



The PROJECTOR

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

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Promise Keepers, Catholics and Mormons Together

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EVANGELICALS AND CATHOLICS Together (ECT) is a document signed by a number of well-known Evangelicals and Roman Catholics. Contained within the document, which attempts to bring ecumenical unity, are some seriously compromising agreements regarding proselytizing and doctrinal distinctions.

Having read the ECT document, we wondered about Promise Keepers with respect to Roman Catholicism. We had heard many rumors about the involvement of Catholics in the Promise Keepers and

particularly the impression Catholics might have about the organization.

Assuming that the Pope would not return a phone call, we did the next best thing. We called Cardinal Roger Mahoney at the Archdiocese of Los Angeles. We explained that we were interested in the Cardinal's position on the Promise Keepers.

We were told to contact Father Alfred Burnham, who is the Director of the Ecumenical Office of the Archdiocese. The call to Father Burnham revealed some startling information. We asked if any of his

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The Normal Results of Salvation

I Thessalonians Chapter One

by Rev. Ronald Bean

AS FUNDAMENTALISTS, we believe that Jesus Christ saves men from sin. We believe that if any man be in Christ, he is a new creature, transformed by the power of God and walking in newness of life. While perfect sanctification is future, we believe that the indwelling Spirit of God imparts to the believer in Christ an increasing love for the things of God and an increasing hatred for sin. If these are the marks of those who have trusted Christ, why are our conservative, fundamental churches filled with people who profess to be saved, but whose lives are no different than those of the lost?

While attending an agricultural fair two summers ago, I saw a truck with Christian (?) bumper stickers pull into the parking lot. The driver emerged wearing a cap reading "Jesus is Lord" while in one hand he carried a can of beer and in the other a cigarette. How sadly typical of some segments of Christianity where the "cap" of profession is unquestioned while the fruit produced is overlooked. In another instance, a young man who made a profession of faith when he was a child and went on to attend a fundamental Christian school, now lives as an open homosexual, while his parents adamantly continue to say that he is saved in spite of his perverted life-style.

Christians have been conditioned to never question anyone's salvation regardless of how sinful their life-style may be. Recently the famous "Jane Roe" of *Roe vs. Wade* renounced abortion, joined a fellowship of Christians, and was baptized by immersion. There was great rejoicing in many Christian circles over her "conversion," but most chose to overlook her continued relationship with her lesbian lover and her announced refusal to terminate the relationship.

One of the Baptist distinctives is that of a saved church membership. Yet, in some Baptist churches, all that is required for membership is a profession of faith with little or no examination of evidence of conversion other than a desire to join the church or to submit to baptism. Christians are permitted to be "fruit inspectors" as we look at the evidence of faith in professing believers (Matthew 7:20). Saving faith is demonstrated by the works produced by the one professing salvation (James 2:18-20).

Continued next page

The
Editor's 
Desk

Quality is our responsibility; quantity is God's responsibility. These two words—"quality" and "quantity"—so much alike in appearance, are worlds apart in meaning. I suppose there is no law that says they cannot reside together, but generally speaking, men usually go for one or the other, and often quality is compromised at the expense of quantity. As ministers of Christ, in whatever area of endeavor, we should put the emphasis upon quality, and let God take care of the size and extent of our ministry.

It is our responsibility to put quality into our ministry, and if we do not do it, it will not get done. God will not do for us what He has given us the power to do ourselves. How large my church or Christian school becomes is not my responsibility, but God's. Meddling in God's business is not wise, and it has been my observation that those who concentrate on the size of their ministry often compromise quality in the process. If God so chooses, a ministry may be large and have quality, but be assured that the pastor of such a ministry concentrated upon quality and left size in God's hands.

Continued next page

From SALVATION cover

The first chapter of Paul's first letter to the Thessalonians provides us with a typical example of the results of the gospel when it is preached in power and received. There are no gimmicks or programs, but the demonstration of the power of God that is in the gospel of Jesus Christ.

This chapter is the normal biblical result of the gospel message when it is

*Salvation is by grace alone,
through faith alone,
in Christ alone!*

received. Paul's three-week ministry in Thessalonica (Acts 17:2) produced a transformed people. Paul, and others, knew by the fruit that was produced in their lives that these people had been saved.

**LOOK AT THEIR ACCEPTANCE
OF THE GOSPEL (VV. 1-5)**

The gospel was presented in word (v. 5). The gospel was "preached" to them. Preaching is the God-ordained means of presenting the gospel message, yet it is being abandoned today in favor of better "means" of presenting the message. The pulpit has been replaced by the TV screen and preaching is not considered as effective as performance. Churches have succumbed to entertainment instead of exhortation as a means of building Christ's body. The gospel clearly proclaimed is still the best way of presenting good news to sinners. While the teaching of the Word of God is important, let us never replace the preaching of the Word of God. Teaching "informs" but preaching "transforms."

