

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

FALL, 1987

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OUR NEED SUPPLIER

By Dr. Dayton Hobbs

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19

A Giving Church

The Philippian church had been faithful in sending gifts to Paul on many occasions in order to meet his needs. Paul rejoiced in this not because he desired a "gift", but because of his desire that the Philippian church be a giving church, causing fruit to abound on their behalf.

To this church that has been so generous and selfless on so many occasions, Paul gives this precious promise which has been such a great blessing to saints throughout the ages since, "... My God shall supply all your need according to His riches in glory by Christ Jesus."

Generosity Spawns Generosity

God undoubtedly is most generous to the generous. "...freely ye have received, freely give." (Matt. 10:8), was Jesus' instructions to his disciples as He sent them out to minister to the lost in Israel. God gives to us that we may have to give in His name. Those who are stingy with the gifts that come from God (James 1:17), apparently injure their opportunities to receive from God further gifts, including, I believe, the supply of our every need from "His riches in glory by Christ Jesus".

Our Need Supplier is God

Notice, that, according to this verse, God is the need supplier. This sounds so simple, so obvious, that I hesitate to mention it, and yet I fear that it is at this very point that we all too often err. Too often, I am afraid, we feel that it is our responsibility to supply the needs of the minis-

try. Instead of laying our request before the Lord with the understanding that He alone is the Supplier and that we are impotent to do anything but ask in faith, we set out on a process of human approaches to the possible supply of our need.

A Crucial Understanding

You and I are very likely to be regularly short-circuited in our prayer labors until we get it settled in our minds that God's business is supplying and our business is asking. Often I find myself asking God to supply a need, and then I begin to figure out how it might be supplied. I often find myself accusing myself for not trying to meet the need myself or at least accusing myself for there being a need at all. Obviously it is my responsibility to tithe and give above the tithe as the Lord directs, and God certainly uses men to meet the needs of His ministry, but even then the provision is of God and from God. Everything we have comes from God. We are consumers, God is the Great Supplier.

God's Job - My Job

The sooner we grasp this truth the more effective our prayer life will be: God has given us a job to do and has reserved for Himself all other responsibilities. God is not going to do your job and you are not capable of doing His. Leave God's areas of responsibility alone, just concentrate on doing the job He has given you to the best of your ability. Planting, plowing, watering, harvesting; these fall within our area of responsibility. Giving the increase is God's responsibility (I Cor. 3:6) Asking, seeking, knocking; these are given to us to do. Supplying of needs falls within God's job description. The quality of my work for God comes under the heading of my responsibility;

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BILL GOTHARD UPDATE

By Dr. Dayton Hobbs

Thirteen years have passed since Gothard met with Fundamentalist leaders; meetings in which it was reported that Bill Gothard wanted to become a Fundamentalist and would take definite steps in that direction. In the January 1974 issue of The Projector I indicated the changes we might expect if Gothard was sincere in his desire to change: to become a part of historic Fundamentalism. To my knowledge, to this date, the only readily identifiable and obvious change has been in his ceasing to use various questionable translations of the Bible and using only the King James Version of the scripture in his literature and lectures. If there are other changes that I am not aware of, changes that would definitely put him in the Fundamentalist camp, I would be happy to report on them, however, it seems clear to me that Bill Gothard is the same Bill Gothard he was thirteen years ago. He started his ministry as a neo-evangelical; he continues to be a neo-evangelical; and at this point in time there seems to be no reason to hope that he will ever be anything but a neo-evangelical.

If a Fundamentalist preacher likes Bill Gothard (indeed he is a very difficult man not to like personally), and wants to support him and encourage others to attend his seminars, then that is their business, but let them not try to convince others that Gothard is a Fundamentalist, for most all the evidence (see our booklet, Gothardism Evaluated) says otherwise.

Our concern should be for the sheep, not for those who scatter the flock and feed upon the sheep.



