 25 - 28, 1981, the NAE is having a joint "Convocation 81" with the National Religious Broadcasters (NRB), the media arm of the NAE. In the promotional literature for the program it states that "more than 3,500 leaders from the nation's most dynamic churches and the influential broadcast media" are coming together for this conference. Listed as speakers who are obvious New Evangelicals are Billy Graham; Adrian Rodgers, past president of the Southern Baptist Convention

A "TRIBUTE" TO JOHN LENNON

by Larry Carrier

Success breeds respectability. History reveals that fact. The Kennedy clan, who amassed a fortune through dubious means, is a case in point. Another was brought home to us very vividly a couple of months ago in the shooting death in New York City of John Lennon. Who was this man, who at his death received as much acclaim as a fallen head of state? Or, as one disc jockey put it, "It was like losing a President." Who was this man, whose death evoked response from every major magazine,

newspaper, TV network, and radio station worldwide? Who was this man, whose death brought such a public outpouring of sentiment not seen since John Kennedy's assassination in 1963? Who was this man, John Lennon?

John Lennon was a rebel. He was a rebel with a cause. He was a rebel who used his music to lead his revolt. He advocated "free love" (sex), drugs, and a life of debauchery. He was the instigator of protests, sit-ins, and riots all over the globe. He was anti-God, anti-country, and anti-establishment. It is ironic that the very people he led his rebellion against were the ones who praised him at the end.

Who was John Lennon? He was the man who, at one point in his career, said that his singing group was "more popular than Jesus." He was the man who successfully avoided deportation from this country for a drug conviction to live the life of a secluded multimillionaire (his estate has been estimated at \$235,000,000) in a luxury cooperative called the Dakota in New York. He was the man who had such an impact on people that both a teen-aged girl in Florida and a man in his 30's in Utah killed themselves, leaving notes which spoke of their depression over his death. And he did it all through his music.

Who was John Lennon? He was the man who wrote such lyrics as these: "Imagine there's no heaven/ It's easy if you try/ No hell below us/ and above us only sky." I'm afraid he has since found out differently. Steve Van Zandt, a fellow rock and roller, said of Lennon, "He beat the rock and roll life. Beat the drugs, beat the fame, beat the damage. He was the only guy who beat it all." But there's one thing that John Lennon won't beat, and that's the judgment.

"And as it is appointed unto men once to die, but after this the judgment. . ." (Heb. 9:27). Life magazine said in a tribute to him that "all that's left are the songs."

It would have been better for all if it had been John Lennon who had lived, and his music that had died.

(SBC) and now pastor of an SBC church in Memphis, Tenn.; D. James Kennedy, pastor of a Presbyterian church in Ft. Lauderdale, Fla, which is still in the apostate United Presbyterian denomination and in the World and National Council of Churches; Jimmy Allen, past president of the SBC and who on Dec. 28, 1979 was photographed at Tehran University in Iran praying towards Mecca with a large group of Moslems, a Mexican Jewish rabbi, and four other American apostate religious leaders; Jim Baker, host of the Charismatic PTL club TV program; Bill Bright of Campus Crusade; S. M. Lockeridge, a prominent black New Evangelical; and Robert A. Cook of King's College is listed as one of the moderators.

Others listed as speakers, seminar leaders, or performers, have been fraternizing with New Evangelicals for a long time. Christine Wyrzten of Word of Life and contemporary Gospel music fame is listed as one of the performers; George Sweeting of Moody Bible Institute, a speaker; Tim and Beverly LaHaye with Mel Johnson of Tips for Teens are giving a seminar; and Martin DeHaan, II of Radio Bible Class with James Engel of Wheaton Graduate School, Carl Jacobson of Spring Arbor College, and Bob Featherstone of Bethel College are giving a seminar on youth. Jerry Falwell is one of the main speakers and some of the faculty members of his Liberty Baptist College are giving seminars. Evangelist Jack Van Impe is listed as a speaker and his wife Rexella is to be a leader in one of the seminars. Many of the people in this last group have wanted to be classed with Fundamentalists in position and doctrine. But their actions are promoting an organization that historically has compromised with apostasy. This program is the firmest and latest declaration of their true position and where they are headed.