*There is more power in a
simple Bible-filled gospel
message than in all the logical
arguments of the wisest men.*

The gospel was presented in power as well. We must remember that the gospel is the power of God. There is more power in a simple Bible-filled gospel message than there is in all the logical arguments of the wisest men. The gospel message is simple. Man is totally depraved—without good and without God. He is not a neutral creature who only needs to cast his vote for God or to make a "decision" for Christ. This view of the sinner as neutral is as old as the heretic Pelagius. The idea was promoted by Charles Finney and perpetuated by Billy Graham. The man without Christ is dead in trespasses and sin and in need of the intervention of God if he is to be saved from his sin and the hell he deserves. The gospel is good news to such men. God has done for him what he cannot do for himself. God, by grace alone, sent His Son to die in the sinner's place and pay the entire penalty the sinner deserved. When that sinner trusts Jesus Christ as his Savior from sin, he is brought from death and darkness to life and

light. The great cry of the Protestant reformation was salvation *by grace alone, through faith alone, in Christ alone!* That is the gospel that marks the great difference between Bible-believing Christianity and Romanism and its companions. It is the power of God to convict and convert sinners and it doesn't need "dressing up" or "toning down." It needs to be proclaimed in power because it *is* power.

The gospel also came "in the Holy Ghost." He is the One who energized the gospel message. Salvation is a demonstration of the work of the Holy Spirit as he convicts of sin and points the awakened sinner to Jesus Christ. He then continues His work in the regenerated man by producing holiness of life. The ridiculous "laughing revival" and the loss of control produced by the charismatic movement are not even good counterfeits of the Holy Spirit's work. A counterfeit tries to resemble the real thing, but there is nothing biblical in their sensually-centered services. When the Holy Ghost exercises His power, the Bible says that there will be conviction of sin, exaltation of Christ, and sanctification of saints.

The gospel also came in much assurance. The effect of the gospel message when it was preached and believed left no doubt among those involved that they had seen the work of God. Those that had believed on the Lord Jesus Christ knew they had been saved. Those who saw the wonderful change that had occurred knew as well that these people had been saved by the power of God (v. 4). How could Paul have had this assurance of their salvation? He simply observed their manner of life.

LOOK AT THEIR ACTIONS (VV. 6-8)

First of all, they became followers of godly men and of the Lord (v. 6). The word translated "followers" is the Greek word from which we get our word "mimic." Paul chose to emphasize that the new believers "imitated" the godly lives of their teachers and of the Lord Jesus Christ. Paul was a teacher who encouraged his pupils to imitate him (1 Corinthians 11:1; Philippians 4:9). He understood the principle of teaching by example, but only as far as he imitated Christ. These believers were anxious to live godly lives. Verse 6 goes on to describe their

"imitation" extending to the point of rejoicing in persecution. As Paul and Silas sang in the prison at Philippi, these believers rejoiced in the midst of their difficult times. Think of how many professing Christians lose their joy when they are merely inconvenienced. While disappointment, difficulty, or hurt feelings may cause some professing Christians to lose their song, these Christians were observed to be rejoicing in the middle of much affliction.

Secondly, they became examples to others (v. 7). As they imitated the example of Paul and Christ, they became patterns for other believers. They understood that, in a sense, every Christian is a teacher. They are setting examples for others to follow. Preachers, Sunday School teachers, deacons—*every* Christian needs to remember that they are teaching with their lives as well as with their lessons. We need to be patterns for others to follow. These Christians were willing to be imitated.

Thirdly, they were witnesses for Christ (v. 8). The gospel message sounded out from them so clearly that Paul had nothing to add to the clear message they proclaimed. Their neighbors and friends heard it as did those in surrounding territories. There is a tendency today to delegate the work of evangelism. Once or twice a year the church brings in an evangelist in an attempt to reach the community with the gospel. Weekly, a few hardy souls venture out on visitation night. Faithful pastors call on the unsaved friends or family of church members to attempt to reach them for Christ. Meanwhile, the majority of the church is silent. They may speak to God about the unsaved, but they rarely speak to the unsaved about God. These Thessalonian Christians were consistent in their proclamation of the gospel.

LOOK AT THEIR ATTITUDE CHANGE (VV. 9-10)

The clear exposition of II Corinthians 5:17 declares that if any man be in Christ Jesus, he is a new creature. Yet the opinion of some who would depreciate the transforming power of the gospel would imply that if any man be in Christ Jesus, he *should* be a new creature, but such a transformation is not necessarily part of the new birth. That view may explain the "carnal Christians" that inhabit churches, but it is not in agreement with the Biblical doctrine of regeneration. When God saves a person, He transforms the entire person. Instead of loving sin, he regrets sin and is convicted when he commits sin. His desires change. Where once he may have despised or been apathetic to the things of God, now

he "desires the sincere milk of the Word." As we look at the professing Christians in churches and students in Christian schools who manifest little, if any, interest in the Word of God, prayer, or sound preaching and teaching, we need to admit that their greatest need is genuine salvation and deliverance from dead religion to new life in Christ. Remember that the Bible says that if any man loves not the Lord Jesus Christ, he is damned (I Corinthians 16:22). The Christians Paul addressed in this letter had been changed.

In the final verses of the chapter, we see their repentance and transformation described. First of all, they turned to God; turning to God necessitates a turning away from sin. Christ saves people "from" their sin. These people willingly turned from their false religion and way of life to embark on a new life in Christ. The real inner change that occurred when they were saved had a real outward manifestation that was observed by others. It was most notably seen in their service of the living and true God. The tense of the original language implies that this was continual service. These were not the "on again, off again," "here one week and gone the next" variety of Christians. They were faithful in their service. They were willing slaves rendering joyful service to a loving Master.

