

# The PROJECTOR

Dr. Dayton Hobbs, Editor "Projecting the Light of the Word of God on the Issues of the Day"

## The Waning Authority of Christ in the Churches

by A. W. Tozer

**T**HERE IS THE BURDEN of my heart; and while I claim for myself no special inspiration I yet feel that this is also the burden of the Spirit.

If I know my own heart it is love alone that moves me to write this. What I write here is not the sour ferment of a mind agitated by contentions with my fellow Christians. There have been no such contentions. I have not been abused, mistreated or attacked by anyone. Nor have these observations grown out of any unpleasant experiences that I have had in my association with others. My relations with my own church as well as with Christians of other denominations have been friendly, courteous and pleasant. My grief is simply the result of a condition which I believe to be almost universally prevalent among the churches.

I think also that I should acknowledge that I am myself very much involved in the situation I here deplore. As Ezra in his mighty prayer of intercession included himself among the wrongdoers, so do I. "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Any hard word spoken here against others must in simple honesty return upon my own head. I too have been guilty. This is written with the hope that we all may turn unto the Lord our God and sin no more against Him.

Let me state the cause of my burden. It is this: *Jesus Christ has today almost no authority at all among the groups that call themselves by His name.* By these I mean not the Roman Catholics, nor the Liberals, nor the various quasi-Christian cults. I do mean Protestant churches generally, and I include those that protest the loudest that they are in spiritual descent from our Lord and His apostles, namely the evangelicals.

It is a basic doctrine of the New Testament that after His resurrection the Man Jesus was declared by God to be both Lord and Christ, and that He was invested by the Father with absolute Lordship over the church which is His body. All authority is His in heaven and in earth. In His own

*continued next page*

## HANDLING FACE-TO-FACE CONFRONTATIONS

THE CURSE OF SLACKNESS

PART II

by Dr. Dayton Hobbs

*"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Proverbs 10:4).*

**T**HIS PROVERB STATES a principle that is inherent in every area of life. We are always poorer for having been slack in the exercise of our responsibilities; and we are always richer for giving every endeavor our best effort. The principle applies to a marriage, a friendship, an administrative or teaching responsibility, or a business. Slackness, carelessness, or laziness are not the allies of prosperity in any area of life. One specific area in which we must not allow slackness to weaken us is the area of supervision. Diligence in this area will certainly make your school much richer in spiritual growth and maturity as well as academic achievement.

"Open rebuke is better than secret love [love that is concealed]" (Proverbs 27:5). Open rebuke is a much better indication of genuine love than silence. The person who refuses to rebuke when rebuke is required often does so under the guise of love. "I didn't want to hurt you," is usually the lame excuse. Who really loves you and has your best interest at heart—the one who speaks to you about a fault, or the one who refuses to face you on the grounds of professed love?

"He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue" (Proverbs 28:23). Flattery is not highly spoken of in Scripture. "He that speaketh flattery to his friends, even the eyes of his children shall fail" (Job 17:5). "Meddle not with him that flattereth with his lips" (Proverbs 20:19b).

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proper time He will exert it to the full, but during this period in history He allows this authority to be challenged or ignored. And just now it is being challenged by the world and ignored by the church.

The present position of Christ in the gospel churches may be likened to that of a king in a limited, constitutional monarchy. The king (sometimes depersonalized by the term "the Crown") is in such a country no more than a traditional rallying point, a pleasant symbol of unity and loyalty much like a flag or a national anthem. He is lauded, feted and supported, but his real authority is small. Nominally he is head over all, but in every crisis someone else makes the decisions. On formal occasions he appears in his royal attire to deliver the tame, colorless speech put into his mouth by the real rulers of the country. The whole thing may be no more than good-natured make-believe, but it is rooted in antiquity, it is a lot of fun and no one wants to give it up.

Among the gospel churches Christ is now in fact little more than a beloved symbol. "All Hail the Power of Jesus' Name" is the church's national anthem and the cross is her official flag, but in the week-by-week services of the church and the day-by-day conduct of her members someone else, not Christ, makes the decisions. Under proper circumstances Christ is allowed to say "Come unto me, all ye that labour and are heavy laden" or "Let not your heart be troubled," but when the speech is finished someone else takes over. Those in actual authority decide the moral standards of the church, as well as all objectives and all methods employed to achieve them. Because of long and meticulous organization it is now possible for the youngest pastor just out of seminary to have more actual authority in a church than Jesus Christ has.

Not only does Christ have little or no authority; His influence also is becoming less and less. I would not say that He has none, only that it is small and diminishing. A fair parallel would be the influence of Abraham Lincoln over the American people. Honest Abe is still the idol of the country. The likeness of his kind, rugged face, so homely that it is beautiful, appears everywhere. It is easy to grow misty-eyed over him. Children are brought up on stories of his love, his honesty and his humility. But after we have gotten control over our tender emotions what have we left? No more than a good example which, as it recedes into the past, becomes more and more unreal and exercises less and less real influence. Every scoundrel is ready to wrap Lincoln's long black coat around him. In the cold light of political facts in the United States the constant appeal to Lincoln by the politicians is a cynical joke.

