

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

VOL. 15, No. 1

JANUARY-FEBRUARY, 1986

PREACHING? OR COUNSELLING?

by Dr. O. Talmadge Spence, President
Foundations Bible College
Dunn, NC

WHICH WILL IT BE?

In my heavy schedule of travel on preaching missions, I am amazed at a certain common attitude which I find among preachers. I am hearing more pastors tell me that they wish they did not have to go to their pulpits to deal with their church people. They wish they could perform their ministry in their study on a one-to-one basis of instruction from the Word of God.

Also, I am hearing more and more preachers declare that they have adopted **Expository Preaching** almost exclusively when they do enter the pulpit. The reason given is that this particular method of preaching keeps them from being influenced by the problems of their church or dealing with the sins of their people on a personal basis through their pulpits.

This double expression has been coming to me in my travels for about ten years, and I have been frankly amazed at the growing number of pastors who have taken this attitude in their pulpit preaching. Most of these men I really respect, and yet I do not quite understand their manner and method in this regard. Be assured of the fact that this author acknowledges that he does not know who is saved, and he does not purport

to know the motive of any man in the matter of his professed Christian life and ministry. So, without condemning their personal salvation in Christ Jesus or judging the motive of their individual hearts, I want to address these two expressions. I trust that I shall do this, having been led of the Holy Spirit in it all.

First, the switch from the public church pulpit to private church study is rather new in church history. The prophet and his public preaching follow the oldest pattern of communicating truth in the Bible. Undoubtedly, this new concept has flourished because of the seeming importance of psychology that has made heavy inroads into modern Christianity. Although there is definitely an increase over the past ten years in the practical application of psychology in pastoral counselling, as well as an influential proliferation of the methods of psychology in biblical application, I think there is a greater reason for this change from the pulpit to the study for instruction to others. Personally, I do not share the zeal for the increased mood towards modern psychology in the ministry as possibly other ministers do, although I took quite a number of

such courses on the undergraduate and graduate levels. I think we are talking about a world of thought which is based on modern myths, and I do not believe methodology actually changes hearts and lives. [I assume the writer to mean that the methodology of the psychologists is not effective in changing hearts and lives. Ed.] However, I fear an even greater danger lurks underneath this switch from preaching to counselling. Could it be that we are being conquered by the fear of saying too many things in the pulpit that might be offensive to some, and that the counselling seems more compassionate or less pointed? Oh, I am sure that I need true compassion from God, but not studied psychology for the sake of success.

I daresay that Fundamentalists and Evangelicals are less militant and plain than they were ten years ago, although they continue to have the reputation of their militancy which they did have twenty years ago. In reality, Fundamentalists have become quite suave and pragmatic. Each one of the three World Congresses of Fundamentalism in which I have been privileged to attend and

SEE PREACHING?, PAGE 7

HEART DISEASE, YES, BUT IN WHOSE BODY?

By Jack Stephens, Assistant Pastor
Westerville Bible Church, Westerville, Ohio

Ever since Dr. Jack Van Impe's address at Cobo Hall, Detroit, in 1982 in which he announced his new position on love and unity and condemned "man-made principles of separation," fundamentalists have been head-scratching and taking sides for or against the evangelist. Charges of compromise have been met with countercharges of jealousy and hatred. Name-calling has been renounced only to be replaced with further name-calling. What are the true issues at stake? Are Van Impe's claims valid? Is his course of action Biblical? Should a soul-winner ever be criticized?

When a man needs to be withstood, you withstand him. Paul understood that. And if his heart is right, he'll accept the action with humility and appreciation. Peter understood that (compare Galatians 2:11-14 and II Peter 3:15, 16). To react otherwise by making excuses, shifting the blame and displaying hurt pride indicates a heart problem. In his recent book, "Heart Disease in Christ's Body", (1) Dr. Van Impe reveals his own heart trouble. It is the Christian's duty to put him on the monitor of God's Word and accurately examine him. Is his pulse erratic? Why? If so, how should we treat it?

STYMIED SCRIPTURES

Dr. Van Impe refers to II John 9, 10 as his rallying point for fellowship, stating that these verses teach that our fellowship is to be "based exclusively" (p. 98) on the doctrine about Christ or, as it is known theologically, Christology. In his book as well as in a radio interview on Moody Broadcasting Network's "Open Line" program, Dr. Van Impe lists the necessary points of Christology involved: Jesus' deity, virgin birth, blood atonement, bodily resurrection and return. Anyone adhering to these

SEE HEART, PAGE 6

Editor's Desk

BY
DR. DAYTON HOBBS

Another new year, and this one, 1986, marks the 15th Anniversary of The PROJECTOR. We rejoice at the Lord's grace and goodness in allowing us to continue to publish The PROJECTOR. There have been many trials and tribulations over these years, and I'm sure the future holds many more, if the Lord tarries and we are allowed to continue this work; however, I, personally, feel the trials are a great blessing, and I'm sure that I, for one, learn a great deal from these, although I may have chaffed from time to time, while at best only enduring the difficulties.

Francis Bacon wrote the following concerning Prosperity and Adversity:

The virtue of Prosperity is temperance, the virtue of Adversity is fortitude; which in morals is the more heroidal virtue. Prosperity is the blessing of the Old Testament; Adversity is the blessing of the New; which carrieth the greater benediction, and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Salomon. Prosperity is not without many fears and distastes; and Adversity is not without comforts and hopes. We see in needle-works and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground: judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragrant when they are incensed or crushed: for Prosperity doth best discover vice, but

Adversity doth best discover virtue.

