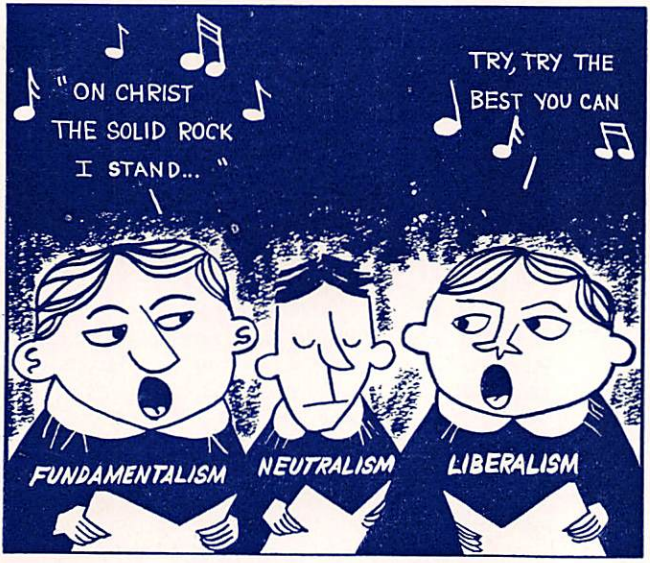
". . . Hereby know we the Spirt of truth and the Spirit of error"

The DISCERNER



WHICH TUNE WILL THE MIDDLE FELLOW SING?

VOLUME II NUMBER 5

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Neo-Liberalism Predicted In The Bible

Prof. Terry Hulbert

A hundred miles east of Paul's pastorate in Ephesus a little band of believers lived in the trade route town of Colosse. These men worked and played, lived and died as had hundreds of others before them. But as newborn babes in Christ, and as sons of the Heavenly King they also faced the same concerted, relentless, and subtle attacks of Satan that the church and every believer in it faces today, eighteen hundred and ninety-seven years later.

For this reason Paul pours out in his letter to these saints all of the instruction, exhortation, and warning typical of a shepherd concerned over his sheep when they are surrounded and infiltrated by ravenous wolves. From an expression of his agony for the flock in Colossians 2:1, the apostle goes on to point out his aim in verse 2; and, finally, the ground of his assurance in verse 3. Coming to his reason for the warning Paul continues, "And this (the content of verses 1-3) I am saying in order that no man might be reasoning alongside with probable arguments." Three words are to be noted carefully:

No man: Satan does not need an army; he can use effectively just one man, strategically placed in a position of prominence and trust in a fundamental group, to bring about instability, confusion, and an inclusivism akin to the "broad road" which our Lord warns "leads to destruction."

Reasoning alongside: This compound word in the present tense expresses a gradual and continuous activity rather than a sudden event. Its beginning, *para,* means "alongside, at the side of," and the basic stem is *logizomai,* the common New Testament term for reasoning, or reckoning, as used in Mark 11:31 and Romans 4:9. The word's connotation in that day as recorded in the papyri is most revealing. Such meanings as "cheat in reckoning, cheat, delude, fraudulently reckon," are common. By the way, even the ladies apparently have not changed, for one ancient authority charges that womankind is subject to sudden changes of opinion "through fallacious reasoning," our same word *logizomai!*

But especially significant is one reference of the word to a librarian of Paul's day who "made a wrong use of" certain documents. Perhaps this last usage gives a clue as to the burden of Paul that the neo-liberals of his day would not, by the misuse of Scripture, by a reasoning parallel to but different from God's revelation, render useless the Colossian believers.

Probable arguments: This word is formed from *pithan,* from *peitho*

meaning "persuade," and from *logos,* "word, message, speech." The term describes what is known in logic as possible truth as opposed to certain truth, (the letter referred to in the New Testament as *apodeixis* as in 1 Corinthians 2:4, "demonstration"). Brought forward by the neo-liberals of the day, these arguments sounded plausible and attractive to the human mind, but did not conform to the certainty and absolute truth of a straight forward and literal exegesis of Scripture.