The Lordship of Jesus is not quite forgotten among Christians, but it has been mostly relegated to the hymnal where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotion. Or if it is taught as a theory in the classroom it is rarely applied to practical living. The idea that the Man Christ Jesus has absolute and final authority over the whole church and over all of its members in every detail of their lives is simply not now accepted as true by the rank and file of evangelical Christians.

What we do is this: We accept the Christianity of our group as being identical with that of Christ and His apostles. The beliefs, the practices, the ethics, the activities of our group are equated with the Christianity of the New Testament. Whatever the group thinks or says or does is scriptural, no questions asked. It is assumed that all our Lord expects of us is that we busy ourselves with the activities of the group. In so doing we are keeping the commandments of Christ.

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To avoid the hard necessity of either obeying or rejecting the plain instructions of our Lord in the New Testament we take refuge in a liberal interpretation of them. Casuistry is not the possession of Roman Catholic theologians alone. We evangelicals also know how to avoid the sharp point of obedience by means of fine and intricate explanations. These are tailor-made for the flesh. They excuse disobedience, comfort carnality and make the words of Christ of none effect. And the essence of it all is that Christ simply could not have meant what He said. His teachings are accepted even theoretically only after they have been weakened by interpretation.

Yet Christ is consulted by increasing numbers of persons with "problems" and sought after by those who long for peace of mind. He is widely recommended as a kind of spiritual psychiatrist with remarkable powers to straighten people out. He is able to deliver them from their guilt complexes and to help them to avoid serious psychic traumas by making a smooth and easy adjustment to society and to their own ids. Of course this strange Christ has no relation whatever to the Christ of the New Testament. The true Christ is also Lord, but this accommodating Christ is little more than the servant of the people.

But I suppose I should offer some concrete proof to support my charge that Christ has little or no authority today among the churches. Well, let me put a few questions and let the answers be the evidence.

What church board consults our Lord's words to decide matters under discussion? Let anyone reading this who has had experience on a church board try to recall the times or time when any board member read from the Scriptures to make a point, or when any chairman suggested that the brethren should see what instructions the Lord had for them on a particular question. Board meetings are habitually opened with a formal prayer or "a season of prayer"; after that the Head of the church is respectfully silent while the real rulers of the church take over. Let anyone who denies this bring forth evidence to refute it. I for one will be glad to hear it.

What Sunday school committee goes to the Word for directions? Do not the members invariably assume that they already know what they are supposed to do and that their only problem is to find effective means to get it done? Plans, rules, "operations" and new methodological techniques absorb all their time and attention. The prayer before the meeting is for divine help to carry out their plans. Apparently the idea that the Lord might have some instructions for them never so much as enters their heads.

Who remembers when a conference chairman brought his Bible to the table with him for the purpose of using it? Minutes, regulation, rules of order, yes. The sacred commandments of the Lord, no. An absolute dichotomy exists between the devotional period and the business session. The first has no relation to the second.

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What foreign mission board actually seeks to follow the guidance of the Lord as provided by His Word and His Spirit? They all think they do, but what they do in fact is to assume the scripturalness of their ends and then ask for help to find ways to achieve them. They may pray all night for God to give success to their enterprises, but Christ is desired as their helper, not as their Lord. Human means are devised to achieve ends assumed to be divine. These harden into policy, and thereafter the Lord doesn't even have a vote.

In the conduct of our public worship where is the authority of Christ to be found? The truth is that today the Lord rarely controls a service, and the influence He exerts is very small. We sing of Him and preach about Him, but He must not interfere; we worship our way, and it must be right because we have always done it that way, as have the other churches in our group.

What Christian when faced with a moral problem goes straight to the Sermon on the Mount or other New Testament Scripture for the authoritative answer? Who let the words of Christ be final on giving, birth control, the bringing up of a family, personal habits, tithing, entertainment, buying, selling and other such important matters?

What theological school, from the lowly Bible institute up, could continue to operate if it were to make Christ Lord of its every policy? There may be some, and I hope there are, but I believe I am right when I say that most such schools to stay in business are forced to adopt procedures which find no justification in the Bible they profess to teach. So we have this strange anomaly: the authority of Christ is ignored in order to maintain a school to teach among other things the authority of Christ.

The causes back of the decline in our Lord's authority are many. I name only two.

One is the power of custom, precedent and tradition within the older religious groups. These like gravitation affect every particle of religious practice within the group, exerting a steady and constant pressure in one direction. Of course that direction is toward conformity to the status quo. Not Christ but custom is lord in this situation. And the same thing has passed over (possibly to a slightly lesser degree) into the other groups such as the full gospel tabernacles, the holiness churches, the pentecostal and fundamental churches and the many independent and undenominational churches found everywhere throughout the North American continent.