— Rev. Donald L. Gallion



From p. 1

PROPER BIBLICAL EVANGELISM

Apostles in Jerusalem, Philip in Samaria, and Paul in Thessalonica to name a few. All were engaged in preaching the Gospel to the multitudes of the cities. Some of the great evangelistic crusades of past generations were city-wide crusades. Most of today's crusades do not follow the scriptural directives and results in little or no abiding fruit. Compromise has all but negated city-wide evangelism.

We also find personal evangelism in the scriptures. Our hearts are thrilled as we read of Philip with the Eunuch (Acts 8), Peter with Cornelius (Acts 10), and Paul with the jailor (Acts 16). We rejoice as we see these ones come out of spiritual death into spiritual life. Certainly a Spirit-filled and Spirit-directed personal witness can be used of the Lord to lead people to Christ.

At least one more performance was found in the Scriptures — local church evangelism. The faith of the church in Thessalonica was spread abroad into the entire area. Paul labored in Ephesus for 3 years preaching the Gospel through the local church. The seven churches of Asia Minor in Revelation 2 and 3 are testimonies to local church evangelism. Great blessings are in store for those local churches involved in Biblical evangelism today.

Its Principles

The Word of God is clear concerning several principles of evangelism. First, evangelism is God's operation. He has demonstrated His love for sinners by Christ's death on the cross according to Rom. 5:8. Christ's death was the

propitiation for the sins of the whole world as we read in I John 2:2. While His death is sufficient for all, it is only efficacious for those who believe according to I Tim. 4:10. Man can never question God's love in providing salvation for his sinful soul. God desires that none perish and He takes no delight in the death of the wicked according to Ezek. 33:11. He declared that the Gospel is His power unto salvation in Rom. 1:16. This Gospel is described as all of His grace in Titus 2:11 and for His glory in I Tim. 1:11. God determines to save all who believe in the crucified Savior according to I Cor. 1:21. He also draws men to Himself by the work of the Holy Spirit who convicts men of their sin (John 16:8) and regenerates the believing sinner (Titus 3:5). We delight to know that God is definite about the elect according to Eph. 1:4, 5. Thus salvation is the work of God and is all of His grace.

We also note that evangelism is man's opportunity. By the preaching of the Word he has the privilege of hearing the blessed Gospel (Rom. 10:14). Through it he has the opportunity to heed the Lord's call "to come unto me" (Matt. 20:28). The moment he calls upon the name of the Lord (Rom. 10:13), he receives God's salvation by grace through faith (Eph. 2:8, 9). What great joy is his to rest in the assurance of the forgiveness of sin and the gift of eternal life according to I John 5:13. Without question man is personally responsible for his rejection of Christ (Matt. 23:37).

Since evangelism is God's operation and man's opportunity, we have the obligation of reaching men with its message. We must preach

the Gospel to all men (Rom. 1:14) in the power of the Holy Spirit (I Cor. 2:4). If we are to follow the example of the Apostles we must plead with men to be saved (II Cor. 5:11, 20) with all earnestness and urgency, warning them of the dire consequences of rejecting the Lord. We also must provide opportunity for men to respond to our Savior's gracious invitation (Matt. 20:28). In so doing we must be clear and concise in our invitation, continuing as long as men respond to the Spirit's wooing. We must be very careful to provide the counsel necessary to meet the concerns of men. How we praise the Lord for the high and holy privilege of serving Him in the great work of winning souls to Christ.

Its Procedures

The procedures of Biblical evangelists should direct and mold our service for the Lord. They reached men where they could be found. The public places afford an excellent opportunity to contact men — the market, the synagogue, the river bank, the jail, and Mars' Hill are just a few. Moreover, the private place was not to be despised for on the way to Gaza the treasurer of Ethiopia was led to the Lord. We also find them in personal homes, going from house to house as Paul did in Ephesus.

Without question the men were led by the Holy Spirit. Consider Philip witnessing to the Eunuch, Peter preaching to Cornelius, and Paul going to Troas in obedience to the Spirit's leading. It is not surprising to find souls saved and a great work for the Lord.

We also see that they boldly preached Christ regardless of the cost. They would not change their message even though it brought threatenings from the Sanhedrin, opposition from the Jews, and prosecution from the government in Philippi and Ephesus.

It is evident that they accepted no endorsement nor entered into any entangling alliances. Peter would receive no money from Simon when he offered to buy the power of the Holy Spirit. Paul accepted no help or support from the synagogues, Elymas, the maid with a spirit of divination, nor the philosophers on Mars' Hill. Much harm has resulted from those who choose not to follow their example.