Editor's Desk

Dr. Dayton Hobbs

This is the month to let us hear from you. Each fall we make a special plea to our readers to help us with the cost of producing The Projector. This past year we went in the red with the paper over \$3,000. We do need your help with paper and postage. A gift of about \$6 would take care of this cost, and any additional amount you could send will help us send the paper to some who do not have \$6 to give. We really need to hear from you this month. Thanks Very Much.

THE CURSE OF PSYCHOLOGY

I don't know about you, but between Dobson, The Minirth-Meir Clinic, and a few other popular radio shows which are primarily psychology oriented, I'm sick to my stomach. The lukewarm combination of scripture mixed with enormous doses of psychology is enough to make the heartiest of stomachs rebel.

IT'S AMAZING

With their various combinations of medical and psychological degrees, these compromising neo-evangelicals have come up with the secret formulas for the cure for every variety of human failures, from personal problems with one's ego to one's associations and relationships with all the human kind. What really amazes me is how godly men of past generations have been able to survive with only a copy of God's Word to guide them. The problems that these spiritual charlatans have all the answers for were brought in, for the most part, by the "age of psychology" of which they are a part. These conditions are part and parcel of the "Me" generation which, not so surprisingly, arrived with the modern emphasis upon the "self", as characterized by modern psychology.

The PROJECTOR



EDITOR

Dr. Dayton Hobbs

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THE ANSWER

The modern interest upon "me" and "my problems" is not in harmony with the Bible emphasis upon the individual. Most all the great men of the Bible, with their humble opinion of themselves, would have no truck with the Satanically inspired self-image philosophy of our day. Self respect? Yes, they had a goodly amount of that, for they realized they were individuals created in the image and likeness of God, but Self-image? They could care less about that!

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The Separation Question

BILL GOTHARD'S
BASIC YOUTH CONFLICTS
ANALYZED

By Dr. Dayton Hobbs

(Reprinted from THE PROJECTOR,
September and October 1974)

How can Catholics, Jews, Atheists, liberals, neo-evangelicals, evangelicals, hippies, and fundamentalists all attend the Bill Gothard Basic Youth Conflict Seminars and come away satisfied and praising the truth, value, and worth of these sessions. The unsaved and the compromisers give the same praise to this man as do the fundamentalists. How can these things be? This has bothered me for some time; and as I have talked with other pastors and men of God, I have found that others are also very much concerned about the seminars and Bill Gothard's weak position on separation as well as his unscriptural position on the Chain of Command.

The effect of such union promotes ecumenism whether it is intended or not. Separation is basic to any scriptural ministry, and that is more than just personal separation. It includes ecclesiastical separation. Let us look again at II Cor. 6:14-18, one of the scrip-

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Stars of the Morning

By "Aunt Carolyn"

For Ladies Only



This issue's article by "Aunt Carolyn" varies from the usual children's story. It is, rather, Mrs. Hobbs' answer to a letter from a young lady regarding the emphasis of the book, And He Loved Her. Feeling other Christian women would be interested in the topic, both the lady's letter and Mrs. Hobbs' answer follows.

Dear Mrs. Hobbs,

... I purchased your book, And He Loved Her, when I was a student. I have for the most part thought very highly of your writing, yet I find I disagree so strongly with one page that I felt moved to write to you. The section I refer to is found on pages 143-144.

I have been married for only four years, and am by no means an expert on marriage, yet in these past four years I have learned and seen first-hand the importance of being "spruced-up" for my husband when he comes home at night. I know he appreciates my taking time to look nice, fix my hair, put on a little make-up, and generally not look like I sometimes feel after a long day of house-cleaning, cooking, and chasing our ten-month old daughter! Toward that respect I agree with you 100%! But as I read further I was rather shocked to read that you frown on sensuality in the privacy of marriage, and you think it "silly" to invest in sexy lingerie!

I feel sorry for the woman who has never enjoyed an evening alone with her husband which began by greeting him at the door with a candle-lite dinner ready and wearing a sexy little teddy. It can be a wonderful, exciting way to add some sparkle to one's love-life. I don't feel the Lord gave the man such a strong sexual desire and the woman such a talent at satisfying her husband to be a routine, "this is how we always do it" episode. Satisfying each other with the very desires God gave you could never be blasphemous in His sight. God created sexual intimacy as a very special

part of a marriage whose partners wish to please God. If you disagree with that you would have to throw out Hebrews 13:4.