I'm afraid one may not be able to endorse everything Francis Bacon wrote, however, in this matter, I believe, he hit the nail right on the head.

Letters

Dear Gospel Projects,

I recently came across a pile of old Projector newspapers, from the middle and late 1970's. They were apparently thrown out of the church because of the conviction of sin that they undoubtedly brought. I was excited to read your fine production and to see the tireless dedication to the cause of Christ that you showed in this paper.

Do you still publish The Projector? Are you still as faithful to God's inerrant Word? If so, please send me information on how to go about procuring a subscription at the above address.

Yours for Christ,
S.L., CA

NAME CHANGE

In the state of Florida, a Christian school of higher learning cannot use the word "college" in its name without accepting a license from the state or being accredited by a state approved accrediting association, neither of which do we consider to be a possibility due to convictions; therefore, in order to be in compliance with Florida law, we are dropping the word "College" from our title. In the future, Santa Rosa Christian College will be known as GRACE BIBLE INSTITUTE. There will be no change in our courses of study or in the direction of the college, just in the name.

NEW KINDERGARTEN BOOK

Available in January from Gospel Projects Press is a long-needed manual for Kindergarten teachers called "A Kindergarten Guide to Perceptual Motor Skills Development," compiled by Mrs. Audrey Byars Mullen. Seeing the great need in Christian schools to correlate physical development with cognitive growth, Mrs. Mullen has painstakingly prepared this helpful manual to develop children's perceptual motor skills.

In the Introduction Dr. Loreen Itterman, Chairwoman of the Education Department of Tennessee Temple University, says, "God's plan has ordained that a child's physical progress includes a sequence of orderly patterns that correlates with a systematic mental development. That is, a child who experiences a satisfactory physical growth. A child with irregular or retarded physical development may experience academic difficulties in school."

The author, Mrs. Audrey Mullen, has prepared this helpful manual for diagnosing students' perceptual motor skills development, and it may be used as a guide for prescribing an effective program for all.

Every K-4 and K-5 teacher will want a copy of the book. The convenient handbook format lays out for easy reference and planning. It will prove a great help to teachers and a source of enjoyment, blessing, and satisfaction to pre-school children. Available January 15, orders may be sent to Gospel Projects Press, P. O. Box 643, Milton, FL 32572 at \$9.95 per copy. Please add \$2.50 for postage and handling.

The PROJECTOR



EDITOR
Dr. Dayton Hobbs

ASSOCIATE EDITORS
Carolyn Hobbs Joseph Schmuck

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

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

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

When "GOOD" Is Not Enough -

When Only The "BEST" Will Do.

Seek the BEST for your teenager. Give him/her the advantage of a quality Christian education in a warm, Christian environment with loving supervision.

Resident students received in Grades 6 - 12. Check it out!



SANTA ROSA CHRISTIAN ACADEMY

P. O. Box 643-P

MILTON, FLORIDA 32572

(904-623-4671)



"With A  For Every Student"

Stars of the Morning

By "Aunt Carolyn"

The Mischief Makers

(A True Story)



"Whatever will become of those Billington boys?"

"Ah, I know not. It is a marvel to me that they have not tried Governor Bradford's patience beyond all sacred piety."

"Aye! I doubt there is a man among us who would not give those rascals a good thrashing if they were his own."

Alas, it was true. Young John and Francis Billington were ever causing commotion and trouble. When one wasn't making pen-knife carvings on the Mayflower's cabin walls so that a Pilgrim father had to rebuke him, one was climbing up the ropes of the mast so that a sailor had to haul him down. They were forever looking for mischief and finding it. The Pilgrim fathers made every effort to help the rambunctious boys, but to no avail. It was evident they would receive no proper example from their own father. John Billington was himself a scoundrel. He was not a Pilgrim or a believer in Christ but had joined the venture as one of the "strangers" who had cast in their lot with the Pilgrims in order to come to America for personal reasons. His fiery temper, vile cursing, and contentious spirit made him a disdainful sailing companion to both passengers and crew. Indeed, he had even been party in a rebellious faction that tried to lead a mutiny on the Mayflower. Such a villain could never inspire proper behavior in his sons.

Perhaps it began as a boyish prank when Francis eyed the pretty duck feathers in his hands. His mischievous mind must have imagined what capital fun it would be to pack the hollow quills with gunpowder and then . . . light a candle to the tips! (Early American Firecrackers!) The idea was too great to resist!

There were no matches in those days, but Francis found a long candlewick and made a fine fuse. Then down he went to the cabin below where the gunpowder was stored. No one was there. Sneaking softly, he searched for a keg that had been opened. Sure enough, to his delight, he found one. It wasn't an easy task, but Francis painstakingly packed the gunpowder into the hollow quills. The

careless boy, however, also spilled much powder on the floor. He finished his squib "firecrackers;" then he eyed the muskets hanging on the wall. Wouldn't it be fun to shoot one of them? Wouldn't it be fun to scare the women and children? Wouldn't it be fun . . . Once again temptation overcame him. Francis lifted one of the muskets down. Sure enough, it was loaded and ready to fire. Old guns like that weren't fired with a trigger. The powder had to be lit by a spark. Ah, yes, Francis remembered the long candlewick fuse. He ran up and got it, lit it from a ship light, and took it into the powder room.