The second cause is the revival in intellectualism among the evangelicals. This, if I sense the situation correctly, is not so much a thirst for learning as a desire for a reputation of being learned. Because of it good men who ought to know better are being put in the position of collaborating with the enemy. I'll explain.

Our evangelical faith (which I believe to be the true faith of Christ and His apostles) is being attacked these days from many different directions. In the Western world the enemy has forsworn violence. He comes against us no more with sword and fagot; he now comes smiling, bearing gifts. He raises his eyes to heaven and swears that he too believes in the faith of our fathers, but his real purpose is to destroy that faith, or at least to modify it to such an extent that it is no longer the supernatural thing it once was. He comes in the name of philosophy or psychology or anthropology, and with sweet reasonableness urges us to rethink our historic position, to be less rigid, more tolerant, more broadly understanding.

He speaks in the sacred jargon of the schools, and many of our half-educated evangelicals run to fawn on him. He tosses academic degrees to the scrambling sons of the prophets as Rockefeller used to toss dimes to the children of the peasants. The evangelicals who, with some justification, have been accused of lacking true scholarship now grab for these status symbols with shining eyes, and when they get them they are scarcely able to believe their eyes. They walk about in a kind of ecstatic unbelief, much as the soloist of the neighborhood church choir might were she to be invited to sing at La Scala.

For the true Christian the one supreme test for the present soundness and ultimate worth of everything religious must be the place our Lord occupies in it. Is He Lord or symbol? Is He in charge of the project or merely one of the crew? Does He decide things or only help to carry out the plans of others? All religious activities from the simplest act of an individual Christian to the ponderous and expensive operations of a whole denomination may be proved by the answer to the question, Is Jesus Lord in this act? Whether our works prove to be wood, hay and stubble or gold and silver and precious stones in that great day will depend upon the right answer to that question. What then are we to do?

Each one of us must decide, and there are at least three possible choices. One is to rise up in shocked indignation and accuse me of irresponsible reporting. Another is to nod general agreement with what is written here but take comfort in the fact that there are exceptions and we are among the exceptions. The other is to go down in meek humility and confess that we have grieved the Spirit and dishonored our Lord in failing to give Him the place His Father has given Him as Head and Lord of the church. Either the first or the second will but confirm the wrong. The third if carried out to its conclusion can remove the curse. The decision lies with us.

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*Christian Publications, Inc., Camp Hill, PA*

Ω

**Typical Old Testament Revival**

**Psalm 78:34-37**



continued from cover

### FACE-TO-FACE CONFRONTATIONS IN SCRIPTURE

#### MOSES AND PHARAOH (EXODUS 3-14)

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" (Exodus 3:18-22).

*Much prayer should precede any confrontation to seek direction from the Holy Spirit.*

There are several things we may learn from this account of the long-running confrontation between Moses and Pharaoh.

1. *It was carried out at God's direction.* Much prayer should precede any confrontation to seek direction from the Holy Spirit, especially as to our own motive in the matter. Any confrontation is likely to meet stubborn resistance, and we must be sure that God is directing in the matter, else instead of arriving at a resolution to the problem, we only make matters worse.

2. *Moses was not eager to face Pharaoh and went into the encounter with fear and trembling.*

"Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt" (Exodus 6:11-13). Normal people do not enjoy face-to-face confrontations; however, it is of utmost importance that a supervisor of people learn to handle such confrontations, for often these are the only ways to resolve problems with a minimum of damage to the ministry and to the person who has become a problem.

3. *The confrontation with Pharaoh brought the desired results.* The children of Israel were delivered from the Egyptian bondage and Moses learned valuable lessons that he would draw upon in the following years. "Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (Exodus 14:30).

4. *The Lord received the honor and the glory for the victory obtained through this face-to-face confrontation.*

"And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses" (Exodus 14:31).

#### OTHER CONFRONTATIONS IN SCRIPTURE

1. Samuel and Saul. 1 Samuel 15:13-23.
2. Nathan and David. 2 Samuel 12:7
3. Paul and Barnabas. Acts 15:36-40.
4. Paul and Peter. Galatians 2:11-14.

In every case I have cited, God accomplished His will through the confrontation. I am quite sure that the Prophet Nathan rebuked King David with fear and trembling, and, likewise, I cannot believe that the Apostle Paul got any joy out of facing the Apostle Peter, but it was necessary in order to maintain the purity of the Gospel. Just imagine the possible results if Paul had not dealt with the situation. We must be jealous for God and always be found on His side in any controversy. Ω

*(To be continued next issue: Possible Causes for Confrontations.)*

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# Stars of the Morning

## Marty's Menagerie

Part II

by "Aunt Carolyn"



### Synopsis:

*Fear had nearly paralyzed Marty. Horrible monsters and ghosts were up in his room, and he never wanted to sleep there again! Now Dad insisted they investigate. Oh, Marty couldn't! What if the haunts and ogres were still there?*

**Marty** knew what would happen! Those shadows would be back, and the monsters, and gremlins, and noises would be back, too! But maybe it would be safe to watch with Dad.