I am not condoning some of the "marital aids" and "games" that the unsaved world seems to put such emphasis on. But I see nothing wrong with intimate apparel that, shared only in the privacy of intimacy with one's husband, keeps the sexual appetites at home. I think you'd agree that Satan uses many outside influences in this world (i.e. T.V., billboards, magazines, books, and especially immodest women - both saved and unsaved) to try and creep into our minds and cast a dirty, lustful view on sex - void of the love and sanctity with which it was created. My husband works in a business office with many attractive women - and he has never even been tempted because he knows he has something special waiting for him at home. We have a very healthy sex life, and while I don't emphasize lust, and the filthy seductive aspect of sex as seen in our world, nor parade around like a harlot, I do enjoy pleasing my husband with pretty little teddies and sensual lingerie for his eyes only. It's no secret that men are stimulated by sight - and I am pleased to say my husband's thought life as far as his sexual desires focuses on me. I'm sure you speak to many women on marriage. But I have yet to hear other well-known speakers I've heard who agree with you concerning this matter. I feel you cast a very negative aspect on spicing up intimacy in marriage. I feel very strongly that your comments about this subject could really hinder the marriages of many Christian women. Too many Christian men look elsewhere for the excitement they don't find at home.

Sex isn't the foundation of marriage, but without a healthy, vivacious love life, a marriage would quickly find itself in danger. Proverbs 5:18-19 speaks of the husband being "ravished always" with his wife's love. To me "ravished" is colored by "excitement" - which takes work and creativity.

I seldom feel so strongly about a topic in a book that I write to the author, but I just couldn't help it in this case.

Thank you for your time and consideration.

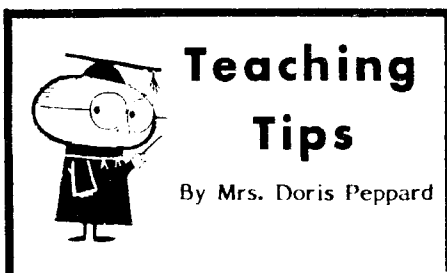
Dear _____:

... I appreciate your letter and am glad to know of your concern for having a right relation-

ship in your marriage. There is no closer, more precious relationship this side of Heaven than the union wherein God has joined "twain" into "one flesh". (Matt. 19:5). This union should be cherished and nurtured. It is a treasure too delicate and valuable to be treated casually or patterned after the ways of the current generation of this world.

I do not consider myself an authority to instruct you. I would not presume to force my convictions upon you. I know the Lord deals differently with different hearts. There are, however, certain Scriptural truths that need to be considered by a Christian woman who seeks a pure, clean mind and testimony before the Lord.

It seems that standards of personal conduct among Christians have been being lowered in the last few years, so that it is sometimes difficult to tell some Christians from the people of the world. I believe this is evident among some Christian women, who have lent an ear to marriage counseling and psychology books rather than wholly the Word of God. I do not agree with the philosophy of some present-day "Christian" women's movements which emphasize the philosophy and methods you suggest. One trouble with this approach, when you appear at the door in the manner you describe, is that after a time you will have to go to something else to accomplish the same degree of stimulation, and eventually your marriage is likely to end up in the same predicament as the world's marriages that are built upon the same premise. It is, as you say, desirable and pleasurable for a wife in the intimacy and privacy of the bedroom to dress in a manner that is feminine, soft, appealing, and alluring to her husband. Soft, pretty lingerie may be a part of that personal loveliness as a wife brings herself to her husband, making him know that she is his alone. Christian marriage is a beautiful union with a love more deep and intimate than can be expressed in words. The Song of Solomon paints the picture in delicate intimacy but with unspeakable purity and holiness. A warm, intimate love relationship is indeed vital to a successful marriage but should be treated with purity and holiness honoring God, who created and sanctioned it. Being feminine, desirable, attractive, and alluring to one's husband is one thing; being sensual, lustful, sensuous, and carnal is the way of the unsaved