(Oh, Francis, where is your conscience? Where is that small, inside voice? No, Francis, don't take a burning wick into the powder room. There's a powder keg open filled with deadly powder and a lot more spilled on the floor. Oh, one spark could. . . Oh, Francis!)

Little Master Francis didn't care. He would have some fun. He would shoot that old musket gun.

And he did! BOOM! The old musket fairly exploded like a cannon in the small ship. There was a blinding light, a boom, a flash, and a crash! The din was deafening.

When at last the smoke cleared, Francis lay numb and scared half to death in a heap in the corner. How he got there, he did not know, but his eyes burned, and his hands hurt.

The ship was in an uproar. Angry sailors scrambled everywhere searching for leaks in the ship. Frantic women tried to quiet their screaming children, and Francis soon stood before a questioning captain trying to remember what happened.

It was a marvel that there was no serious damage. The squibs were nowhere to be found. Two or three of the old muskets had gone off, and the powder on the floor had flashed up in fire but burned out before reaching the powder kegs.

Captain Standish was furious, fuming that if those powder kegs had exploded there would have been nothing left of the Mayflower but a few wooden chips floating on the ocean. It was a wonder any escaped with their lives.

The only possible answer the Pilgrims could give was that God in His mercy had spared them and the ship.

Yes, the Billington boys were trouble. The Pilgrims nearly came to their wits end with them. Still the Pilgrim fathers were compassionate in dealing with them and hoped that perhaps when they reached the new land, their father would keep the boys so busy helping him build their new house and tilling the land in the wilderness they would not have time to get into so much mischief.

After landing on Cape Cod, the Pilgrim band began to eek out a living in the severe, new land. Time passed but the Billington boys showed little improvement in character as they grew older. Life was hard, and it was not made easier by their deceptive, profane father who was at the root of the mutiny on the Mayflower and then helped to stir the same kind of trouble in the Plymouth Colony a few years later. He was a constant cause of concern and controversy.

Unpleasant neighbors as the Billingtons were, the whole colony rallied when the alarm went out one day. Young John, now about six or seven years old, wandered off into the woods and got lost.

"Well, he has really gotten himself into trouble this time!" remarked a Pilgrim man.

"Yes, I fear the lad is in grave danger," was the reply.

While some may have felt the lad had brought the trouble on himself, none would have him meet such an unknown fate -- death by wandering until he starved, death by the elements or vicious wolves, or perhaps worse at the hands of savage Indians.

Search parties combed the woods, but there was no sign of the boy. Two days, three days passed -- still no child. They searched feverishly for a week and finally gave him up for dead. Wolves? Indians? No one knew. There were no clues. His distraught mother would not, could not be comforted. To lose a son was sad enough, but to have him fall into such an unknown fate was a grief too heavy to bear.

All hope was gone. Then one day word came from Chief Massasoit that a boy had been found with Indians more than twenty miles away.

Governor Bradford gave an urgent call. "Who will go?" One man after another volunteered. This was no task for weak souls. "Let those who are fathers make the journey. Those who know the joys of a son will not slacken or relent until the child is safe at home." Ten men took a little shallop and started down the coast searching coves, marshes, and inlets as Squanto guided them along. Time and distance lengthened. Hope seemed again to fade. Then ahead they saw a curl of smoke up over the trees. No doubt that was the Indian village, the place of their search. A whoop of relief went up, but almost as fast a whoop and yell went up from the Indians, who had spotted the approaching boat.

Down upon them the Indians came, bows and arrows drawn at ready. Squanto quickly cried, "Stay! Let true braves be friends," and he explained Chief Massasoit's message and why they had come.

"The mother in her wigwam weeps



FOCUS ON RELIGION

by Joseph E. Schmuck

THE NATION'S VOICE?

Do our newscasters and newspaper reporters actually represent the views of the majority of Americans as they attempt to portray? The Los Angeles Times recently polled journalists and Times' readers on several issues with revealing results. The study found that 55% of journalists called themselves liberals, 26% middle-of-the-roaders, and 17% conservatives. On the other hand, 24% of readers called themselves liberals, 33% middle-of-the-roaders, and 29% conservatives.

Another striking contrast centered on the support of prayer in the schools. Readers were 74% in favor, while only 25% of journalists favor it (Don Bell Reports, July-1985).

EVEN SO LORD, COME

Although it has been said before that the doctrine of the Second Coming is being neglected today, we need to remind ourselves so we may be steadfast in our proclamation of God's truth.

Christians are once again interested more in this world and its things, rather than looking unto Jesus, the author and finisher of our faith. Every day a Christian writer in a book or article explains how we may recapture this nation for God. Steps for picketing, boycotting, and setting up political action groups have replaced the urgency of the witness of the Gospel in the light of the imminent return of Christ. There is no reflection on the merit of such enterprises, but the Christian must be wary not to become too involved in this world on his pilgrim way.

Preachers are becoming politicians with promises of victory here on earth, while neglecting the great victory of the believer when the Lord shall give us a perfect body and we shall be with Him forever (II Cor. 5, I Cor. 15, and I Thess. 4).

Many preachers are not denying the Rapture, but they do not mention it so great harm is wrought. Gary North, a renowned postmillennialist, recognizes this fact. After attending a political meeting, he comments, "But this much was clear; the term 'rapture' was not prominent at the National Affairs Briefing Conference of 1980." He goes on to say, "In checking with someone who had attended a similar conference in California a few weeks previously, I

was told that the neglect of the rapture doctrine had been noticeable. All of a sudden, the word had dropped out of the vocabulary of politically oriented fundamentalist leaders." (Backward Christian Soldiers, 1984, pp. 26-27). Those who do not believe in the Rapture are delighted with this neglect.