The chapter closes with the declaration of their hope. They were waiting for the return of the Risen Christ. As they actively served, they waited expectantly for the return of their beloved Savior. While it will be a blessing for believers to be delivered from the wrath to come, the Christian's greatest joy will be the sight of His Savior as He appears. The reunion with those who have gone on before us, the escape from tribulation, our delivery from this sinful world, will all pale in comparison to the joy of seeing our Savior, face to face.

This chapter gives us a clear picture of the change that occurs in individuals when God saves them through the finished work of His Son, Jesus Christ. While it is supernatural, this transformation is not unusual or abnormal; it is the typical result of the power of the gospel when it is demonstrated in the conversion of sinners. Let us pray that the so-called gospel message that is so prevalent today, that leaves people in their sins, unchanged and carnal, will be put away. Let us pray for a revival of the gospel that changes people for time and eternity. Let us expect fruit to be produced when God implants new life in those who trust in Christ. Ω

From EDITOR page 2

Man, with all the modern techniques available today for the building of large ministries, is quite capable of building a large church and/or Christian school without the aid of the Holy Spirit. Certainly, a small work does not guarantee the Holy Spirit's presence, either; however, we need to understand our area of responsibility, which is the insistence on quality in every area of a ministry: music, dress, life style, and social relationships, as well as academics.

I Cor. 3:10, 11—*According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.* Notice the emphasis of Paul in verse 11, "... let every man take heed [be careful] how he buildeth thereon." "How" is a word indicating quality of work. This is borne out by the difference in the quality of the product of the work: wood, hay, stubble vs. gold, silver, precious stones. *What* we are to build, *when* we are to build, *where* we are to build: these questions are not ours to answer. They are in God's hands; however, *how* we are to build is our sole responsibility. Ω

From PROMISE cover

remarks were published. He said the same information was available in the March 31 edition of *The Tidings*, which is "the Archdiocese paper." We obtained that issue of *The Tidings* and read the article titled "Promise Keepers' Promises Spiritual Renewal for Men."

The article describes Promise Keepers this way:

Promise Keepers is a basic program of evangelization for men of faith, begun among more fundamentalist and evangelical Christian communities, but now being expanded to include Catholic congregations.

The article reveals that Father Christian Van Liefde, pastor of St. Hillary Church in Pico Rivera, "at the urging of Cardinal Roger Mahoney, has studied the feasibility and appropriateness of utilizing Promise Keepers at the Catholic parish level."

The article goes on to state:

While noting the evangelical roots of the program, Father Van Liefde says there is no "doctrinal issue which should cause concern to the Catholic Church."

"Promise Keepers places a very strong emphasis on returning to your own church congregation or parish and becoming an active layman," Father Van Liefde points out. "There is no attempt at proselytizing or drawing men away from their faith to another church."

In a phone interview with Father Van Liefde, we asked about the possibility of proselytizing. How could he be sure there would be no proselytizing? He said the Promise Keepers representatives

told him that there would be no proselytizing, "rather just the opposite." He mentioned

promise number 5: "A Promise Keeper is committed to supporting the mission of the church by honoring and praying for his pastor, and by actively giving his time and resources." Van Liefde confirmed that proselytizing was discussed with the Promise Keepers representatives, who referred to promise 5 as proof that none would occur and that men would be sent back to their own churches.

The article further indicates that there have been Promise Keepers seminars at the local parish level. One of the seminars was described as having "presentations by local priests."

After describing the national growth of the Promise Keepers, the article reports:

Father Van Liefde, however, is optimistic that Promise Keepers can grow at the parish level as well—and without adversely impacting existing parish programs or finances.

"Rather, the opposite is true," he asserts. "One of the primary promises of the program is to return to one's local church and become a force for good in the local community. Another is the commitment to financial support of one's local church. The men are challenged to give generously of their time, treasure and talent to their local church."

Father Van Liefde envisions regular gatherings of small groups of men, perhaps in the parish hall, on a parish or joint parish basis. Such gatherings would follow a large-scale event like the upcoming Coliseum weekend.

At the end of the article is a detailed announcement and encouragement for Catholic men to attend the Promise Keepers Conference at the Los Angeles Memorial Coliseum on May 5 and 6.

There you have it. Promise Keepers and Catholics together. One of our concerns about the Promise Keepers movement is its ecumenicalism. The above is just one example of that.

How about another example? What about the involvement of the Church of Jesus Christ of Latter Day Saints (Mormons)? By calling Salt Lake City and several temples, wards, and stakes of the Mormon church, we found that, while there is no official

position on the Promise Keepers, many Mormon men have participated in the past and will do so at the Wake Up Calls and regional meetings this year. We heard much agreement from Mormon leaders with the seven promises of the Promise Keepers. These Mormon leaders praised the movement and commented on how attendance "has been a life changing experience for some of the Mormon men."

John Dart reports in a Los Angeles Times article (5/6/95, p. B5):

Yet, because of Promise Keepers' interdenominational approach, attorney Chip Rawlings and fellow Mormon leaders of the Palos Verdes Stake, or group of congregations, are urging members of the Latter Day Saints to participate in the movement.

"The movement's 'Seven Promises' are like something straight out of the men's priesthood manual for the church," Rawlings said.