TIME LINES

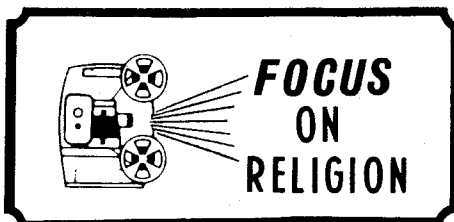
Children gain a clearer understanding of time by learning to make time-lines. These are valuable tools that can be practical as well as creative since there is no limit to what may be placed on the line. I like to encourage children to "go the extra mile" by motivating them to do exactly what was assigned for a grade of "C." If the children were not going to be satisfied with a "C" they could add more information to their line for a "B" and illustrate with pictures or cut-outs for an "A" grade. With this type of open-ended assignment you can help all of the children in your class develop initiative. This is a character-development type of assignment.

First of all give exact instructions concerning what must be included. Be specific and show students how to begin. It may be necessary to teach proportion in the lower grades.

The first time-line to teach should be a daily schedule. This will help the children learn to budget their time and also helps teach them to set aside a time for devotions. Another time-line of importance is one of the child's life from birth to their present age. I believe it is important to teach children to recognize that the Lord has lead them this far and desires that they continue to serve him wherever He may direct. A time-line is perfect for illustrating this. With two time-lines "under their belts" the children are now ready to advance to time-lines in various subjects. These are a few ideas for using time-lines in the academic subjects:

1. History- this is perhaps the easiest for children to understand how to do.
 - a. explorers
 - b. wars
2. Bible-
 - a. The Patriarchs
 - b. Israel's Kings
 - c. future events after Rapture
3. Math-
 - a. budget
 - b. mathematicians

4. English-
 - a. authors
 - b. language development
5. Physical Education
 - a. Olympics
 - b. teacher's month-by-month sport activity



COURT UPHOLDS RELIGIOUS HIRING PRACTICES

WASHINGTON (AP)--The Supreme Court ruled Wednesday that religious organizations may practice employment discrimination by favoring members of their faith for non-religious jobs.

The justices, voting 9-0, said 1972 legislation that exempts religious groups from a federal anti-bias law does not violate separation of church and state. The case involved a non-profit gymnasium run by the Mormon church in Utah.

In the Mormon case, Justice Byron R. White said for the court that preferential treatment by the government for religious groups does not automatically violate the Constitution's ban on the establishment of religion.

"There is ample room under the Establishment Clause for benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference," White said. "A law is not unconstitutional simply because it allows churches to advance religion, which is their very purpose."

Joining White's opinion were Chief Justice William H. Rehnquist and Justices Lewis F. Powell, John Paul Stevens and Antonin Scalia.

Justices William J. Brennan, Thurgood Marshall, Harry A. Blackmun and Sandra Day O'Connor concurred in the outcome of the case.

The court overturned a ruling by a federal judge in Utah who said religious employers may refuse to hire people outside their faith only for religious activities -- not for secular jobs. Pensacola News Journal--June 25, 1987

TENNESSEE TEMPLE IN EVANGELICAL ORBIT

It is particularly painful to point out patterns of compromise when personal friendships are involved. Evidence abounds that Tennessee Temple University is increasingly casting its lot with the Evangelicals. For years its leaders said, "We believe in separation, but not 'second degree' separation." They were against "criticizing" a brother, especially a conservative Southern Baptist or new-evangelical (NE) brother. Indeed, they might invite these to speak at Highland Park and have them sit on a panel where Fundamentalists are "criticized," as at the recent Bible Conference. Separatist Fundamentalists who try to warn of NE compromise came in for censure while we heard nary a word against the apostate SBC. Indeed, a member of an SBC Cooperative-Program supporting church sat on the panel which ridiculed "narrow" Fundamentalist brethren! We do not deny being too "narrow" to sanction flagrant disregard for Biblical separation.