The question must be asked why this neglect is so prevalent. Many claim Christians are on the offensive and winning victories. As a Christian we may have a life of victory in Christ, but does this mean also that we will have victory according to the world's standards. Let us look at some recent developments which affect Christians.

The Los Angeles County Board of Supervisors will bury 16,500 aborted fetuses found outside a medical laboratory (Christianity Today, Oct. 18, 1985).

The number of people in America who have tried cocaine has increased from 5.4 million in 1974 to 25 million in 1985 (Pulpit Helps, Nov. 1985).

AIDS, a disease of this sinful age, cases surpassed 15,000 in September (Christianity Today, Nov. 8, 1985).

The Common Market is contemplating a sort of United States of Europe. They feel they need the political unity in order to survive. (The Pensacola Journal, Jan. 18, 1985).

There are numerous other examples we could show, but it is obvious the picture we see in the world today is one of Satan's victories and the fulfillment of the Lord's prophecies, not the victory so many Christians are fruitlessly striving for. We know the Lord may return at any time, and only those who have accepted Christ will be taken. We do not know when. Rather than attempting to put a temporary band-aid on this world, we should be proclaiming the salvation of the Lord and the fact that the Lord may come again at any time. Paul says these are the words of comfort for the Christian. They should also be the words of urgency and dedication.



IF YOU HAVE NOT SENT A DONATION LATELY TO HELP WITH THE PROJECTOR EXPENSES, PLEASE LET US HEAR FROM YOU.



Teaching Tips

Mrs. Doris Peppard



COMPOSITIONS

Writing compositions every week is a mainstay of a good language curriculum. If special thought and emphasis is not given to this area, the results will be exhausted words written by exhausted students and graded by exhausted teachers. Every student dreads the first day of English class when the teacher assigns that infamous topic: "What I did this summer."

Teachers are the key to building enthusiasm and creativity in compositions. If we get excited about a topic, so will our students. We must also be willing to share the same personal feelings and experiences we want our pupils to express in writing.

As directed in Scripture, "Let all things be done decently and in order," we must set clear guidelines for the class. Here are a few rules to give students in writing their compositions:

1. Respect the feelings and ideas of others - no silly or flippant statements that would hurt others.
2. Think and plan what you want to say - "What is the controlling purpose of your composition?"
3. Proofread carefully and rewrite after corrections have been made.

With these directions in mind, the teacher now needs to set the mood of the composition. Just as college students majoring in Journalism or English study the styles of various journalists and authors, our students need a pattern or guide also. A teacher's own composition can be an excellent guide. A few ideas that can spark interesting compositions are:

1. How to make or do something - How to paint a room, make a pie, etc.
2. Emotions - Fear (Are you afraid of heights, or of riding airplanes or roller coasters?); Joy (The salvation experience of a friend or relative, a baby's birth, their parent's wedding, etc.); Heartbreak (An incident of losing a pet, a death in the family, or a great disappointment.)
3. A script for a Christmas or Easter play - O'Henry's "Gift of the Magi" is an excellent example.
4. A humorous story that could fit into a fiction book you may read aloud to the class. Examples: Ribs by

STARS, FROM PAGE 3

for her lost boy. Have you found him?", asked Squanto.

"Ugh. We find boy," replied the chief, "but what you give sachem (chief) for white papoose?"

"Give? Why, whatever you say! We prize the child's life. Name it; name your price?"

A deadly silence fell as the Indians eyed the man. Fears mounted wondering what terrible price the chief might demand. Then looking at them sharply he cried, "A knife! A knife!"

"Good! Agreed! Agreed!"

With much flourish and display the chief brought the boy safely to Squanto. Quickly, the captain gave Squanto a shiny jack-knife for the sachem -- in fact, lest one be not enough, he gave them two!

Grateful and rejoicing the search party returned with their prize, astonished that the price should have been one which seemed so low -- a simple jack-knife for a child's life.

So the wandering lad was spared -- his life in exchange for a jack-knife. A boy whose mischief had led him into danger, trouble, and possible death had been rescued by Christian men who had been harmed and mistreated by the lad's own father. Patience and love led them to action when the boy's life was at stake.

How like this lad you are. Your "own way" is your downfall. You are a wanderer, lost and far from God. Born a sinner, your mischievous acts, your disobedience, your selfish, rebellious ways show your sinful nature. Many of the reminders and warnings of parents and teachers go unheeded, and you continue in sin. The Bible tells us that until we are saved through faith in Jesus Christ we are children of the devil and it is his will that we do. Just as Francis and John, Jr. were rebellious and followed the footsteps of their ungodly father, you show your own sinful nature by following in the way of Satan. You are lost in sin and far away from God. Yet, your soul could not be redeemed by such a small thing as a jack-knife, or money, or silver, or gold, or anything else no matter how valuable to may seem in this world. Jesus asked, "What shall a man give in exchange for his soul?" (Mark 8:37). Nothing you can give would be of enough value to buy your salvation. No amount of wealth would pay the ransom to save your soul from eternal death in hell. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious." (Ps. 49:6-8a). Yet, as the Pilgrims sought the lost boy, Jesus came to "seek and to save that which was lost" (Luke 19:10). You

are lost in sin. You cannot find your own way to Heaven. You cannot cleanse yourself from sin. You cannot save your own soul. But the Lord Jesus Christ loved you in spite of your sin. He died on the cross to pay for your sins. He alone was able to pay the ransom for your soul with His own precious blood. He completed the payment. All there is for you to do is to repent of your sin, trust Christ alone as your Savior, and come to Jesus. You can have forgiveness of sin and new life, -- eternal life in Christ. "He that hath the Son hath life!" (I John 5:12a).