There follows in verses 6 and 7 the divinely provided defence for such an attack. Finally in verse 8, again reminding the believer that even one man is dangerous when not controlled by the Spirit, or if unsaved, Paul goes on to warn the Colossians to "Be continually alert lest a certain individual shall be one who is taking you captive through a philosophical system and through an emptiness of deceit, acording to the standard of the tradition of men, according to the standard of the basic elements of the world system, and not according to the standard of Christ." Note especially the following words:

Take captive: This is the only occurence of *sulagogao* in the New Testament and it vividly describes the plight of one who has been free, but who has been recaptured and is being dragged back into bondage. Just as Paul had undoubtedly seen free men captured and taken back to an alien land by the victorious army as the spoils of war, so he could see the neo-liberal capturing those whom Christ had set free, and returning them to the place of bondage, to relativistic and arbitrary standards such as those discussed in the remainder of the chapter. The present participle form points to one who is persistently and characteristically attempting to captivate, thereby giving cause for the exhortation, "Be continually alert."

Emptiness of deceit: The method such a person uses is a system of thought which is intellectually satisfying, but which in its essential quality is empty and deceptive. The root of the first of these words, *kenes,* is used to describe the preaching of the cross in 1 Corinthians 1:17 when it is done in human words of wisdom and not in the power of the Holy Spirit. It is emptied of its power to save. The second word, *apates,* "deception," is found in six other passages such as Matthew 13:22 and Mark 4:19 as referring to the "deceitfulness of riches," and in Hebrews 3:13, "the deceitfulness of sin."

The standards, or bases of operation of the enslaver are the "traditions of men" and the "basic elements of the world system." In contrast to these Paul points to the one absolute standard from which all such have deviated, ("reasoned beside"), even Christ Himself, in whom are hid all the treasurers of wisdom and knowledge.

By a careful study of the terminology of these verses, together with many other passages (Cf. 2 Corinthians 10:1-7 and Ephesians 6:10-18), we can readily conclude that the dangers of today from the neo-liberal were present in the early days of the church; and that we can do no less than to obey diligently the warning of the great apostle, "Take heed to thyself, and to the doctrine."

Shades of Laodicean Apostasy !

By Herbert V. Caneday

"So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15). So said the glorified Christ concerning the church of Laodicea which most Bible teachers believe to be the church typical of the last days of this age of grace. To what extent does this indictment match conditions that prevail in Christendom today? Undeniably there is a large segment of so-called Christendom that has long since departed from the faith to the extent that it could only be said to be cold, and certainly not "lukewarm."

The Bible is, among other things, a Book of contrasts. It sets forth a message of the holy God as diametrically opposed to a devil of absolute iniquity. Good is in contrast with evil. Light has its antithesis in darkness. The opposite of Heaven is Hell. Rarely does the Bible speak of a middle ground between opposing poles of spiritual values. Yet our text is one of those exceptions. Heat and cold are extreme opposites; but here the church of Laodicea is represented as being neither the one nor the other, but a mixture of the two—just "lukewarm."

That word tells its own story of an insipid, nauseating, profession of Christianity that could only appeal to the perverted appetites of those in a state of spiritual ill health, if not unconsciousness. Such would be shocked back into sensibility again by that which is either spiritually cold or hot; but their tepid temperature is most wonderfully conducive to sleepiness. It would not be difficult for many of us to call to mind some of those who were once warm or hot spiritually, who have remained in cool fellowships through the years and have reached that "luke warm" state. Even yet they would be aroused to rebellion if their pulpits were occupied by rankly modernistic ministers. However, such are too often delighted with the preaching of neo-orthodox pastors, who mouth the vocabulary of Fundamentalism while expressing the real unbelief of Modernism. And so inch by inch many Christians in the pews are moving closer and closer to the "cold" area of spiritual existence, yet they are not "cold"—just "lukewarm."

It has been said that one can place a frog in a receptacle of cold water and very gradually warm the water until the frog will be cooked to his death without having his consciousness aroused as to his impending danger. His problem is that he takes on the temperature of his surroundings, and when his environment changes, he changes with it. He is never aware of the subtle and gradual change because it penetrates his very being and there is no difference between him and that which surrounds him.

The environment that holds the greatest threat to the child of God is not heat, but spiritual cold. This world is Satan's domain, and as such it is spiritually cold, damp, and dark. Its chill can so subtly penetrate the spiritual atmosphere a Christian breathes that he may never suspect how his own temperature may drop to a benumbing low. With exposure to frigid

blasts, a man's only hope of survival is increased activity. In like manner amid the frosty winds of unbelief, the Christian is faced with a greater need than ever to recognize the dangers of this hour and follow the Scriptural injunctions for such emergencies. The epistle of Jude foretells just such storms of apostasy and counsels the believer to "Keep yourselves in the love of God . . . who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 21, 24). It is the idle Christian who gets the spiritual frost-bite. His lukewarm state so quickly changes to cool, and his cool to cold. His condition is filled with the greatest peril.