Sure enough, in only moments, he saw a huge shadow steal across the wall, then another, and another, and another, and then that screechy, scratchy sound!

"See there, Dad! Do you see 'em? Do you hear it, Dad? Dad?" By now Marty was sitting in the middle of his bed ready to dart either way from danger.

"Yes, Son, I see, and I hear what you are talking about!"

Whew! That was some relief. At least Dad knew Marty wasn't making up a tale!

"You do? Well, what are we going to do? What are we going to do?"

Dad sat down on the side of the bed and helped Marty settle down and then asked, "How long has this been going on, Son? Have you been seeing these shadows ever since you first moved into your room upstairs?"

Marty thought a minute. "Well, no, Sir. It just started a little while ago—maybe two or three weeks." The period of time was hard for a young fellow to judge, but he knew it had not been too long.

"Two or three weeks, huh?" Dad mused and stroked his chin. "You know, it was just two weeks ago that the city installed the new street lights we've been needing so long, and I think that is what stirred up your monsters and ghosts and gremlins. When the street lights come on, they cast enough light into your room that they cause the trees outside your windows to make eerie shadows on the wall, especially when the wind blows them back and forth. Look with me now. See the trees moving in the breeze and their shadows swaying on the wall? They do make a scary sight if you don't know what is causing it! And I suppose the sound you hear is a tree limb that has grown long enough to scrape against the side of the house. We will see about getting that culprit trimmed off! Perhaps your Mother can put up some blinds to block the shadows, but shadows or not, you know there is nothing there to harm you. It is just your friendly trees in the yard that you swing in and climb and picnic under in the day time. Do you understand, Marty? Agreed?"

"Agreed!" and he gave Dad a high five and a giant smile. Both Father and Son were mighty relieved and happy. "In fact," Dad continued, "shadows are just that. A shadow could not hurt you if it tried. Watch this!"

The street lights still shown into the darkened room, and Dad began to work and form his hand and fingers in the strangest way. Marty wondered what in the world he was doing. Soon Dad had his finger fixed just so, like this: Dad held the form up. "Look, Son. Look on the opposite wall."



Marty looked. "Dad!" he exclaimed in excitement. "It looks like a dog!" "Surely does. Do you think he will bite you?" Dad laughed.

"Ah, no!" Marty giggled. "It's just a shadow!"

"Okay. Now watch this," said Dad. Once again he twisted and worked his fingers just so—like this: and held up his hand between the light from the street and the wall. "Now what do you see?"



"Oh, it's a—a camel! Hey! How did you do that?" Marty was delighted with his Dad's new-found talent. "Show me, Dad! Will you show me?"

"Sure, Sonny Boy!" And the two spent quite a while practicing making shadow dogs and camels.

"Just remember, a shadow cannot hurt you. The Psalmist David even called death a shadow for a child of God (Ps. 23). Unless the Lord Jesus returns first, we will have to face death, but it will only be a 'valley of the shadow of death' if you are trusting the Lord Jesus Christ as your only Savior from sin. You do not have to be afraid." Marty didn't like to think of death much, but he had learned that Psalm by heart, and he surely was acquainted with shadows.

"And, for that matter," Dad continued, "there are good shadows in the Bible, too. Psalms 36:7 says, 'How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.' And, 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty' (Ps. 91:1). What a blessing and relief a shade or shadow is on a hot day, and those who trust God and stand true to Him can find blessing and help in Him."

"Well, Marty, my man, we've played shadows and talked past your bedtime. You'd better get your 'jams' on and get ready for bed."

Marty slept like a log that night with no more shadowy fears. In fact, after that he practiced making dog and camel shadows on the wall until he had them down pat. Then Dad showed him some more like these and others.



Before long he had quite a menagerie. Hey! That's it! "Marty's Menagerie!" "Marty's Shadow Menagerie!" Ω

Please remember  
The PROJECTOR in your  
prayers and giving!



# FOCUS ON RELIGION

## POLLUTION CONTROL OR CORRUPTION REMOVAL

by Tod Brainard

.....

Corruption is not a separate entity which attacks man. Rather it is the essence of the human heart.

The question "What Would Jesus Do?" is an anti-pollution message.

.....

*"WHEREBY ARE GIVEN UNTO US exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).*

*"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:19-22).*

### POLLUTION VS. CORRUPTION

**W**HAT A DIFFERENCE there is between escaping corruption and escaping pollution! The words *pollution* and *corruption* are not the same. *Pollution* is the by-product of *corruption*. The former is a symptom, the latter is the cause. A pastor, evangelist, or missionary builds upon one of these two philosophies of ministry. It is important to understand that a ministry may talk about corruption removal but in practice emphasizes pollution control. The gospel of the Grace of God is at stake depending upon which ministry philosophy is carried through.

Please keep in mind that the corruption of the world is that which is within us. Corruption is not a separate entity which attacks man. Rather it is the essence of the human heart.