And, yet another example comes from a Council Bluffs, Iowa newspaper article indicating that a Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) was participating with the Promise Keepers. The article mentioned that the Promise Keepers had given a presentation to the RLDS men. We called their central office in Independence, Missouri and learned that RLDS had no official position on the Promise Keepers. We then called Jose Hanna, the Iowa State RLDS president. Hanna said that the RLDS church in Council Bluffs was "very high" on the Promise Keepers and "would no doubt be going with it." He also said that he had no problems with Promise Keepers.

We then called Bob Watkins, who pastors the RLDS church in Council Bluffs. He said that he was very supportive of the Promise Keepers and that he had "no problem with it at all." Watkins said, "It's a wonderful program. The men at my church will be participating."

In addition to Promise Keepers and Catholics together, we now have Promise Keepers, Catholics and Mormons together. In summary, Promise Keepers are committed to no doctrinal violations, no proselytizing [sic], and men will be sent back to their churches, parishes, and wards (Mormon units). This seems to be an ecumenicalism of proportions never experienced since the Reformation. There have been single issues, such as abortion, pornography, and prohibition, that have drawn a spectrum of churches together, but none have reached the popularity and ecumenicalism of the Promise Keepers.

We have received reports from other countries indicating that they are beginning to have Promise Keepers meetings as well. Where will it end? Will Promise Keepers attain their goal of 75,000 clergy in Atlanta, GA, and one million men in Washington, DC, in 1997? And then what? And then where? Is this, as some have proclaimed, the greatest move of God since the day of Pentecost? Or, is this part of the last days['] deception signaling the Lord's return? Ω

"The movement's 'Seven Promises' are like something straight out of the men's priesthood manual ..."

Please remember

The PROJECTOR
in your holiday
prayers and
giving!



Stars of the Morning

by "Aunt Carolyn"

NO ADMITTANCE!
(A True Story)

66 YOU WOULDN'T BELIEVE the scene some guy caused in the store today!" Mother barely got in the door with her shopping bags before she was blurring out the story.

Pam and Randy were all ears.

"What a jerk!" Mother exclaimed.

That statement even got Dad's attention, and Mother continued.

"What's all the commotion about?" a customer whispered.

'I don't know, but something's going on!' Curious onlookers gathered near the front of the family department store.

'He looks like an ordinary person,' said one. 'I wonder why he is causing such a ruckus.'

The store intercom announced, 'Security, Security to the Customer Service Desk, please. Security to Customer Service.'

Without care or regard for the people around, the young man at the desk loudly protested over every effort to quietly handle his complaint.

'I want to know the name of your boss,' he blurted at the young store assistant. 'Who is your supervisor?'

Quickly, the assistant began to write and politely said, 'Here is his name, Sir, and I'll give you his phone number.'

With exploding anger, the irate man barked, 'Give me the phone number of the owner! I'm going to call headquarters! You can't tell me I can't come into this store just because I'm not wearing a shirt!'

'But, Sir, the store rule is that no one enters without a shirt. The sign at the entry clearly states, 'No Shirt, No Shoes, No Admittance.''

'Yeah! Well, I don't care what your sign says! I'll come in any way I please, that's what I'll do!'

A security guard stepped forward then and calmly spoke, 'Is there a problem here?'

'Yeah! Yeah, there's a problem, all right! This lousy guy here,' pointing to the store assistant, 'says I can't come in this rotten store without a shirt. Maybe he doesn't think I'm good enough. I demand to see the

manager! Yeah, and I'm going to call your headquarters!'

'But, Sir, shirts are required attire inside the store,' spoke the officer.

'Shirts, huh! I'll have you know I gave up my last holiday working on this store's roof to repair it after the big storm. I worked eight solid hours on what would have been my day off to fix this dumb store's roof! I reckon I will come in here any way I want!'

'Well, I'm sure your work was good and your time appreciated,' replied the guard, 'but it won't substitute for a shirt. You will have to leave or put on a shirt. In fact, if you like, there are plenty of nice shirts here. We'll be glad to see that you get one!'

'Keep your lousy shirts! I wouldn't have one of 'em! I've got plenty of my own, thanks! I'm leavin'! I'm leavin', all right, but believe me, you haven't heard the end of this!' And with oaths and threats, he stormed out of the store in a rage leaving workers and shoppers to puzzle and deplore his attitude, also knowing that as he left, he would again have to pass the entry way clearly marked, 'No Shirt, No Shoes, No Admittance!'

Mother breathed deeply, still shocked by the incident.

Father mused a moment, then spoke thoughtfully. "That must have been a very proud, self-centered young man, but he is somewhat like the man of whom Jesus told in Matthew 22, who tried to enter the marriage feast of the king's son without having on the required wedding garment. There was no excuse. The intruder was cast into outer darkness."

Jesus compared that marriage to the Kingdom of God. Just as the man could not enter the supper without a wedding garment, so no one can enter Heaven without the robe of Christ's righteousness. It is as if there were a sign nailed to the gate of Heaven, "No Robe, No Admittance!"