If Christ's indictment of the Laodicean church arouses our awareness of the dangers of spiritual lethargy, we will do well to give some consideration to the underlying causes of such an unhealthy condition. Hosea declared that the people of Israel had become like their priests—indifferent, careless, cold. Likewise in our day the health, or lack of it, in our churches is often the result of the combined influences of its pastors through the years. Many churches have reached the deplorable state that, like Israel, they demand of their ministers, "Prophesy unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:10). Somewhere in the history of such a church is one or more of its pastors who has lost the personal warmth that would have prevented the decline of the spiritual temperature of that assembly.

Each of the seven letters to the churches in Revelation is addressed to the messenger of that particular church. It is so evident that Christ holds the spiritual leader of the church responsible for the welfare of the people he serves. The scathing words of our text are written "Unto the messenger of the church of the Laodiceans . . ." R.V. The lukewarmness of the church was his own responsibility while he served them. Paul's admonition to the Ephesian elders was, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." (Acts 20:28). If the church of Ephesus was to be kept from lukewarmness, the leadership of the church must resist the cooling trend.

Every pastor and Christian worker is exposed in some degree to the spiritual elements that tend to bring about this lukewarmness in him, and through him to the people he serves. It is a creeping menace. If he will resist its relentless infiltration, he must be aware of some of the unsuspected avenues of its attack. The Bible says, "As a man thinketh in his heart so is he." We are the product of the sum total of the influences we allow to have entrance to our lives. We are responsible for what kind of thought-guests we entertain in our minds and hearts. Never was there a day like ours with so many sources of spiritual influence, some for good, many for ill.

Paul counselled Timothy to "give attendance to reading." Books can have a profound effect upon a man and his ministry; but what shall he read? The pastor still has the same Bible that warmed the hearts of Godly men in days gone by. Will he make

that Book his daily meat? He has access to the books of some of the spiritual giants of yesteryear. Will he read them and seek to imbibe of the spirit of their devotion? He has the same recourse to prayer that wrought mighty deeds in the power of God in days of old. Will he utilize this great source of spiritual dynamic, or neglect it in favor of the power of modern psychology and ready wit? The combined effect of these factors on the life of the pastor will have their telling effect upon the spiritual welfare of the people under his ministry.

There are so many spiritual springs from which one may drink today. Some are crystal clear, pure, and sweet. Some are befouled with the mud of rationalism. Some flow from a pure source and are contaminated later. As the years pass there is an increased intermingling of the cross currents of theological opinion that leaves few fountains untouched by some degree of pollution. Of all the books printed, periodicals published, or sermons preached; all have somewhere behind them the influence of source materials from other books, periodicals, and sermons; and the most recent of these will have some bearing upon future ones to come. Only as one checks and rechecks the purity of these sources as compared with the pure water of the Word can one safely drink and then pass on that refreshment to his hearers and readers.

The Lord Jesus expressed this permeating principle of danger to His church in the parable of the leaven, "which a woman took and hid in three measures of meal until the whole was leavened." More than at any day in history, Satan's leaven is at work. The leaven of false teaching that was judged and purged out of the Bible-believing church of years gone by has been incubated and modified in Modernistic pulpits and seminaries and in recent years has been brought stealthily back to begin its deadly work anew where once it had been rejected. Leaven is a powerful agent, a little produces dynamic results. Only a little compromise with unbelief is needed to begin the chain reaction that leads to ultimate departure from pure doctrine. Just a little wrong thinking gleaned from some contaminated source if allowed to run its course can turn a spiritual leader away from the truth, and in turn affect untold numbers of those who depend upon him for guidance.

To add to the confusion of this picture are those who have once carried considerable weight of influence in the realms of Fundamentalism, who have set themselves as self-appointed authorities to tell the children of God that some of the old convictions are out-dated. Some such are betraying evangelical Christendom to its bitterest enemies. Some of the once sound periodicals are pipelines carrying contaminated spiritual waters into the pastor's study and homes of Christians everywhere. It was the printing press that paved the way for the Reformation, and it may be that the printing press will pave the way for sound Bible-believing churches to stagger and fall in the quagmires of apostasy.