Speakers for this April conference included Drs. Jimmie Johnson, Warren Wiersbe, and Fred Brown. Evang. Johnson told us earlier he speaks mostly in independent Baptist churches or in "fringe" SBC churches, and usually attends an independent church when home. But he is a member of a church that claims to be "very much a Southern Baptist Church." Wiersbe's NE stance is well known to most of our readers. Dr. Brown defended Wiersbe against the "narrow element" who calls him a NE. He said NE was just a matter of somebody who shook hands with somebody that shook hands with someone "in disapproval," a term they "put on people who associate with folks that they don't like...". He said, "I don't worry what they think about who I speak to or shake hands with...If they don't like it they can go jump in the lake..." No hint of being bound by Biblical injunctions or separation commands.

The drift of a Christian leader or group into the initial stages of NE is usually subtle, & so gradual that it often escapes the notice of supporters. Thus is the insidious danger of this "deadliest ism." A "degree" separation posture is often a beginning manifestation of the drift.

You pretty much position yourself when you deride separatist Fundamentalists and consort with NE's! Sadly, some TTU lead-

ers do not seem to know what NE is or see its danger. We see no "fight" for the faith nor stress on ecclesiastical separation--at least as it relates to NEs. No warnings, but collaboration with SB and NE brethren. Only one member of the panel came close to a good definition of NE, and a passing mention of "separation" was the only one we heard (except a Dr. Jennings' "slurred" reference). Dr. Brown reduced NE to a handshake and personality issue. We left sad, but it was refreshing that the panel openly discussed some vital issues. No doubt, writer and reader weep together as we see the pace of the weakening stand of fundamental churches and the deepening apostasy of liberal ones. --Calvary Contender

1987 BAD YEAR FOR FUNDAMENTALISM

Dr. Al Dickerson said this year would be one of the most subtle and devastating years for the cause of Biblical Fundamentalism that we have experienced in the last 30 years (4/87 Maranatha). He said, "I am already seeing the beginning of a very dangerous trend. I believe there are many fundamentalists who are getting battle fatigue, and have succumbed to the attitude, 'what's the use of taking a stand?'" --Calvary Contender

One of the greatest weaknesses within Fundamentalism today is prayerlessness. Those who grow weary in the battle for truth are those not calling upon the power of God to supply the strength to fight in the battle. In Ephesians 6:12-17, we read of the armor with which each believer is given to do battle, but the armor is only a part of the believers protection. "Praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance and supplication for all saints. . ." vs. 18. Prayer, time spent with the Father, is greatly lacking among Bible-believing preachers and laymen today, and until we see pastors and ministers of the Word on their knees before God seeking His leading and guiding in every area of service we will continue to witness the decline and degradation in the pulpits of Fundamental, Bible-believing churches. The more a believer communes with His Lord the less he is attracted by the pleasures of the world.

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SUPPLIER, FROM PAGE 1

the quantity or size of my work is God's responsibility. Let us learn to not trust in our ability to accomplish the work of God or to have our needs met, but rather learn that it is our inability that gives God His opportunity. He delights in using weak things to accomplish His purpose. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." I Cor. 1:26-29

Our Father Answers Prayer

I think it is important that we discuss what we mean when we say that God answers prayer. Everybody is getting involved in this religious activity these days. It is not uncommon to hear men and women from every walk of life speak of their praying or of their desire that others pray for them. It is illegal to pray in public schools; that is, unless there is a tragedy, and then all are asked or encouraged to pray. Fallen politicians greatly desire prayer. Perverts of all descriptions appreciate this ritual, and of course, all the T.V. evangelists offer ample portions for their supporters.

Faulty Praying

What is Prayer? Prayer is the Father's divinely ordained way for His children to get from Him what they need. Prayer moves God the Father to give to His children things that they would not otherwise have if they did not ask for them. There may be other added benefits derived from prayer, however, prayer primarily is the means whereby the Father involves His children in His work on earth, giving them the blessed opportunity to pray in the necessary resources for doing His work.