Boys and girls are warned through the Word of God that Heaven is God's dwelling and that sinful man cannot enter as he is. "For all have sinned and come short of the glory of God" (Rom. 3:23). We cannot enter

Heaven in our sin. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). We cannot enter by any goodness or righteousness of our own, for "all our righteousnesses are as filthy rags" (Isa. 64:6). We cannot enter by any good works. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

The only way—the only hope—of being saved and entering the gates of Heaven is by confessing and repenting of our sin and receiving the Lord Jesus Christ as our Savior through "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). Then it is that Christ cleanses our sins—"the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7)—and covers us with His righteousness—"for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). Then we can be assured of salvation, a home in Heaven, and eternal fellowship with Jesus Christ as we are "found in Him, not having [our] own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

It is wonderful that Jesus Christ loved us and gave His life to save us from our sin. It is wonderful that He provided His righteousness to cover us. The question is, have you accepted His payment for your sin? Are you ready to enter Heaven? If not, call upon Him for mercy. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Do it today. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Ω

The PROJECTOR does not operate on a subscription basis; however, we need to receive a donation from those who receive it from time to time to help with the printing and postage costs. These costs are about \$1.25 per issue or \$5.00 per year. If you can give more, it will help us with the expense of sending The PROJECTOR to missionaries and native pastors as well as many others who receive The PROJECTOR but are unable to help with expenses. We do not discontinue anyone who wants to receive The PROJECTOR if we are aware of their desire to receive it.

Discipline by Voice Obedience Vs. Discipline by Persuasion

by Dr. Dayton Hobbs

HERE ARE TWO WORDS in Scripture which are very important to understand and to distinguish between in relationship to the control of children, both in the home and in the school environment. One of these words is "persuasion" and the other is "obedience." It is vital that we not only understand these words, but that we use them in accordance with their scriptural use if we are to train obedient servants for the Lord's service and glory.

PERSUASION

Two Hebrew words in the Old Testament are translated "persuade": *suth* and *pathah*. The Greek word *pertho* in the New Testament is translated "persuade" or "obey." Vine, in his *New Testament Words*, says, "The obedience suggested is not by submission to authority, but resulting from persuasion."

II Chron. 18:1, 2—*Now Jehoshaphat ... joined affinity with Ahab ... and Ahab ... persuaded [suth] him to go up with him to Ramoth-gilead.*

I Kings 22:21—*And the Lord said, Who shall persuade [pathah] Ahab, that he may go up and fall at Ramoth-gilead?*

II Cor. 5:11a—*Knowing therefore the terror of the Lord, we persuade men ...*

Rom. 2:8—*But unto them that are contentious, and do not obey [are not persuaded by] the truth, but obey [are persuaded by] unrighteousness, indignation and wrath.*

Notice that in every Scripture reference (and we could have used many others) the persuasion has no relationship to the control of children. Persuasion is always used of one adult persuading another adult to or from action or belief.

DEFINITIONS

Persuade:

Webster's 1828 Dictionary—
"To influence by argument, advice, entreaty or expostulation; to draw or incline the will to a determination by presenting motives to the mind."

Webster's New World Dictionary—
"To cause to do something, especially by reasoning, urging, or inducement."

OBSERVATIONS

Persuasion, by its use in Scripture and by definition, is used upon a peer, by an adult upon an adult, or a child upon a child. It should never be used by an adult upon a child or by one in authority upon one under that authority in order to get submission or compliance to that authority. There is another word for that type of compliance, namely "obedience."

VOICE OBEDIENCE

Ps. 103:20—*Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*

Ex. 23:21—*Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

Deut. 4:36—*Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou hearest his words out of the midst of the fire.*

Deut. 13:4—*Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*

Prov. 15:32—*He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.*

These Scriptures are only a few of the many verses that declare God's principle of *voice obedience*. God speaks, and we obey. It's as simple as that, and nothing else will please Him; nothing else will suffice.

OBEDIENCE

For obedience to be scriptural, it must be: (1) voluntary, (2) in direct response to instructions by the authority over us, (3) with a cheerful attitude.

Continued

PROVERB PR

by Ludwig

*Only by pride come
but with the well advised is w*

THE WORD OF GOD IS SHARP and surgical. It cuts things one from another and allows us to examine the parts that make up the whole. It dissects and opens hidden things to our view!

One of the great gifts of the Word of God is its ability to show the proper source of things. I like to know where things come from. If I know that, I will be able to learn things which will help me. In this verse, we are told that the source of contention, strife, and quarreling is pride. Mark it down! God says that it is pride! Even when you are right and stir up strife or contention, the source of that contention is pride. And when you are wrong and stir up strife or contention, the source of that contention is pride. It does not matter if you are right or wrong. Just look deep enough in the matter, and pride's ugly face will reveal itself.

Do you want to know how to identify pride on your part? Are you the cause of contention, strife, and quarrels? If so, then the source of that contention is pride. No matter how righteous you may think you are, God tells us in this verse that pride is the source of your contention, your strife.

Pride darkens my mind to my faults, and it also darkens my mind to your virtues. It paints your faults and my faults with makeup that distorts the truth. The magnifying glass of pride enhances my virtues but enlarges your faults; in my eyes, it makes me look good and you look bad. It is easier to recognize in others than in myself. My heart arranges it like that. Pride produces contempt of others, which results in provoking speech and arrogant behavior.

Pride produced those to whom Jesus spoke in Luke 18:9, who "trusted in themselves that they were righteous, and despised others." It produced the Pharisee "who stood and prayed thus with himself, God, I thank thee, that I am not as other men are." It produced the desire for pre-eminence on the part of the mother of James and John as she sought special office for her sons. Pride produced the challenges to the authority that God had given Moses. It produces the itching ears of the apostasy; the ears that desire unsound doctrine and all the contention that results from it. The human heart may even produce pride in those who claim to contend for the faith when, in reality, they contend for their own advancement and their own profit.