The avid reader of some of the best known Christian publications today may be enthralled by the reports of the "beautiful" romance between Fundamentalism and its erstwhile foes. Encouraged in this clandestine love affair by editors,

clergymen, and misguided fundamentalists, this romance has developed to the point that the marriage ceremony is now in progress. The bride is Fundamentalism, and the groom is—well no one knows for certain whether his real name is Modernism or Neo-orthodoxy; but there he is with all his doubts and unbelief. Between the two stands the man of the cloth who knows all the Scriptural injunctions against such a union, but he has given the bride a tongue lashing for her protests and has told her what a "repentant liberal" her lover is. He has assured her that they both believe essentially the same thing, but express their convictions in different phraseology. Somehow over the protests of a few onlookers the wedding is carried to its completion, while dire predictions are forecast concerning the outcome of such a union. And so a church, whose grandmother of fifty years ago would not marry the world, has now been united in marriage with the illigitimate offspring of apostasy.

It is to this church in her last days of existence that our Lord has said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor. and blind, and naked." (Rev. 3: 16, 17).

The longer our Lord tarries, and the deeper we advance into this age of apostasy before His return, the more will we witness the intermingling of light and darkness, black and white into a spiritual gray that will confuse even the elect. Right and wrong, truth and error cannot be judged accurately at its point of intermingling in the foggy grays. Only as one continually returns to the absolute standard of pure truth and light, God's Holy Word, can right thinking, correct doctrine, and righteous living be maintained in such an atmosphere of confusion.

The shades of Laodicean apostasy are falling fast. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (I Thess. 5:8, 9).

The New Evangelism -- The New Neutralism

By Rev. Wm. A. Ashbrook, Pastor, Calvary Bible Church, Columbus, Ohio
Reprinted and Condensed from The VOICE

This is the age of "isms," some good, mostly bad! The youngest member of Christendom's numerous fold is called the New Evangelicalism. It might be more properly labeled the New Neutralism. It boasts too much pride and has imbibed too much culture to share the reproach of Fundamentalism. It still has too much faith and too much understanding of the Bible to appear in the togs of Modernism. It is seeking neutral ground, being neither fish nor fowl, neither right nor left, neither for nor against—it stands between!

Lest there be any doubt as to the direction of its sympathies one only needs to evaluate the barbs which it levels at the fundamentalists. "Fundamentalism," say its traducers, "has degenerated into a cat and dog fight." Fundamentalism is held up "as an ignorant, contentious approach to the Christian Faith as out-dated as high-button shoes." It could well discard "a lot of unnecessary traditional baggage in the forms of customs, practices and lingo beloved through the generations but now obstacles to preaching the gospel to the unsaved."

By way of contrast the New Neutralism throws these sweetened morsels to some of the most extreme liberals of our day. They are "repentant liberals . . . not far from what evangelicals believe to be orthodox Christianity." "Commitment to Christ," (to use a favorite phrase of the repentant liberal), "is absolutely necessary." "Liberalism then is undeniably changing." Thus from the speech of its own apologists this Neutralism reduces Fundamentalism to the level of a cat and dog fight, and exalts Liberalism to a noble quest of earnest truth-seekers coming ever nearer and nearer to the light.

Neutralism is a position difficult to maintain in any age, but in a day like ours when the battle is pitched between Christ and anti-Christ it is an impossible position. In the sphere of things moral and spiritual a man must be either right or wrong. The showdown will come in realms of black or white, not in the fog of immaterial grey. There is no middle ground on which the neutralist can complacently stand for long and pronounce his anathemas or his benedictions as the case may be upon both of the conflicting sides. He is bound to wind up in one camp or other and in a day when God is judging compromise in no uncertain terms, he is very likely to wind up in the wrong camp.

There can be no middle ground for Bible-believing Christians. One of the Scottish evangelists of a former day used to say, "Joshua had trouble with the Amorites and the Hittites outside Israel, but he had far more trouble with the Betweenites inside Israel." How true! These are testing times when the dividing line between truth and error becomes more and more distinct. Try as it may, the new Neutralism cannot obliterate it.

The classic editorial of the *Christian Century* of January 3, 1924 is as true today as in the day when it was written. "Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion . . . the God of the Fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. . . . Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible . . . the future will tell." It is time again to sound the rally cry: "Who is on the Lord's side . . . Who?"