References:

Bradford, William., History of Plymouth Plantation, Russell and Russell, NY, 1912.
 Milburn, Rev. William H., Ed., Stories for Little Men and Women, C.F. Beezley and Company, Chicago, 1895.
 Pumphrey, Margaret B., Pilgrim Stories, Rand McNally and Company, New York, 1910.

TIPS, FROM PAGE 4

Cleary, Tom Sawyer by Mark Twain and Mr. Popper's Penguins by Atwater, just to name a few.

5. A time-machine incident - Imagine yourself on a line-machine trip. Will you cause disaster or make history?

The length of a composition should depend upon the age and abilities of your students. Quality of thought should be worth more than quantity of words. Especially for elementary students, grading corrections during proofreading is extremely important, even more so than grading content.

Writing compositions should be an enjoyable experience for both students and teachers. We can learn so much about the personality and attitudes of

our students by reading their compositions. Parents will especially enjoy a "Composition Book" containing both first and last drafts of their children's compositions. These treasure books will be enjoyed for many years to come.

THE PRICE OF SUCCESS

In 1941, J. B. Phillips began translating the letters of Paul into modern English for the benefit of the youth club in his bombed-out parish in Southeast London. The epistles were written to Christians in danger, he reckoned, and his parish certainly qualified.

The translation of the New Testament that grew from those early efforts brought the Reverend Mr. Phillips a great deal of fame and many opportunities.

"I was well aware of the dangers of sudden wealth and I took some severe measures to make sure that, although comfortable, I should never be rich," Phillips wrote. "I was not nearly so aware of the dangers of success. The subtle corrosion of character, the unconscious changing of values and the secret monstrous growth of a vastly inflated idea of myself seeped slowly into me."

Phillips's "one man kingdom of power and glory" stopped in the early 1960s when, exhausted, he entered a severe depression. It is difficult to tell from Phillips's own account whether he ever completely recovered from his breakdown. This moving book was his last writing and a warning to church leaders of the price of success. Reprinted From Christianity Today, November 22, 1985.

Finally! A TEACHING METHODS BOOK FOR CHRISTIAN EDUCATORS

TEACHING METHODS

The Scriptural Viewpoint

By Dr. Dayton Hobbs

(Second Edition, Revised and Enlarged)

- * A reliable reference edition
- * Easy-to-read type
- * Clear, concise language
- * Effective text for college teaching methods classes or in-service teacher training
- * Invaluable aid for every discerning Christian teacher
- * Reasonably priced

\$5.95 per copy*

Please send _____ copy(ies) of *Teaching Methods, The Scriptural Viewpoint* to:

Name _____

Address _____

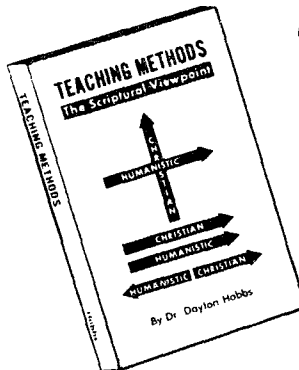
City, State, Zip _____

Payment Enclosed
 Bill me * (Discount available to bonafide bookstores.)

Shipping Information:

Amt. of Order	Add Postage of
0 - \$20	\$2.50
\$20 - \$35	\$3.00
\$35 - \$80	\$3.75
\$80 - \$130	\$4.50

Mail Order to:
 The PROJECTOR
 Box 643, Milton, FL 32572



HEART, FROM PAGE 1

points he says he will fellowship with, including Russian and Greek Orthodox and Roman Catholics. All other matters of doctrine are considered unimportant personal preferences.

The problem is that II John 9 refers to the doctrine or teaching of Christ, not just about Christ, (2) and as such refers to all of Christ's teaching. Dr. Van Impe apparently admits this because he sought to somehow shoehorn inspiration into his "doctrine of Christ" (p. 128). The doctrine of inspiration is decidedly essential, but belongs to the doctrinal area called Bibliology, not to Christology.

PEEWEE PRINCIPLES

One of the favorite tactics of New Evangelicals to avoid obedience to clear Scriptures on separation is to restrict the principle dealt with to its immediate context. In dealing with II Corinthians 6:14-18 they would be prone to say, "Fine. If I should happen to run across a group of Corinthian idol worshippers, I'll come out from among them." This is the procedure used by Dr. Van Impe to pare down and neutralize such clear separation passages as Ephesians 5:11; Romans 16:17; I Corinthians 5:11; and II Thessalonians 3:6-15. He equates the unfruitful works of darkness of Ephesians 5:11 with the children of disobedience (5:6), when it is the works that are to be reprovved regardless of who is doing those works. He limits the condemnation of Romans 16:17 to antinomian libertines, ignoring the general principle that Paul purposely stated

this command so as to deal with any and all who contradict sound doctrine. He claims that I Corinthians 5:11 only refers to those guilty of the specific sins listed, not that it refers to a principle of separation from any brother associated with immorality, whether spiritual (3) or physical. Keep in mind that the Corinthian Christians were not directly involved in idol worship. He limits II Thessalonians 3:6-15 to the procedure to be used only against an idle brother, even though the clear gist of the matter deals with anyone who does not fall in line behind all the apostolic teaching (I Thessalonians 5:14; II Thessalonians 2:15; 3:14).