Pride can slip in under many covers—even the cover of glorifying God. As a wise

ACTICALS

Opuger

*th contention:
isdom (Proverbs 13:10).*

commentator once said, "It is the inmost coat, which we put on first and we take off last." The bottom line is that pride is rebellion against God, because it attributes to self the honor and glory due to God alone. Pride justifies itself by saying, "Honor must be preserved; insult must be avenged; competitors must be vanquished; superiors must be equaled and surpassed; rights must be protected."

But pride has no understanding of God's Word. God says in I Cor. 6:7 that it is better to be defrauded than to have contention or strife. "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

Nor does pride understand Matt. 5:39-46. "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Remember what Jesus said in Matt. 5:11, 12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

The Christian is not to be a man of the world. He is to live on a higher plane. His spirit is to be a humble spirit, a modest spirit, a non-strife-producing spirit. He is to have a well-advised spirit. The well-advised spirit is advised by the Word of God as administered to him by the Holy Spirit of God.

Phil. 2:3 is the way of life for the well-advised spirit: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." The humble will not let themselves be drawn into contention and strife. If they are treated poorly or unfairly for Christ's sake, they rejoice and are exceedingly glad for their reward is great in heaven. Their right cheek easily turns to provide another cheek for smiting. They covet not their cloak so that they may give it to the one who stole their coat, and they easily walk the second mile with those who forced them to walk the first mile. These are the well-advised! These are the wise!

The Old Testament word *shamea* and the New Testament word *hupakous* carry the idea of obeying submissively, and not by persuasion.

DEFINITIONS

Obedience:

Webster's 1828 Dictionary—
"Compliance with a command, prohibition, or known law and rule of duty prescribed; to constitute obedience, the act or forbearance to act must be in submission to authority; the command must be known to the person, and his compliance must be in consequence of it or it is not obedience; that which duty requires implies dignity of conduct rather than servility. Obedience may be voluntary or involuntary. Voluntary obedience alone can be acceptable to God."

NOAH WEBSTER'S DISCIPLINE

The following is a quote from *The Life and Testimony of Noah Webster*, a biography by Chauncey A. Goodrich, a professor in Yale College and the son-in-law of Noah Webster. Noah Webster contributed more to education in these United States than any other man. His *The American Spelling Book* ("Blue-Back Speller") did more to make early Americans literate than any other book, and his *An American Dictionary of the English Language* was the first American Dictionary. He was born in 1758 and died in 1843 at age 85. He had unshaken trust in the atoning blood of Christ and felt that true education was impossible without the Bible.

In the discharge of his domestic duties, Dr. Webster was watchful, consistent, and firm. Though immersed in study he kept in his hands the entire control of his family arrangements, down to the minutest particulars. Every thing was reduced to exact system; all moved on with perfect regularity and order, for *method* was the presiding principle of his life. In the government of his children there was but one rule, and that was instantaneous and entire obedience. This was insisted upon as *right*,—as, in the nature of things, due by a child to a parent. He did not rest his claim on any explanations, or on showing that the thing required was reasonable or beneficial. While he endeavored to make it clear to his children that he sought their happiness in whatever

he required, he commanded as one having *authority*, and he enforced his commands to the utmost, as a duty which he owed equally to his children and to God, who had placed them under his control. He felt that, on this subject, there had been a gradual letting down of the tone of public sentiment, which was much to be deplored. Many, in breaking away from the sternness of Puritan discipline, have gone to the opposite extreme. They have virtually abandoned the exercise of parental authority, and endeavored to regulate the conduct of their children by reasoning and persuasion,—by the mere presentation of motives, and not by the enforcement of commands. If such persons succeed, as they rarely do, in preserving any thing like a comfortable state of subordination in their families, they fail at least in the accomplishment of one great end for which their offspring were committed to their care. They send forth their children in to life, without any of those habits of submission to lawful authority which are essential to the character of a good citizen and a useful member of society.

NOTHING NEW

Discipline by persuasion is not new. Noah Webster saw it as a problem in the early 1800's. Today with the paddle being in disrepute, discipline by persuasion is on the rise. Sometimes it is called "Assertive Discipline" or "Discipline by Rewards," but it is still an attempt to control children other than the Bible way: Voice Obedience. Ω

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Now We Have "Politically Correct" Education

by Richard L. Tippet
Administrator, Raleigh Christian Academy

U.S. News and World Report (January 31, 1994, pp. 19-20) printed an article about our society in which the "experts" have determined what is right by a standard of political activism that is bent on ridding America of its traditional values. This is called "political correctness."

Being politically correct means that you stand against pro-life in the abortion issue, that you affirm homosexuality as an acceptable alternative lifestyle, that you accept democracy as a failed governmental system, and that you lay aside all principles for what is socially acceptable. Sometimes it gets downright ridiculous. Take a few examples from this article:

1. The movie *Jurassic Park* contains an outrageous insult by Steven Spielberg, according to *The Boston Globe*. The complaint is that only blond people escaped death or maiming, while black characters were killed off and the one dark-haired scientist who managed to stay alive was hurt badly.

2. In response to complaints that "SLOW CHILDREN" traffic signs are insensitive to retarded youngsters, the state of Massachusetts wants towns to change to "WATCH CHILDREN" signs.