Let our readers note carefully the names which the New Evangelicalism applies to the enemies of God's truth in our day. They are called "repentant liberals," "Neo-liberals," "Neo-naturalists," "neo-fundamentalists," etc., etc. It is "neo" this and "neo" that but never quite arriving at anything! Paul put his finger on this entire "neo" crowd when he spoke of those "who are ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7).

Bible-believing Christians would do well to beware of this New Neutralism for four valid reasons. First, it is a movement born of compromise. Second, it is a movement nurtured on pride of intellect. Third, it is a movement growing on appeasement of evil. And finally, it is a movement doomed by the judgment of God's holy Word.

This is a day in which God is dealing with compromise. Our Lord Himself forecast the day when the love of many should wax cold. Paul warned, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). The SECOND epistles of Paul, Peter, and John contain the revelation given by the Holy Spirit as these men were given to look into the future and record what would happen at the end of this age. These same epistles are filled with explicit warnings to God's children to beware, above all else, of traffic with unbelief and with unbelievers. There is no room for mistaking the message of the admonition, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18).

The Word further states that such spiritual declension would be evident in those "Having a form of Godliness, but denying the power thereof," and adds the explicit injunction to the discerning believer, "from such turn away." (II Tim. 3:5). In altogether too many places today the glory has departed. There remains that "form of Godliness," but the glory and the power of God is no more in evidence. Other power has been substituted: the power of the sheer mass of individuals in such fellowships; the power of political pull and maneuvering of persons and situations into compliance with the prescribed order; and lastly the power

of the dollar sign. Where the Holy Spirit is grieved with disobedience to the Word of God, His power cannot be manifest. Hence a substitute must be found. Again God warns, "From such turn away."

The Holy Spirit was mindful that these subtile shifts of emphasis from the crystal clear message of the pure Gospel to the present watered down version would be so gradual that many believers would fail to detect the change. Therefore He left us another word of warning in II Peter 3:17, 18 "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." The defection from the Truth has been foretold, the warnings have been given, now the obligation of every believer is to be alert to the evidences of such fulfillment, and be counted among those who will stand fast in an evil day. The issue of the present hour is brought down to a personal point of application when once again the Holy Spirit enjoined, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11.)

No amount of sophistry can explain away the meaning of words so easily understood as these have been. Those who disobey them by continued fellowship with unbelief do so at their own peril. They stand in imminent danger of "falling from their own steadfastness." What looks so innocent when one begins to temporize just a little with the neo-orthodoxy of today is likely to be fraught with the direst consequences tomorrow. Yes, God is judging compromise swiftly and surely in our day and the New Evangelicalism, if it persists in its present course will not escape.

As another has well said, "A noncommittal attitude on the part of any professing Christian in these serious days, when all that is best in our national life is threatened simply will not do. To stand idly by while Christ's loyal warriors make a valiant stand in the defense of truth, purity, honesty, and temperance is to betray Christ and to bring ourselves under His judgment and condemnation. The great peril of today is the growing irresponsibility of even Christians in respect to wrong doing." These are days when the dividing line between Christ and anti-Christ becomes indeed more and more distinct. The New Neutralism, born of compromise, fostered by pride of intellect, nurtured on appeasement of unbelief, and condemned by the judgment of God cannot meet the demands of this evil day.

Unabridged copies of this article may be had for a small sum by writing to: Voice of the Independent Fundamental Churches of America, 542 s. Dearborn Street, Chicago 5, Illinois.

The Next Issue of the DISCERNER (Apr.-June) Will Be Devoted Chiefly to Exposés of Christian Science.

Liberalism:

Its Over-all Position -- What It Is

By Prof. John E. Dahlin, Pres. of Board

Many people have only a vague idea of the difference between liberals and evangelicals. It will be my purpose in this article to define as sharply as possible the major areas of distinctions between the two groups. This is best achieved, I believe, by pointing out the standard concepts of the liberals. Let me begin by being as generous as possible to those who bear the label: liberals.

First of all, those who are theologically identified as liberals generally display a high regard for the Bible. They do not burn the Scriptures; neither do they ridicule the Word of God. But the Bible, so far as they are concerned, is not completely authoritative in all matters. Liberals are disinclined to accept the Bible literally; hence their acceptance of it must be regarded as only relative or conditional. Almost without an exception the liberalists accept only the portions of the Scriptures which may be reconciled to man's intellect. In other words, they rationalize the Bible, and it is not regarded as the inerrant, infallible revelation of the eternal God. It might be said also, they agree that the Bible contains the word of God, yet without an exception the verbal inspiration, or the plenary view of inspiration, is rejected. Let us select an example or two to illustrate it: The creation account in Genesis is not accepted literally. In other words, the Biblical account is not an authoritative presentation of the literal origin of life. An outstanding professor, who is widely known in America, stated to me a few years ago, that not a single professor of his own denominational seminary accepted the creation account in Genesis literally. So far as my knowledge extends, all liberals accept the biological theory of evolution in some form, although some of them may accept the principle of theistic evolution. By that they imply that God introduced the original process, or law, and it has been ongoing throughout the innumerable millenniums since that starting point was initiated by Him.