ABUSED SCRIPTURES

Dr. Van Impe's misinterpretation of Titus 3:10-13 is flagrant. These verses are dealing with the command to severely rebuke erring brethren ("that they may be sound in the faith"). Dr. Van Impe attempts to bring verse 16 into play, making the unbelievers in verse 16 appear to be the same as the people mentioned in 10-13. But verses 14 and 15 clarify that the subject has changed from those who will respond to rebuke to those who are unteachable by reason of unbelief.

Another favorite of Dr. Van Impe is Psalm 119:63. This is a tremendous verse on the subject of separation. If only Dr. Van Impe would finish it! He emphasizes the first half, "I am a companion of all them that fear thee," but down-plays or omits the qualifying second half, "and of them that keep thy precepts." How many of the precepts of God would the Psalmist require his companions to keep, only the first four of the ten commandments dealing with a man's relationship toward God (e.g. doctrine of Christ)?

MUDDLING TRUTH AND LOVE

One of Dr. Van Impe's basic arguments is that we have striven to excess over truth and have forgotten to love; therefore he is supposedly snapping the pendulum back toward an inclusive love. Somehow we are to believe that a balance is needed between whole truth and whole love, as if a bucket of each in each hand would put us on an even keel. That concept is faulty.

Look again at II John. It is interesting to note that John, the "apostle of love", mentions truth in II John more often than love (5 times to 4). In III John this is even more evident (6 times to 2). In II John I we have the key to the relationship of love to truth. John says he loves the saints in truth. Truth is the source out of which love issues. These are not twin principles to be balanced off one against the other, but Scriptural

love springs from a solid foundation in whole Scriptural truth. Note verse 6, "this is love, that we walk after his commandments." If we are going to love as we ought, we must first accept and obey the truth as we ought. This means adhering to all the truth of all the Scriptures, not to just a five point minimum based only on the issues at stake nearly a century ago.

The problem is not that Dr. Van Impe is ignorant of the Scriptures. Anyone as knowledgeable in the Word as he is surely knows how to apply the truths of the Word. The problem is an attitude of heart. Dr. Van Impe, to all appearances and indications, has purposed in his heart not to obey what he surely knows to be right. His heart has hardened toward words of exhortation, warning, and rebuke from brethren, and has warmed toward those who seek unity at the expense of truth.

A RALLY IN REVERSE

"Heart Disease in Christ's Body" is supposed to rile us all up and rally us to Van Impe's side, but if we step back and strip away the bitter rhetoric, it does just the opposite. Indeed, one of the most informative sections of the book deals with the positions of men and movements discussed during a Fundamental Baptist Fellowship meeting. Van Impe's intent was to have us read his attitude into the transcript. If we remove his repetitious references to "informers" and the snide editorial remarks interjected along the way, we can benefit from the material.

The record of his vacillation concerning the 1972 Moody Founder's Week engagement is revealing. In it he clarifies for us that, after receiving Dr. Bob Jones counsel, ("your decision about whether to go should not be based on what the reaction will be, but on what is right" -- p. 240), he ended up not going due to his fear that the reaction to his acceptance of the Moody engagement would be cancellation of some crusades. He also admits that he reversed his decision three times in the process before finally cancelling the engagement. As he so appropriately quoted Dr. James Singleton, "I am scared of a man who always has to be leaned on to take the right side of an issue" (p. 242).

Dr. Van Impe thoroughly castigates, for their name-calling and labeling, those who believe in separation from disobedient brethren. Yet one cannot read the book without noticing the references to, "threats", "blackmail", "KGB spy network", "scandal sheets", "neo-fundamentalist media machine", "racism", "radicalism", "bigotry", "prejudiced denunciations", "hate

SEE HEART, PAGE 7

Shopping for that Special Young Lady?

For
Christian
young ladies
who
want to fulfil
God's purpose
in their lives

ORDER TODAY!
ONLY

\$2.30 each (includes postage)

Total books ordered _____

Total amount enclosed _____

Mrs. Hobbs will be glad to personally autograph books. Enclose printed name(s). Send order to:

Children's Bible Club

P.O. Box 643
Milton, FL 32572



HEART, FROM PAGE 6

movement", "character assassination", "rumor mill" and the like. Despite periodic references to love, the tenor of the content reveals an embittered heart. Even the charismatics, who should have picked up on Van Impe's conciliatory attitude toward them, have taken notice of his vindictive attitude. (4)

MISREPRESENTING THE ISSUES

After declaring dogmatically that the sum total of all doctrine that matters in determining fellowship distills down to a meager handful, Dr. Van Impe blasts everyone who would dare go beyond these criteria. While there are those who incorrectly add denominational distinctives and matters of personal conviction to the body of fundamentals and who separate on such issues, Dr. Van Impe agrees with Dr. Truman Dollar in categorizing Biblical separatists with these, calling their stand on the full body of fundamental doctrine "personal preferences" (pp. 77-8, 110).