There are those who do not really believe that the definition I have given is true. There are others who may give lip service to this definition of prayer but from a practical standpoint they live as though they did not believe it, and therefore do not receive what God would delight very much in giving them as His children. "...Ye have not because ye ask

not." (James 4:26). Let this rebuke from James continue to ring in our ears and become embedded in our heart. What a pity to have a Father who is wealthy beyond imagination and yet have His children and His work go begging.

Prayer Changes People

When Biblical prayer is practiced, those who practice it are certainly going to be changed. They will grow in grace, their spiritual vision and desire for the salvation of the lost will increase, and the fruit of the Holy Spirit will be in evidence in their lives to a much greater degree, however these are but God ordained extras, for prayer is basically asking, seeking and knocking in order to receive from a loving Father the things we desire. (The things we need and the things we desire come to be the same thing as we continue to abide in Him, and His word abides in us. John 15:7)

All Our Needs

"But my God shall supply all your need...". There is no shortage in the warehouse of heaven. It is stocked with riches backed by the signature that opens the Father's vaults to His obedient children; the name, Christ Jesus. We must not look to man for the supply of any part of our need. It all is to be provided us as we bring every request to the Father in Jesus Name. "All", is 100% of our needs. If God doesn't supply it, then we don't need it. If we fail to ask then we will fail to have, that is, from God. We may search for answers or seek needs elsewhere but if the answers should come or the needs should be met, if it be not from the hand of our Father, we will find no lasting joy, no permanent success, from those answers.

Make Out Your List

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Don't worry about anything, but make a list of your requests and take them to the Lord with pleading prayer, while in heart you rejoice with thankfulness. I believe this gives a fair understanding of this verse. It is important that we earnestly and sincerely take every need to the Lord. Don't assume he knows, as obviously He does, but tell Him yourself. Spell it out. Let Him know your burden and concern.

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LADIES, FROM PAGE 3

world who knows nothing better than the pleasures of the flesh. True love in marriage must be based on a foundation of respect, honor, and loyalty that goes deeper than the satisfaction of fleshly desires. The conclusion of the latter is as the writer of Ecclesiastes said:

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity.....Whatsoever mine eyes desired I kept not from them... and behold all was vanity."

In contrast, find his writing in the Song of Solomon,

"For love is strong as death... Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."

It is my prayer that God will raise up some young women whose lives will be so devoted to God and to the Gospel of Christ, so dedicated to the Lord Jesus Christ that He would be able to "work in you all the good pleasure of His will" and that they will rise above the sensuality of the world and the soap-opera emphasis approved by some modern day Christians and stand by their husbands in humility, faithfulness, and selflessness before God. This generation is in dire need of a few women like Suzanna Wesley, who no doubt had a very fulfilling relationship with her husband as evidenced by the birth of nineteen children, yet she was a woman of deep purpose, strength, and dedication to the cause of Christ. We need women like Elizabeth Bunyan, who, unlike Job's wife, who cried, "Curse God, and die", bore disgrace, shame, sorrow, and extreme poverty because of her husband's stand for Christ. She sought not her comfort but earnestly encouraged her husband.

"...Yield not, John, for we will beg from door to door before thou shalt yield for our sakes, to do what ye feel to be wrong in the sight of God. I pray much that we may see thee again by our fireside, and I look through the stone lattice often longing to see thy brave face through the pane; but I pray more that thou mightest stand fast, like David against the giant, that thou shalt one day, too, conquer. Think not of us, but be firm."

I hope that you will consider the book, AND HE LOVED HER, as a whole, getting the entire thrust of it's message rather than an isolated portion. I believe you would then see that a wife's desire should be to be all that her

husband needs in a wife -- lover, friend, faithful co-laborer in the Gospel, whose first love is the Lord Jesus Christ Himself, and then the husband whom God has given her.

May God bless you and make you a blessing in His service.

Your servant in Christ,

Mrs. Dayton Hobbs

1. THE LIFE STORY OF JOHN BUNYAN, J. J. Ellis, Bible Memory Assoc., St. Louis, Mo.

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SUPPLIER, FROM PAGE 5

Plead with Him as a child to his Father and keep on asking till the answer comes.