Usually liberals have great praise for the person of Jesus Christ. The historicity of the Lord is not denied. In fact, they talk freely about His teachings, and as they do so, often a great devotion to Him is manifested. The Christ of the liberalist, however, is another Jesus, and He is not the Lord Jesus Christ of the evangelicals. Their Christ is simply the great example, the ideal man, the peerless teacher, and the flower of the human race. His blood-atonement is rejected, and a vicarious death is not regarded as necessary for the salvation of man. If the liberals are pinned down for a definite explanation, they will acknowledge Christ as the Son of God, in a sense in which all of us are the sons of God, with the exception, of course, that He had achieved a much greater understanding of the heavenly father than the rest of us.

Again, it might well be said the

liberals masquerade in a kind of superior scholarship. They feel sorry for those of us who still adhere to a strict, conservative position. In their writings they seldom, if ever, cite or quote any conservative author. I would like to turn then to the Pauline admonition, "Let no man think more highly of himself than he ought to think, but let him think soberly . . . " Genuine humility seems to be lacking when they discuss the Biblical doctrines. Harry Emerson Fosdick, the high priest of liberalism, states that the modern mind cannot accept the doctrine of the Virgin Birth.

Moreover, the liberals reject miracles, especially Old Testament accounts which have a supernatural setting. Regarding the miracles in conjunction with Christ's ministry, liberals believe the Gospel narrators in their complete devotion to their great master simply wanted to give additional effect to the ministry of our Lord which they depicted. Such reasoning is not only illogical, but rather stupid. One can never aid a leader whom one loves and admires by telling untruths about him. Other liberals might say, Christ, who was a gentlemen, did not wish to openly take issue with current opinions and accepted ideas of His generation. This reasoning is equally fallacious since Christ frequently collided with opinions of men in His own day. Liberals always seek to explain away the miracles of the Bible for their subjective thinking does not allow the supernatural elements in the Word of God.

The most serious deviation of the liberals is on the subject of Christ's atonement. What does the death of Jesus Christ mean to the liberal? If you can persuade the liberal to emerge from his low visibility, where he hides himself in his rhetoric, he will state the death of Jesus was the great example of perfect obedience and love for others, and that it has a very great effect upon all who contemplate it, also that it tends to draw men to God through this sacrificial love of Jesus. In other words, the liberal would have you believe that Christ's death simply created a desire, or a willingness on the part of man to do right and go God's way. This explanation may sound both refined as well as plausible, but it ignores the Scriptural teaching regarding the cross. Paul's theology contradicts the liberals altogether, as e.g., "Christ died for our sins according to the Scriptures, . . " I Cor. 15:3. "Being now justified by His blood, we shall be saved from the wrath of God through Him." Rom. 5:9.

Not only do the liberals explain away the significance of Christ's death, but they also reject the teachings of Christ's bodily resurrection from the dead. They will confess, of course, that they believe in the triumph of the spirit, and the perseverance of the spirit after death. But they do not believe that Christ, who was dead and buried in Joseph's tomb, rose bodily from the dead. Again, they are contradicted by Paul, who places the resurrection as the cornerstone itself upon which New Testament Christianity rests. His masterful arguments as recorded in I Cor. 15, somehow do not convince the liberals that the bodily resurrection of Christ took place literally as presented in the Gospels. At no point are the lib-

erals at a greater variance with the evangelicals than on the doctrine of the resurrection.