3. Rap artist Tupac Shakur, who was charged with sodomy and sexual abuse in New York while out on bail on charges of shooting two off-duty police officers in Atlanta, was nominated for an NAACP Image Award.

4. Phillips Exeter Academy gives an annual Edmund E. Perry Award for "diversity and cultural awareness." It's named for a 1985 graduate who was killed while allegedly trying to mug a plain clothes policeman.

5. Rabbi Rebecca Alpert of Philadelphia wants to remove sexist and dominant references to God in Jewish prayers. Not only can God be called "she" and "queen," but also "images of inequality between the exalted divine and the lowly human" should be replaced with talk of God as "Lover, Friend, Companion, Partner."

6. Politically correct wordsmiths are trying to eliminate negative and casual references to the color black in popular speech. "Black magic" and "blacklisted" were early targets. "Blackboard" was changed to "chalkboard." One school official is trying to do away with the word "blackeye." Another PC school has children sing, "Baa, Baa, Green Sheep."

7. Of course, we need to fix Christmas too. The reformed Church changed the carol "God Rest Ye Merry Gentlemen" to "God Rest Ye Merry People All."

Have you ever seen a society like ours where there are so many victims? The list can go on and on. So ... is this mentality affecting the field of education? You had better believe that it is.

In order to be politically correct to every race, we now have people re-writing history in order to give everyone fair treatment. Ed Koch, who is Jewish and the former mayor of New York City, said:

There is currently a fire storm raging in this country regarding the way we teach our kids history. The result: a call for a new multiculturalism that seeks to re-write history ... I regret to say, there were no Jews on the Mayflower. But a fact is a fact ... The reality is the early settlers were Europeans, and Americans share a common heritage of cultural values, language, and tradition that is based on our English and European roots.

Should we be re-writing history just to make people feel good? That's not history; that's psychiatry.

Dr. Dwight Murphy, a professor at Wichita University, laments, "No longer is there to be pride in our pioneer ancestors who crossed America in covered wagons and tamed the wilderness; no, they were insensitive encroachers ..."

Outcome Based Education (OBE) is the latest fad for secular education. Many public schools have already adopted it as their basic academic curriculum. Dr. Robert Simonds, a former public school superintendent, said,

On the surface the idea of Outcome Based Education sounds good. It was designed to correct the faults of a system that graduates students simply for keeping seats warm for the required number of years. The idea was to make children learn something in order to graduate.

Sounds great, doesn't it? Until you read the outcome (what children must do in order to graduate). Most of them have nothing to do with academic learning. They are "affective" in nature (dealing with emotions, beliefs and attitudes). They require the child to adopt politically correct ideas and a proper environmental role, make a collectivist economic contribution and become a proper global citizen.

How does this kind of education affect us in Christian schools? As Dr. Paul Kienel, executive director of the Association of Christian Schools International, wrote,

Thankfully, it doesn't affect us directly. It does, however, affect Christian schools indirectly. Christian school educators will need to prepare their graduates to cope with a secular (without God) generation schooled in "political correctness." Unfortunately many of our graduates will face an avalanche of political correct thinking if they enroll in secular colleges or universities.

This illustration says it all:

One night at sea, a ship's captain saw what looked like the lights of another ship heading toward him. He had his signal-man blink to the other ship: "Change your course 10 degrees south." The reply came back: "Change your course 10 degrees north." The ship's captain answered: "I am a captain. Change your course south." To which the reply was: "I am a seaman first class. Change your course north." This infuriated the captain, so he signaled back: "I say change your course south. I'm on a battleship!" to which the reply came back: "And I say change your course north. I'm in a lighthouse."

That lighthouse is a great symbol of who we are in the field of education. We are the lighthouse, not because we are amazingly more powerful or superior. We are the lighthouse because Christian education is anchored to the Rock of Salvation, Jesus Christ. The Bible is not on trial in a Christian school; truth is clearly taught. Because of the work of Christ and the truth of His Word, we are not intimidated by captains on battleships.

Reprinted from CONTACT, August 1994.
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TEACHING TIPS

by Mrs. Doris Peppard

NOTEBOOKS, NOTEBOOKS, NOTEBOOKS! *HELP!*

The "notebook approach" has been used in Santa Rosa Christian School for over twenty years now, and our students have benefitted from its use. Several students who have gone on to become lawyers and other professionals have returned to say that learning by the notebook approach greatly helped them gain organizational skills, discern and concentrate on the important matter in a text, and skim through excess material. They testify that the notebook method did more to prepare them for college work than anything else. The notebook approach is biblically-based—"Let all things be done decently and in order" (I Cor. 14:40)—and is essential in training young people.

Here is the notebook approach in a nutshell. Students keep all their class notes, written assignments, research papers, quizzes, maps, hand-out sheets, and tests in a notebook. This is usually a one-inch thick, three-ring notebook, with a separate notebook for each subject. Dividers separate material by content assigned by the teacher for each class according to subject and grade level. At the end of each grading period, the teacher, as well as parents, can see each child's accomplishments.