To add to the confusion, Van Impe constantly defends new evangelicals such as Jerry Falwell, Jack Wyrzten, Paul Freed, Bill Bright, Warren Wiersbe, Theodore Epp, and others, as either maligned or misrepresented. Some he either refers to or alludes to as being solid fundamentalists! What else could we expect when he determines fundamentalism to be theologically identical to new evangelicalism?

ASSAILING STRAW MEN

In order to arouse as much antagonism as possible against his critics, Dr. Van Impe changes the issues into arguments which are easily attacked and defeated. He claims that those who have expressed concern, warning, rebuke, or reproof and who have had to separate from him due to his obstinacy have done so out of hatred. He insinuates that separatist fundamentalists are carnal (p. 70), full of cursing (pp. 177-8, 208), jealousy (p. 171), and are not saved (pp. 69, 144, 151-2). To the contrary, the godliest men are those who practice Scriptural separation, both personal and ecclesiastical (1 Peter 1:15. 16: 1 John 2:3-5). In the letters criticizing Dr. Van Impe there are concern, pleading, and strong rebuke. There is not hatred. "Faithful are the wounds of a friend" (Proverbs 27:6).

Dr. Van Impe accuses fundamentalists of judging salvation. He twists a statement by Dr. Myron Cedarholm concerning new evangelicals "populating hell" by preaching a false gospel. The intent, even as quoted (p. 191), was to say that many souls are responding to a weak, worldly new evangelical gospel and are still hell-

bound as a result. Dr. Cedarholm was not saying that the new evangelicals are unsaved. Such deliberate misrepresentations do nothing for Van Impe's credibility.

In the course of the radio interview mentioned earlier, host Donald Cole exemplified the distortion of this issue by stating that "not many of us have been given the right by the Lord to decide who is and who is not a Christian." Brethren, that is not and never has been the point of contention. The question is, "Who is and who is not an obedient brother?" Who is taking a clear stand on all the fundamental doctrines of the faith and who is not? Who is maintaining the purity of the body of Christ and who is not? And, having determined who is not, are we going to obey the Scriptural method of disciplining the erring brother, and thereby preserve our own purity and hopefully draw the erring one back, or not?

JUMPING ON THE JONESES

Dr. Van Impe's harshest criticisms are directed at Bob Jones University and the Drs. Jones. Every effort is made to turn every possible divergent group against these men and the University. By manipulating a few facts, half-truths, and innuendos, he hopes to turn Arminians, Calvinists, various Baptist groups, Sword of the Lord readers, and others against the school. One example of such methodology is his claim that "it is a fact that BJU has trained and is training multitudes of charismatic leaders of the past and present" (p. 252, emphasis mine). Such distorted and trumped-up charges may easily be swallowed by those who are ignorant of the school or who are already hostile toward it. To those who have had any appreciable affiliation with the school and the Joneses, the accusation is ludicrous. Apparently the Drs. Bob were singled out because they have been honest with Dr. Van Impe and have spent the most time in warning him away from his folly. The fabrication concerning a massive "K.G.B. spy system" of BJU "informers" indicates the extent of his paranoia. But how does he explain away graduates of other schools such as Moody and Appalachian Bible College who stand opposed to his position as well as to that of their alma maters?

FUTURE FOOTSTEPS

In Titus 3:10 the term "heretick" means a divisive, factious man, one who causes dissensions. On this basis and since, by his own documentation, he has been given many admonitions, Dr. Jack Van Impe should be rejected. Those led to Christ under his ministry should not be so blind as to follow after the disobedient servant, but should follow his Savior. They must

not become disillusioned by a man, but must keep their eyes on the Master. They must not defend the erring one, but must desire his repentance and restoration. Until Dr. Van Impe confesses his error and returns to a position of love in truth, obedient Christians must mark and avoid him. Unless he comes to this decision, we can expect to see further and more open compromise in days to come. We do not need two Billy Grahams.

FOOTNOTES

¹ Van Impe, Jack, *Heart Disease in Christ's Body* (Royal Oak: Jack Van Impe Ministries, 1984).

² See A. T. Robertson, Westcott, Brooke, Scott, among others.

³ Note the use of "adulteresses" in James 4:4.

⁴ By the end of the book one seems to sense the author is doing exactly what he is writing against. The last half of the book left this reader with the sense of watching a Christian soap opera where all the skeletons are aired." Rev. Jerry Yarnell, review of Jack Van Impe, "Heart Disease in Christ's Body," *Ministries, II* (Fall, 1984), 132.

Reprint from
The Ohio Bible Fellowship
VISITOR

REPRINTS AVAILABLE
10 for \$1.00
25 for \$2.00
100 for \$7.50

Write: Ohio Bible Fellowship Visitor
3865 North High Street
Columbus, OH 43214

PREACHING?, FROM PAGE 1

participate has become less militant. At least that is my opinion. We have approached a time in Fundamentalism when we are no longer calling the names of certain personalities which we did so strongly call before. To some extent this may be good, if the previous rendering was only an extreme, hateful act rather than being led of the Holy Spirit. But if it was extreme, we can expect the present swing of the pendulum to be an equal extreme as well. Some of the most militant Fundamentalists that I have known in the past are now telling me that they have adopted a new posture in this matter and will not call names for fear of bringing confusion among the young ministers. I am reminded of C. H. Spurgeon, who was so very strong in his church pulpit, but weak in taking a direct stand in training his ministers. And in the latter, he failed considerably.

But I must come back to this matter of **pastoral counselling**.