In our local news headlines there has been much discussion regarding a large paper mill in our area that is allegedly dumping large quantities of polluted water into local waterways. There has been a public outcry against the dumping of these toxins, yet there

has been no outcry to do away with the paper products produced by the mill. Everyone wants the paper; however, they do not want the pollution associated with the paper making process.

Men and women are appalled by the pollution of crime and violence in our nation's schools and on our streets. There is disgust with the number of unwanted pregnancies and oft resulting abortions. There is horror in regard to the rising number of incurable diseases and viruses produced by promiscuous sexual activity. These are the pollutions that religious people wish to escape, yet there is little desire to escape the corruptions of the human heart.

Peter alerts us to this same problem in the realm of spiritual things. Some Fundamental churches have yielded to the pressures of groups professing social concern and have offered questionable programs and have adopted novel methods of evangelism in order to accomplish what the Gospel was never intended to do. The results are churches full of sincere people who have a "head" knowledge of Christ. They have heard the gospel of social concern. They enjoy church services that make them feel good about themselves. They love the special attention paid them by churches who offer special group sessions that deal with their problems and hurts. They like the nice atmosphere that a lovely church building provides, but when it comes right down to it, their hearts are full of corruption. This is Peter's warning to those who live in "the last times" (1 Peter 1:20).

### ANTI-POLLUTION MESSAGE AND THE SOCIAL GOSPEL

When a child has a fever we give him a fever reducer. This treats the symptom. The fever may go down, but the virus or bacteria triggering the body's immune system is still present. This example is part and parcel of the symptom treating methodology, which is at the heart of the rejuvenated Social Gospel.



Charles M. Sheldon, a graduate of Andover Seminary and pastor of the Central Congregational Church in Topeka, Kansas, wrote a novel in 1896 entitled *In His Steps*. Dr. David Beale sums up Sheldon's book in the following statement: his "novel presented a method of reforming society through following the example of Jesus. Pragmatism and Pelagian Perfectionism blended naturally into what became *the Social Gospel*."<sup>1</sup> Dr. Beale rightly asserts that Charles M. Sheldon's *In His Steps* was a precursor to what became later known as the Social Gospel in the early 1900's. One hundred years later, *In His Steps* is finding renewed acceptance and extraordinary popularity among New Evangelicals and even certain Fundamentalist schools and churches. The book is even being read on the air by a national Fundamentalist radio network sponsored by the Christian college that operates it. *The question "What Would Jesus Do?" is an anti-pollution message*. The feeling expressed by this question is that our problems are due to the fact that we are not doing what Jesus would do, not from a heart that is at enmity with God. The Social Gospel flowing from this philosophy taught that if we do what Jesus would do we would achieve individual contentment and eventually reform society.

### TENANTS OF THE EARLY SOCIAL GOSPEL

- ✧ The greatest good is the uplifting of the down-trodden and the empowerment of the impoverished.
- ✧ Institutional and environmental changes occur *apart* from the transformation of the individual.
- ✧ Sin is essentially social and salvation is a social effort to change society.<sup>2</sup>
- ✧ Conversion is educational and progressive on the individual level.<sup>3</sup>
- ✧ Man is perfected through change in the total social situation.<sup>4</sup>

These tenants were absorbed by the New Evangelicals of the 1940's and 1950's and were given a less offensive veneer. Billy Graham outlined this social message in the 1950's and again in 1996 when celebrating his 50<sup>th</sup> anniversary as an evangelist.

### THE DANGEROUS ASSUMPTION OF POLLUTION CONTROL METHODOLOGY

Peter makes it clear that escaping pollution may take place under the guise of "the knowledge of the Lord and Savior Jesus Christ." This is obviously a head knowledge rather than the knowledge of the

truth of Christ. Also notice in our passage that escaping the pollution produces no genuine converts: "they are again entangled therein, and overcome, the latter end is worse with them than the beginning." The majority of church attendees want to escape pollution of the world, yet, there is no new birth experience accompanying pollution control methodology.

The question then is raised by well-meaning Christians, "Are you saying that we should not attempt to accomplish societal change?" Is this a valid question? The key to all this is found in the Biblical purpose of the Gospel and the promises of Christ in regard to this earth.

A better question would be this: "Is the gospel of the Grace of God intended to produce societal change?" The dangerous assumption of some within Fundamentalism is that the gospel is intended to produce societal change and they would argue their point. However when the gospel of the Grace of God that we preach today was at issue at the council of Jerusalem, James, the pastor of the church in Jerusalem, deferred to the record of the Apostle Peter in Acts 15:14 and indicated *how* that God for the first time did "visit the Gentiles to take out of them [Gentile society] a people for his name."

We must not bypass what James is saying. Notice the following:

1. "To take out of them"—This is a taking out Gospel! Does this sound like societal change? Hardly! This is the transformation of individuals by the Gospel, a *taking of a people out of society* and putting them in Christ Jesus. Now as individuals are transformed by the Gospel there will be change to some degree within the home and work environment as a result of the new birth. *However, there is no indication of an effort to infuse Gospel principles into the Gentile world in order to produce societal change.*
2. "A people for His name"—The issue is a taking out of society a people for His name. Christ's very name is at the heart of this Gospel undertaking. Dare we read more into the Gospel message and work? It is obvious that the Gospel was never intended to change society, it was to call out from society a people for Christ's name.