In the foregoing paragraphs I have endeavored to contrast the position of the liberals over against the stand of the evangelicals. In all fairness to the liberals, however, it must be admitted they have a positive program of their own which they earnestly seek to promote. First of all, they are completely dedicated to promote humanitarianism. Along that whole front, they are seeking to advance the cause of human welfare, that is, alleviating the suffering of the down-trodden and the underprivileged. Indeed, they do seek to erase many of the existing inequalities and injustices extant. It is their conviction the church should take a lead in correcting the social and economic evils of the age. This is to be achieved through education, dissemination of literature and propaganda. It is a very comprehensive program, indeed, for it involves slum clearance, betterment of race relationships, purging of politics, and ending the exploitation of the poor and weak. Their whole program is dedicated to a betterment of conditions here, with the ultimate goal of achieving the universal brotherhood of man. This is a pet slogan of liberals, along with the companion phrase, the universal Fatherhood of God.

No sensible evangelical is opposed to humanitarian efforts, but the church does not have the time, nevertheless, to carry out such a diversified social program. Primarily, the church has been commissioned to be His witnesses. There just is not room for a proper emphasis of all the humanitarian programs and do justice to the preaching of the Gospel which has been committed as a trust. Neither Christ nor Paul devoted much time in attempting to change-over the Roman empire politically. They did not even launch crusades against slavery. They knew when the Gospel is declared it will do more to improve conditions among men than all other remedies put together. Obviously, evangelicals will champion or support the right whereever it is possible to assert an influence, but the major efforts cannot be given over to humanitarianism.

If you have followed me carefully through these paragraphs, I am sure, you are aware of a very great cleavage between the liberals and the evangelicals on fundamental matters. Actually, the position of the liberals is diametrically opposed to that which is recognized as evangelicalism. Let me summarize the matter further in a final statement. Liberalism has presented a limited Christ, in fact, a damaged Christ, one who was not supernaturally born, who worked no miracles, whose death had no atoning merit, and whose bodily resurrection never occurred. Moreover, liberals seek to salvage all that seems good in the Bible, using their subjective thinking in selecting what to preserve and the parts to be discarded. If Science and the Bible seem to be in contradiction, then Science must be given priority. For all practical purposes liberalism reduces Christianity to a religion only somewhat better than other religious systems developed throughout the course of human history. Perhaps the most tragic thing after all is that liberalism undermines the very au-

thority of the Holy Scriptures. Since they have chosen to take such a path, it is logical that they also rationalize the doctrines of sin and salvation, heaven and hell. We who are evangelical cannot be neutral in this ongoing conflict. The situation is too serious for us to sit on the sidelines, or to remain as spectators gaping at the struggle within the domain of Christendom. This is truly the time to recite our creed and our beliefs. More than that, we need to commit ourselves unreservedly to the position we know to be right. Liberalism may after all turn out to be more dangerous than the combined efforts put forth by the numerous cults or isms which are flourishing in our generation.

We Must Contend !

By Rev. J. Enos Windsor, D.D., Th.D.

"Beloved . . . contend earnestly for the faith which was once for all delivered unto the saints."

(Jude 3; A.R.V.)

Jude, the *lowly* apostle—a *"slave* of Jesus Christ," had a dilemma that frequently confronts every preacher of the Gospel. He wanted to write the Church about the common salvation.

Of course he did. So does every truly born-again, Spirit-filled ambassador of Christ today. That is our business—our stock in trade. But Jude was dissuaded by the Spirit. For the time being he was faced with a priority. He must write and exhort that each member of the early Church must be more than *in* the Faith. He must be a contender *for* the Faith.

Let us be clear in our thinking. Jude's position apprises us of two things: First, that there is only one Faith. It is the body of doctrine and belief "once for all delivered." There are no more systems of saving faith. Let us keep that in mind. There are no future "mightier" revelations. God has spoken, and His truth is the Bible —His veritable Word. If we want to know what God says about any theme, we must turn to the Scriptures.

The second thing that Jude makes clear is that this Faith had then, and would always have, its enemies. It would never be sufficient for Christians to just know this and do nothing about it. We must never be caught in a defensive position, but always be found on the offensive. We must contend earnestly, fervently—even vehemently—f o r the Faith.

In order that we might be able to recognize the enemies against whom we are to contend, Jude tells us a further two things:

First, that these enemies would arise from within the Church. They would be "certain ment crept in unawares." After they were in the flock, they would "turn the grace of God into lasciviousness."

Brethren in Christ, this is a truth we need to have written with fresh emphasis upon our hearts and minds. Methinks we have forgotten that the Church cannot be hurt from outside, but always from the inside. Judas Iscariot betrayed Christ from the vantage point of "one of the flock." The "damnable heresies" about us today all claim the name "Christian"; all "use," or

abuse, the Bible; all speak in glib terms of God, Christ, and righteousness. But discerning minds *know,* now as then, these "certain men." We know that while they use our terminology, they are not *of* us, and do not walk together *with* us.