SEE PREACHING?, PAGE 8

PREACHING?, FROM PAGE 7

Equally involved is the new emphasis being placed upon **Expository Preaching** whenever the pulpit is the order of the day for pastors. I am being told that this method of presenting the contexts of the Bible in a systematic order keeps the pew from thinking that the preaching is addressed to them personally. Expository Preaching, too, is probably a compassionate thought in the matter of pastoral theology. Some also include the belief that **Textual Preaching** is weak and often sidetracks from the context, and that it is now proved that **Expository Preaching** is the best method of preaching for us to follow.

Lest we forget, **Textual Preaching** was the most prominent method a century ago and during the birth of Fundamentalism, and yet there was not only Evangelism in the air but also Revivalism in the heart. The latter is missing in our own generation amidst reputed success in Evangelism.

But when we adopt a singular method of preaching, are we not closing many doors for the Holy Spirit to work and direct both preacher and pew in the purpose which could be in the appointment from heaven? Jonathan Edwards' great sermon, "Sinners in the Hands of an Angry God," came from a singular text. Can we arbitrarily say that a certain method of preaching is the best simply because we have our own reason for preaching it that way in relationship to the pew? Dare I go a step further in this delicate matter? Could it be that we have adopted the almost exclusive method of **Expository Preaching** to avoid a confrontation with the souls of men in the pew? Have we, in our sincere hope for compassion for those same souls, in wanting to handle them with care, privately, gone too far by actually closing a pulpit-door when public presentations of pointed truths are desperately needed so that all, both those who observe and those who are involved, can profit when a sin or weakness is manifest in the church we pastor? I do not believe that the magic lies in the method of the sermon any more than in the methodology of Neo-Evangelicalism, generally practiced. Method is method no matter where you find it. Most of them are only pragmatic, without Holy Ghost Power.

Biblical Theology is that larger spectrum in the methodology of Bible study and preaching where we view a truth in its unfoldedness throughout the Bible and down through history. Could this not be used with equal effectiveness especially in our time when the overlapping of the ages is upon us? Pulpit preaching must affect both our personal lives and our

prophetical end as we endeavor to be "perfect in our generation" (Genesis 6:9). I know churches where **Expository Preaching** is regularly rendered week in and week out, and the pew is fat with the context and the exegesis; yet they do not see the relationship between their own hearts and lives with the biblical presentation. Somehow or other, the Text, Exposition, and Biblical Theology, needed for our time, does not get through to our soul in a personal matter of conviction. I fear we could move into a position where the pew is fat with sterile, static, and stagnant truth, if you will understand the way in which I mean this. Of course, truth is not sterile or stagnant within itself; but if the soil is bad, it will not matter who is the Sower and how excellent the Seed might be. Should we not seek God's face for a direct administration of the Word of God from the pulpit? I mean, such a blessed confrontation with the pew that when the preacher concludes the sermon, you could hear their hearts ring like a large bell -- "the preacher means me; he means me." Is this offensive? Of course, it would be offensive if we preach with a hateful heart and a mean spirit. But could we, as preachers, get down on our face before God and pray through about our preaching and come up with a golden spirit and lower the boom of sky-blue truth upon the souls we love who are drifting away from God? We must preach in honesty to the needs, and sins of the saints so the sinners will respect our preaching plain to them. I am becoming more and more aware of a certain lineage of Scripture that demands our responsibility to preach directly to the pew without the psychological dodging of their sins. This is not said to be mean, but so that the pew will know we mean it.

Them that sin rebuke before all,
that others also may fear [I
Timothy 5:20].

And again he [Jesus] stooped
down, and wrote on the ground.
And they which heard it, being
convicted by their own conscience,
went out one by one, beginning at
the eldest, even unto the last: and
Jesus was left alone, and the
woman standing in the midst.
When Jesus had lifted up himself,
and saw none but the woman, he
said unto her, Woman, where are
those thine accusers? hath no
man condemned thee? She said,
No man, Lord. And Jesus said
unto her, Neither do I condemn
thee: go, and sin no more [John
7:8-11].

It is most interesting to me that in this particular incident, Jesus pled for the **sinner** while attacking the reputed

righteous men. What Jesus really wrote in the ground, we may never know, but what the public pulpit did that day was to bring a direct confrontation with the audience; and the words in the sand were personal and pointed. Beginning with the "eldest," he was the first to go. But that "last" man must have been a rascal for him to stay around so long with such a personal sermon. It took much longer for the public sermon to get through to his "conscience" until he, like the rest of them, could say: "He means me; Jesus means me."

We cannot afford, in these days of apostasy, to adopt any method of preaching, whether public pulpit or private counsel, that would obscure the burden God has laid upon our hearts as the pastor-teacher of our dear people. Whether Textual, Expository, or Biblical Theology, we should preach directly led of the Holy Spirit, not intending by any form of psychology to soften the need of truth among our people. We should not deliberately attack and bruise our people just to have them leave the audience wounded unduly; but it would be just as wrong to prevent their hearing the anathema of God upon their sin as it would be to attack them in a one-sided, gun-shot, public sermon. The homiletical method of the sermon has no power of itself within itself to bring people to repentance and growth and victory. It is only the Word of God, the Sword drawn naked before the people, and the power of the Holy Spirit that shall save sinners' souls and bring saints from their backslidings, anyway.

"Dear God: help me to preach what my people need in spite of my prepared homiletical outline. In Jesus' Name, Amen."

Reprint from Straightway, May, 1985

★★★