More on this in coming issues.

<sup>1</sup> Beale, David O., *In Pursuit of Purity*, Bob Jones University Press, 1986, p. 74.

<sup>2</sup> Tulga, Chester E., *The Case Against the Social Gospel*, The Challenge Press, 1984, p. 14.

<sup>3</sup> *Ibid.*, pp. 20, 21

<sup>4</sup> *Ibid.*, pp. 20, 33

"Are you saying that we should not attempt to accomplish societal change?"  
 ... A better question would be this: "Is the gospel of the Grace of God intended to produce societal change?"



## Teaching Tips

by Doris Peppard

### “SHHH-H-H”

The apostle Paul instructed the Thessalonians, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you” (1 Thess. 4:11).

We live in a noisy world. Every place seems to be filled with man-made noises: honks, bangs, crashes, talk, music—the list of outside noises is endless. Inside noises are just as bad. Music is played as background for dentists, doctors, and shoppers, and bells, machinery, even telephones and typing clicks fill our everyday environment with sound.

Children are bombarded with noise from their first moments of birth. Did you ever try to sleep in a hospital? It is one of the noisiest places available. Many babies do not know how to fall asleep unless their swing is moving, mobile is playing, or a lullaby is being piped into their nursery! As children grow up, their toys get louder and more violent.

Young children need to be given opportunities to learn to be quiet. Quietness in church services, reading time, and contented play should be taught by parents.

The school environment should be set up to enhance this skill.

1) The teacher's quiet voice should set the standard. If your voice is quiet and controlled, the children will mirror your pattern. Teachers may need to practice speaking softly—especially if their voice travels well! Never allow yourself to fall into the pitfall of talking louder to make your students hear you. This only leads them to get louder and then the teacher has to yell to be heard. Keep your voice soft at all times.

2) Assign seatwork every day that must be done in complete silence. Reading silently as well as writing spelling words, math facts, and Bible verses, etc. are excellent assignments for quiet work. Allow no one to ask questions, get out of their seat, or move unnecessarily.

3) Teach your students to do drills “in their heads.” Math, history, and science terms work excellently! Prior to beginning the assignment, they should lock up any necessary information, then they should review it by repeating the facts to themselves several times. Children enjoy this drill if it is followed by a pop quiz (for fun) to see how much they can remember.

4) Art time is also a way to teach children to work quietly! Looking at an object and drawing what you see requires thoughtful study. Not every child will become adept, but the skill demands discipline of the eye and hand. Try assigning your students to draw an apple, book, or other object in the room. Give them only three to five minutes telling them the only sound acceptable is that of a pencil drawing on paper. Of course, you could try to draw the object as well. Your class will enjoy seeing your “artwork,” too.

Children who have learned to work and play quietly have an edge over children who must be constantly “entertained.” The old adage, “Children should be seen, but not heard,” is still valid. Children need to know their place and learn humility. This helps them be enjoyable to be near and a pleasure to all in their company.

August and Mary Washington insisted on quiet habits in their children. By the time George was three-and-a-half years old, he was told that “he was now a big boy and should accept responsibility. He soon learned that a boy of three-and-a-half should never cry, and should wait patiently while his elders conducted their affairs. George was also told that a boy of his age is always quiet” (*The Making of George Washington*, William H. Wilbur, Patriotic Education, 1970, p. 43).

Susanna Wesley also insisted that her children learn quiet self-discipline. “When [the children] turned a year old (and some before) they were taught to fear the rod and to cry softly...that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them...At dinner...they were allowed to eat...as much as they would, but not to call for anything. If they wanted aught they used to whisper to the maid who attended them, who came and spake to me [Mrs. Wesley]” (*Susanna, Mother of the Wesleys*, R.L. Harmon, Abingdon Press, 1968, p. 58)

David, the Psalmist wrote, “Surely I have behaved [composed] and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child” (Psalm 131:2).

Racket, clamor, noise, raucous music and discord is no advantage or benefit to a child. God said, “In quietness and in confidence shall be your strength” (Isaiah 30:15). May teachers and parents work to strengthen children in this great asset.

Blessed quietness, holy quietness,

What assurance in my soul;

On the stormy sea,

Speaking peace to me,

How the billows cease to roll.

—M. P. Ferguson

Ω





*"Ponder the path of thy feet,  
and let all thy ways be established.  
Turn not to the right hand nor to the left:  
remove thy foot from evil"*  
(Proverbs 4:26, 27).

## Proverb Practical's

by Ludwig Opager

The evaluation of a man's life is not in probing his heart but by pondering the path of his feet. This word *ponder* is from the same word as the word *pound*. It means "to weigh in the mind; to compare and adjust to a standard." *Ponder* is an action word always resulting in change.