Make the Butter Come

When I was a child we had a big glass churn with a lid that had a crank on it with wooden paddles that extended deep into the churn. My mother would fill it about 3/4 full with rich milk with cream from our cow. Her instructions were to turn the handle at a steady consistent pace till the cream turned to butter and separated from the milk. As a boy I assumed that if I turned the crank faster then surely the butter would come faster, but when I attempted to put my theory into action, mother was quick to hear the change in speed and insisted that I resume the prescribed pace and patiently wait for the butter. She insisted it couldn't be hurried, but that it would come as prescribed. She was right, as always, and, oh, the joy when at last "the butter came"! My mother's advice about churning is good advice for prayer. Just keep on keeping on; asking, seeking, and knocking, and you can be sure that "the butter will come". God is faithful; He can be counted on to do exactly what He says He will do.

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GOTHARD, FROM PAGE 2

ture portions basic to the teaching of separation:

"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? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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."

Notice there are five areas given in which we are not to be unequally yoked:

1. Fellowship (v.14), partnership, joint interest. Once you attend one seminar and pay your dues, or fees, you then are entitled, as are all the others who attend, to attend any other seminars at no further cost. In other words, you are a member as are all the others who attend. You have a joint interest, and your fees help provide scholarships for others to attend advanced seminars. Some of these are obviously unbelievers. Once you pay, you are "in", and "in" with all the others who attend.
2. Communion (v. 14), fellowship, participation. There is certainly a participation together with the other members of the seminars.
3. Concord (v.15), harmony, a sounding together, union of opinion, sentiments, views and interests. The harmony or union of opinion about the seminars suggests concord.
4. Taking part with (v.15), in common with. Unbelievers are certainly "taking part with" believers in these seminars.
5. Agreement (to be in accord). There must of necessity be accord in the participants of

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these seminars for them to praise them as most all who attend seem to do.

Notice, we are to "come out from among them" and "be ye separate." We are not to touch the unclean thing. I firmly believe the spirit and principle of these verses are violated in the union of believers in Bill Gothard's Basic Youth Conflicts Seminars. How can both groups leave the seminars satisfied? God's man should separate the holy and the profane. I realize this is not a church and the seminars are not restricted to believers, and I would have no objection to this arrangement if the unbelievers or those believers who are living in sin and compromise are led to a position of salvation and/or separation. If the seminars were simply evangelistic and the unsaved were pointed to Christ, there would be no problem; however, the seminars are aimed at helping people be more successful where they are. Bill Gothard seems to be using the Bible for a success course for all people. In literature sent out by the Institute of Basic Youth Con-

flicts to advertise the seminars there is a photocopy of an article that appeared in the St. Paul Dispatch of Friday, April 26, 1974. A quote from this article says, "The Institute is not a religious revival and is nondenominational." He further states, "These principles apply to all: Jews, Christians, and Atheists." The fact that Jews and Atheists attend these seminars is not what bothers me. It is that they leave thrilled and excited about the sessions, able to take the things learned and incorporate them into their unchristian situations and obviously continue as Jews and Atheists. The Word of God, if presented correctly, will convict of error. Gothard seems to be able to present his lectures without offending anyone. It takes a great deal of work at taking the cutting edge off the Word of God to do this. Heb. 4:12,13:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

It doesn't seem to me that this is the same sword wielded by Gothard.

The days we live in are so subtle. We must be very careful in examining everything in the light of the Word of God. Movements stand or fall on the basis of their faithfulness to the Scriptures. The Word of God alone is our "sure word of prophecy"; let us examine every man or movement by the infallible and unchanging Word of God.

Some will think I'm just being contentious and have an unchristian spirit because I warn about a movement as popular as the Bill Gothard seminars. The first question I'll be asked is "Have you attended the seminars?" The answer is "No, I have not." Many will then say I am not qualified to speak on the matter. I believe, however, that I am no less qualified because I have not attended, but probably able to be more objective about the seminars. I have no biases or axes to grind. My responsibility under God is to "project the light of the Word of

GOTHARD, FROM PAGE 7

God on the issues of the day" as the heading of every issue of The PROJECTOR states. I have no personal animosity toward anyone. I simply have a responsibility to God and our readers to present the truth as I see it.