Its Pattern

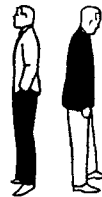
One further word concerning the method of evangelism, and that is the New Testament pattern. Evangelism is not the end but rather the beginning of Christian service. As we trace Paul's work in Acts 14 and 15 we see a clear pattern which needs to be followed today. We find him evangelizing the lost, winning them to Christ. Next we see him exhorting the new believers to grow in the Lord. Soon we find him establishing the local church by ordaining elders in every church and then he sought to edify and encourage the saints in the Lord. Unless this pattern is followed we do not really have a Biblical evangelism. There must be the discipling and teaching of the new believers and including them in the company of the saints. Biblical evangelism is related to the church. Its end result must be the establishment and en-

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From p. 7

PROPER BIBLICAL EVANGELISM

largement of the local church. Dr. Bob Jones, Sr., used to tell his "preacher boys" that the test of an evangelist is not how many souls he has won but in what condition he has left the church.

THE MEASURE OF OUR EVANGELISM

In light of the Biblical evangelism what must be the measure of our evangelism? We must first recognize the difficulty of much of the present-day evangelism. There is that enlistment of unequal co-operation as is found in ecumenical evangelism. This is best typified in the Billy Graham Crusades where there is the compromise of doctrine and position. This is condoned in that the end justifies the means. Apostate churches and evangelical churches are drawn together so that souls can be reached. This violates the clear teaching of the Word in II Cor. 6:14-7:1. This then accepts the endorsement of a weak message. One will listen and wait in vain to hear any warning against unbelief, apostasy, and compromise. This leads to a watered-down message on sin.

A further difficulty is seen in the attempt to entertain with worldly attractions. It is common to "turn on" the people with the use of rock music. Andrae Crouch is one example of many who use the devil's beat to get across the message of hope. Right behind the music comes the parade of Hollywood stars who can sing on national television and then perform in

the night clubs. Roy Rogers, Dale Evans, and Norma Zimmer are just a few who have been featured. These are followed by the so-called Christian athletes who play ball, endorse chewing tobacco, and give interviews to *Playboy* magazine.

Easy believism is another difficulty we must recognize. This was made attractive by Campus Crusade's "Four Spiritual Laws." Very little emphasis on repentance and turning from sin is stressed. There is no emphasis on the demands of Scripture to live a separated life from the world. This was not characteristic of the message of Peter and Paul.

One other difficulty must be mentioned and that is the effort of the Hyper-Calvinists. Their undue emphasis upon the elect breeds spiritual pride and deadness. There is little or no opportunity given to people to receive the Lord.

We must also realize that there are certain dangers to avoid in our ministries. We must guard against cold, dead orthodoxy. This comes quickly when the fire of evangelism dies in our hearts and churches. We may also be tempted to rely on the tricks and gimmicks of men. The "Big Mac" or the "Colonel's Chicken" may gain a crowd but it will be a crowd who will follow for a full stomach rather than with a hungry heart. There can be no place for an unbalanced emphasis in our preaching. While we must warn of unbelief and compromise, the whole counsel of God requires that we also preach the mercy, love,

and grace of God.

Our evangelism must also draw upon the power of the Holy Spirit. Too much service is done through the effort of the flesh and not in the energy of the Spirit. We need to remind ourselves that it is the Holy Spirit who empowers the Word (I Cor. 2:4), convicts the lost (John 16:8), and regenerates the sinner (Titus 3:5). We must be evangelistic in our preaching but it is not man who draws and saves the lost.

Our evangelism would be lacking were we to fail to discern the true evangelist of the Lord. We must realize the office as God's gift to the church. It is vital to recognize those men whose ministries testify to a scriptural message, a Biblical emphasis, a separated position, and a humble spirit. We must resolve to use such men in the ministry of the local church.

Then we must determine to follow the Biblical pattern with evangelism as the beginning of Christian service. While there is a constant need to reach the lost, we must also meet the needs of the saved by exhorting, establishing, and edifying them in the Faith.

The field of evangelism is filled with much confusion. Many Christian leaders believe that the day of mass evangelism is over due to the religious scene and the compromise of the professing church. However, let us not despair nor grow weary in our service for the Lord. Let us follow the principles and pattern for evangelism as we find it in the Word of God. May His Spirit give us a burden for the lost. May we give ourselves to prayer, witnessing, and preaching His saving grace, and then trust Him to draw the lost to Himself for His glory.



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