Pondering takes place while driving your car. You weigh your car's direction in your mind against the standard of the roadway and turn your steering wheel to conform to the standard. You must always adjust your direction to the roadway or you will end up in the ditch, for the roadway never adjusts to you! Safe driving is a set of continuous corrections or ponderings to conform to the standard.

So pondering is comparing the circumstances or consequences of an event, or the importance of the reasons for or against a decision and making a change to conform to the standard. Paul wrapped this up in 2 Timothy 2:15 when he wrote, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If you desire the approval of God, compare and change your path to conform to the standard. This Proverbs father does not intend for his son to drift through life, a product of his circumstances, bouncing off one experience after another. He does not intend for the relentless drift of events to make decisions for him, and a part of this drift is never evaluating the path of his feet.

In pondering he asks, "Where does my path take me?" He deliberates and agitates his mind. He looks at the path upon which he has come and compares it to the path he sees ahead. Has the path of the past been more effective for God than the path ahead looks to be?

He is to carefully get acquainted with his path. He is to ask some hard questions, not ignoring his path, and simply saying that it will ever be thus, concluding that change is not possible, thereby denying the very God with whom all things are possible.

Note that this father does not ask his son to examine his heart, which will deceive him. Instead, he asks him to examine the evidence of his life, his path.

Is there daily devotion and repentance on the path? Can salvation, the new birth, devotion and service to God be found on the path of your life? Is your path as close to Christ as is possible? What does the future hold upon the path that you are walking? Is it simply going through the motions of life with no direction?

Many go through life as a leaf blown from a tree, having direction given only by the wind, only by experiences. But God desires His sons and daughters to have direction. Jesus Christ told us that He is the Way. The Way is direction, and that direction is always toward God. But direction is only gained by faith in the Way. Without faith there is no direction, only drifting from one experience to another.

So ponder your path. Does your path coincide with Jesus Christ? If we are His, then we are to compare our path with Christ, and upon yielding ourselves to Him, our path will be adjusted to conform to Him for He makes no adjustments to conform to our path.

In the *habitual* act of pondering, our way will be established. Since Jesus Christ makes no adjustments we can conclude that His way is established and, therefore, if our way is conformed to Him, then and only then will our way be established.

This son is told to stay on the path once established, never leaning to the right or to the left. The Hebrew word used for *establish*, means "to be erect, to be perpendicular." This is what is meant when he tells his son to let all thy ways be established.

A carpenter does this when erecting a building. Let all thy studs be perpendicular. Measure their perpendicularity against the standard of the level. Set them perpendicular so they will stay perpendicular for the life of the building. Set them so they will not move to the left or to the right, for a column is at its strongest when it is perfectly perpendicular. Given just a small degree to the right or to the left, its strength is reduced exponentially. A carpenter desires to erect righteous walls, walls that are established.

Likewise, this son is told to be perpendicular. He is to constantly ponder, continuously lining himself up with God's level, Jesus Christ the righteous. Jesus Christ is right all of the time. For any son to go with Christ is to be truly established!



# THE EDITOR'S DESK

## EDITOR'S 75<sup>TH</sup> BIRTHDAY

**W**e are commandeering "The Editor's Desk" space to share with The PROJECTOR family the following article from the local newspaper, THE PRESS GAZETTE, concerning the Editor's 75<sup>th</sup> birthday, which was on December 11, 1999. He declines such attention, but we thought our readers would like to know!

—Staff

### "75<sup>th</sup> Birthday Celebration Held for Dr. Dayton Hobbs"

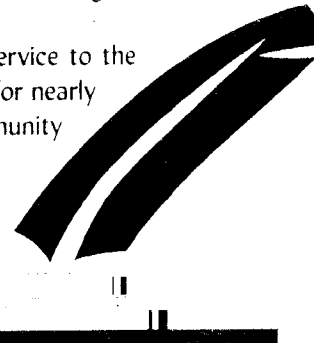
On December 10, approximately 110 friends of Dr. Dayton Hobbs, president of Santa Rosa Christian School, Gospel Projects, Inc., and pastor of Grace Bible Church, surprised him with a birthday party at the Wings Club at Whiting Field. Mr. Howard Woods served as Master of Ceremonies. City of Milton Mayor Guy Thompson read a City Council resolution declaring December 10, 1999, as "Dr. Dayton Hobbs Day" in Milton. County Commissioner Jim Williamson, also a featured speaker, read a similar proclamation passed by the County Commissioners declaring December 11, 1999, as "Dr. Dayton Hobbs Day" in Santa Rosa County.



Guest Speakers at the surprise event included Mr. Leon Hinote, long-time friend and former Sheriff; Mrs. Donna Adams, City Manager of Milton; Mr. Jim Williamson, County Commissioner; Mr. Tod Brainard, Assistant Pastor of Grace Bible Church; Mrs. Carolyn Hobbs, wife and co-founder of Santa Rosa Christian School, and Dr. Malcolm Cummings, President of the Georgia Association of Christian Schools.