The following article appeared in the Eglin Eagle of August 30, 1974 and bears out our concern about the ecumenism of Gothard's Seminars:

"In the spring of 1973 Maj. Don Welton, who was then the base equal opportunity officer, invited me to attend a Christian seminar during July, 1973, in Atlanta, Ga. My first thought was "That's going to cost money. Will it be worth the cost? Do I have the time?" The following week one of my fellow joggers at Foster Stadium recommended the seminar. Then Mr. Bo Britt of Jackson Guard encouraged me to attend the Atlanta seminar. A fellow could deal with a complex with everybody and his uncle trying to pack him off to a Christian Seminar.

The foremost fact seemed to be that the folks who were attesting to the value of the seminar represented several different denominations and some were liberal, some conservative, a real mixture. This in itself could lead you to believe that the Institute in Basic Youth Conflicts is watered down to suit everyone. But if it is so diluted, why do crowds of 10-20,000 flock to major cities all over the country? Surely this Bill Gothard must deal with some real close to home problems to draw so many so far from home to hear how to solve them.

Well - I went and I really gained some insights. Mainly insight into family problems and the carrying out of family responsibilities. I received insight into my own personality and how to rid myself of things that I had previously supposed I would have to live with. Not that you have to be beset with problems to derive benefit from this seminar. Many preachers, priests, nuns and youth workers of all types attend.

The scriptural principles set forth not only solve problems for those who attend, but they also make them much more capa-

ble in helping others who have problems.

It deals with areas such as self-acceptance, family conflicts, a clear conscience, moral freedom and many others. It answers such questions as, "How do I get rid of feelings of inferiority?" and "I don't love the one I'm married to. I feel trapped, but know that divorce is wrong. What should I do?"

I was so impressed with the seminar in July 1973 that I returned in June this year with a group of 35 first-timers. The cost of the six-day seminar is \$30 for tuition and \$15 for a syllabus (pre-printed notebook), but you can go back year after year free after your initial attendance.

There will be another seminar in Atlanta November 18-23. There will be a group going from Eglin Air Force Base and everyone who signs up with the group will receive a \$10 scholarship. This is considered a religious retreat and, as such, you are authorized a permissive TDY. Brochures are available at the Flight Surgeon's Office and all three base chapels. For more information, call 242-5707."

Please note in paragraph 2, the Sergeant was at first concerned about the value of the seminars because he was encouraged to go by both liberal and conservative people. He was afraid that the seminars might be "watered down" to suit everyone. His conclusion involves the kind of warped thinking that thousands obviously are doing: The crowds are tremendously large; therefore, the seminars are not "watered down." I submit that the opposite is obviously true. The fact that the crowds are tremendously large is proof that the message is "watered down" to suit everybody. As a matter of fact, one lady, not intending at all to speak against the seminars, told me how wonderful it was that Bill Gothard could say what he said without offending people of different religions. A Catholic lady had attended the seminars nightly with this lady without being offended. If Gothard has indeed found a way to be true to the Word of God and yet preach it in a way not to be offensive to the ungodly, he is more clever than the apostles and prophets of the Bible and even the Lord Jesus Christ.

Before apostasy can set in in any ministry, the Bible principle of separation must be violated. Violation of the principle of separation is the seed of compromise and apostasy. A ministry or man that goes wrong must begin at some point. That beginning is at the time this principle is violated.

In a pamphlet entitled, Scriptural Separation "First and Second Degree?", Dr. Bob Jones sets forth three basic principles which, if followed, will keep one on the right road in the matter of Scriptural Separation:

1. *Avoid being identified in any way with infidelity or any compromise with infidelity.*
2. *Avoid any course of action that will assist or promote infidelity or unscriptural compromise.*
3. *Provide leadership toward a Scriptural stand on the part of others.*

This Reprint will be continued in the next edition of THE PROJECTOR.

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