The second thing Jude makes clear is how we shall recognize them. He says they deny "the only Lord God and our Lord Jesus Christ."

Peter, in speaking on this selfsame theme, says they deny "the Lord that bought them." (II Peter 2:1.) Both of these statements mean the same thing. They set forth the two outstanding marks to be found in every heresy.

First, they deny the Lord. The personality of Jesus Christ is attacked. He is only a man. He was not born of a virgin. He was born with a sinful nature. He was never God. He was not God until He rose from the dead. He was a failure. He was an impostor, etc., etc. They are determined He will not be the historic and perfect Christ of Christianity.

Then they attack the very work He came to do—His atonement upon the Cross for man's redemption. This logically follows. If Jesus of Nazareth was not Christ, He could not redeem. Here begins all the vagaries of the heresies. With them, man is not a sinner, needs no redemption, is his own saviour. Therefore, the Bible is no longer God's book, and so a pure humanism takes the place of Divine revelation and redemption.

These two things—denial of Christ and His atoning work on the Cross—are to be found in every false teaching.

Against these things and their promulgators, you and I *must* contend! We must contend honestly, authentically, fearlessly, efficiently, continuously, and victoriously.

God is still on the side of His truth. They that know their God will do exploits. (Reprint)

PERTINENT QUESTIONS AND ANSWERS

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both physical and spiritual death and that apart from God's redeeming grace, he is hopelessly lost; modernism holds that man is the unfortunate victim of environment and circumstances but that through self-culture he will yet save himself.

Fundamentalism maintains that the death of the Lord Jesus Christ is expiatory, that His death was a substitutionary sacrifice, and that all who believe in Him are justified on the ground of His shed blood; modernism holds that the death of Jesus Christ is exemplary.

We could go on like this for pages but I think that is enough to give you a clear idea of the difference between fundamentalism and modernism. They are as far apart as the two poles, as unlike as day and night, as dissimilar as Heaven and Hell; they are absolutely irreconcilable! The devil's trick today is to try to make man think that there is such little difference between fundamentalism and modernism that we should quit using those terms altogether and adopt a brand new little deal called neo-orthodoxy! No, I wouldn't give you a nickel for a man who was not a fundamentalist in his field . . . the doctor—the business man—the lawyer—the nurse—the teacher—the builder . . . AND the preacher!

Pertinent Questions and Answers

By "Pastor Mac" of Spiritual Clinic,
and Pastor of Powderhorn Park Baptist Church, Minneapolis

Can you explain to me in a simple way what it means to be a Fundamentalist?

I think so. Do you know what it means to be a fundamentalist in the realm of cooking? Would you like to have a doctor operate upon you who was not a fundamentalist in the medical world? Do you want a preacher to teach you the Word of God who is not a fundamentalist in His Word? and in the realm of the spiritual? Do you follow me?

The fundamentalist has never been accused of pussy-footing, sidestepping or straddling: he is a contender for the faith once for all delivered to the saints (Jude 3). This does not mean that he is to be contentious in his contending.

Modernism is bankrupt and insolvent; it is defaulted, failed, and is a man of straw; it has no vital message. This is why it is drifting fast into the political field. Its God is not the God and Father of our Lord Jesus Christ; its Bible is not God's authoritative revelation to man; its Christianity is not genuine New Testament good news given by the Lord Jesus Christ, and preached by Paul, the other Apostles, and all the early Christians; its Christ is not the historic Christ of the New Testament and the glorious Lord and Savior proclaimed by the early Church.

Now don't let the devil fool you on these points. I'll give you some simple comparisons and don't let the modernist hedge on you in any of these—make him clarify himself.

Fundamentalism maintains that Jesus Christ was divinely conceived by the Holy Ghost, virgin born, and is THE Son of God in a sense in which no other is; modernism holds that Jesus Christ is a son of God in the sense that all men are, and that He was a great prophet.

Fundamentalism maintains that the Bible IS the Word of God, inspired of God, inerrant in the original writings and is the only rule of faith and life; modernism holds that the Bible contains the Word of God.

Fundamentalism maintains that man was created by special fiat of God in His own image and likeness; modernism holds that man is the product of evolution and is ever on the ascent from dust to Deity.

Fundamentalism maintains that man sinned and thereby incurred

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