All the speakers gave testimony to Dr. Hobbs' years of faithfulness and dedication in service to the Lord Jesus Christ and for his extensive ministry to the young people of Santa Rosa County. For nearly 50 years, Dr. Hobbs has proclaimed the Gospel of Jesus Christ and ministered to the community as Pastor of Grace Bible Church, Founder of Santa Rosa Christian School and Gospel Projects Youth Athletic Club. He is also distinguished as the inventor of the game of Tee Ball Baseball. We pray for continued good health for Dr. Hobbs and many more years of service to our Lord and Savior Jesus Christ.

Ω



## Grace and Holiness

"By grace are ye saved." Not merely exempt from the punishment due to sin, but saved from sin! Yes, saved from the penalty of sin.

But saved from the power of sin also! "Sin shall not have dominion over you, for you are not under law, but under grace."

If our view of grace merely leaves us feeling o.k. with our sin, because salvation is by grace, we have not understood grace.

Grace is not exemption from holiness. It is the cause of holiness.

Where there is no holiness, there is no grace!

—Copied



## Trinity Broadcasting Network's Compromise Reaps Financial Harvest

TRINITY BROADCASTING NETWORK opened its 65,000-square-foot headquarters in Costa Mesa, CA, in May 1998. The multi-million dollar structure houses a programming studio, a bookstore, a theater and what has been described by the Orange County Register as TBN founder Paul Crouch's "8000-square-foot executive suite which occupies half of the top floor of the three-story building" (Register, 6-2-98). The Register, which featured a special report on TBN and its activities, noted that Crouch's executive suite includes a wet bar, a sauna, a personal gym and "meticulously hand-crafted black walnut woodwork and ornate velvet furniture." The suite is off-limits to the public, and Crouch and his staff refused to comment on it. According to the Register report, "Like [Billy] Graham, TBN raises about \$80 million a year in contributions... TBN's tax records and financial statements show the ministry has accrued assets of \$227 million, vs. liabilities of \$6.8 million" (Register, 5-31-98). The vast financial resources of TBN enable it to influence millions of people throughout the world.

Millions of individuals are deceived by TBN's heretical brand of "Christianity" which teaches that the more one gives to TBN, the more financial and material blessings one will receive from God. The Register described one TBN pledge drive (known as a "Praise-A-Thon") in which R.W. Schambach pled with viewers to send \$2,000 each and promised a nine-fold blessing to anyone who contributed. He added that if the viewer only has \$200, they should send it in, and God would supply the remaining \$1800 within 90 days and would provide a "wall of protection" against sin and sickness. "What I'm saying is, everyone of your baby boys will never grow up to be homosexuals, and every one of your girl babies will never grow up to be lesbians," Schambach promised to all who would send money to TBN (Register, 5-31-98).

Many are deceived not only by TBN's prosperity gospel emphasis but also by the wide spectrum of religious broadcasters airing their programs on TBN. In addition to the prosperity gospel heralded by Paul Crouch, John Avinzini, R.W. Schambach, Benny Hinn and others, TBN airs and promotes a mixture of truth and error as evidenced by the programming of individuals from different ends of the theological spectrum. A sampling of TBN's programming schedule includes the ministries of: Marilyn Hickey, Rod Parsley, Jack Hayford, Josh McDowell, Kenneth Hagin, Jr., Kenneth Copeland, Robert Schuller, Adrian Rogers, James Merritt, James Robison, James Kennedy, Jack Van Impe and Mario Murillo, to name only a few. A more deceitful mixture could not be found anywhere else. Vast differences exist in both the message and the music, running the gamut from conservative evangelicalism to wild Charismatic presentations.


Anyone listening regularly to TBN programming could not possibly escape becoming theologically confused or doctrinally deceived. Are all the speakers heard on TBN Charismatic, and do all endorse the modern prosperity gospel heresies? No, but evidently their lips are sealed from warning about these dangers.

*FOUNDATION MAGAZINE, Sept.-Oct. 1999*




# LETTERS to the EDITOR

Dear Dr. Hobbs,  
I read the last edition of *The PROJECTOR* with great interest and profit. The article by Tod Brainard entitled, "A Father's Greatest Priority" was a delight. The word study on *integrity* sent me to my study to search out some things. Thanks for this excellent article.

GA 


I enjoy getting *The PROJECTOR*. Everything I read has lined up with what I believe. Keep up the good work.

IN 


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**RETURN SERVICE REQUESTED**

Dear Dr. Hobbs,  
We have been receiving and enjoying *The PROJECTOR* for some time now. Recently, I enjoyed the commentary on WWJD paraphernalia all about us. Yes, indeed, would we treat someone as Jesus treated the Syro-Phoenician woman? I had not identified the peril: "man becomes the ultimate authority. He 'imagines' what Jesus would do and then follows his imagination." Excellent articles.

MI 

We have received *The PROJECTOR* for over 25 years and it has always been an important part of our Christian walk. It unfailingly projects God's Word and the truth embodied in doctrine, worship and life. Thank you.

MA 

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