We begin the notebook approach in second grade. Each student keeps his science questions and answers in a notebook. In introducing the method at the beginning of the year, the teacher gives mostly fill-in-the-blank questions, but later the children learn how to answer questions using complete sentences. This instruction continues in the third grade as children learn how to keep and improve their notebooks, how to read the textbook and reference material, how to find answers to typed questions and answer them in complete sentences incorporating the wording of the question. Third grade teachers have a special blessing in store, as teaching this skill requires much patience and determination! Fourth through sixth grade students continue to develop and hone notebook skills by practicing organization, neatness, filing, and precision, while working under a time schedule. Junior and senior high school students profit from and build on their elementary school training as they continue in this method of learning, are assigned notebooks in each subject, and are expected to produce an extensive record of their year's work. These notebooks are a representation of the ability and progress, as well as the character, of the student, and should therefore be a matter of notable achievement worthy of keeping permanently. It is recommended that the *tests* from the notebooks be collected at the end of the school year to remove the temptation of future cheating. Students understand and appreciate the fact that this notebook represents their work and should not be "shared" with younger brothers or sisters as they advance through the grades.

The notebook approach works and has stood the test of time. Its benefits are notable and worth all the effort of the teacher. Students must learn to think! There is no easy workbook with repetitious marking or underlining here! This method requires a great deal more work and challenge than the workbook mentality into which some teachers fall, but the results are far more rewarding. Be bold; start simply, and your students will reap the benefits. Ω

Recommended reading: Notebooks vs. Workbooks (*pamphlet*) by Dr. Dayton Hobbs, 1975. Gospel Projects Press, PO Box 643, Milton, FL 32575. (75¢ includes postage.)



Dear Dr. Hobbs,

We thank the Lord for you and The PROJECTOR. It is read from cover to cover when it comes.

Will you please send it to the following people whose names are enclosed on the cards. Thank you so much. I am also enclosing \$25.00 as a gift. ... Thank you. You are a blessing.

Sincerely,

Mrs. G.R.

Greetings in the Name of the Lord!

Just having finished reading the spring, 1995 issue of The PROJECTOR, I was spurred on to write this letter. Thank you for the great information and the "meaty" thinking of your writing. I am referring to the article on "Promise Keepers." As a pastor, there did seem to be a "fly in the ointment," but I couldn't put my finger on it. Thanks for doing that for me.

In the service of the King of Kings,

Pastor D.C.

Dear Dr. Hobbs,

Please send me 16 leaflets on "Promise Keepers" by M.H. Reynolds. Enclosed in the \$2.00 requested and also a little extra to help defray costs for The PROJECTOR.

I have received The PROJECTOR since probably about 1972 and I consider your paper, though small, a solid, foundational, informative, and Biblical enjoyment. Keep up the good work.

In Christ,

Mr. B.A.

Dear Sirs,

I have been keeping up on the articles on the "Promise Keepers" by M.H. Reynolds. I want to say in the beginning I greatly appreciate your publishing these articles. If it were not for you and a small handful of other faithful witnesses, I, and many others would be in the dark as to this insidious attack of the devil on the local church. I say again, thank you for revealing these things to me.

In His service,

Pastor T.G.

Dear Friends,

Just a note to say that we received the summer issue of The PROJECTOR and appreciate the stand you all take and the information re: the "Promise Keepers," etc. Satan is certainly going all out to thwart God's purposes and to confuse Christendom. We have listened to Dr. Dobson occasionally, and know about a number of the other misleaders mentioned in The PROJECTOR. We remember that our Lord said "When the Son of Man cometh will he find faith [The Faith] on the earth?" The number of the faithful will undoubtedly be small. Still, we realize that He still has the "7,000" who have not bowed the knee to "Baal." Praying that the Lord will continue to bless and use you all and that He will prosper the work there.

Cordially in Him,

Mr. and Mrs. G.H.

YOU BETTER THANK GOD
FOR THE GOSPEL

The story is told of a college professor who visited the Fuji Islands. Being agnostic, he critically remarked to an elderly chief, "You are a great leader, but it's a pity you have been taken in by those foreign missionaries. They only want to get rich through you. No one believes the Bible anymore. People are tired of the threadbare story of Christ dying on a cross for the sins of mankind. They know better now. I'm sorry you have been so foolish as to accept their story." The old chief's eyes flashed as he answered, "See that great rock over there? On it we smashed the heads of our victims. Notice the furnace next to it? In that oven we formerly roasted the bodies of our enemies. If it had not been for those good missionaries and the love of Jesus that changed us from cannibals into Christians, you would never leave this place alive! You better thank God for the gospel: otherwise we would already be feasting on you. If it was not for the Bible, you would now be our supper!"

Copied

Do Fundamentalist Churches Need A Biblical Alternative To Promise Keepers?

by Tod Brainard

THE FOLLOWING EXCERPT was taken from an article written recently by a well-known fundamentalist. He writes, "Fundamental Baptists need to provide a *biblical alternative* [emphasis mine] to Promise Keepers within the context of our various local churches. It may not have all the glitz and glamour of this super-star movement, but if it is done rightly and biblically, it will be capable of an enduring transformational impact."

No doubt this statement was written with all sincerity. However, while one may appreciate some of the emphases of the Promise Keepers movement, one must also realize the deception of this movement. Another "Fundamentalist-form" of Promise Keepers is not what our churches need. The much promoted idea that we must group our men together (apart from the regular meetings of the local church for worship and preaching of the Word) and provide them with some "additional" means to make them better men, better husbands, and better fathers is deceptive. The strong, systematic, Spirit-directed Biblical preaching of the Word of God in the local church is profitable for "doctrine, for reproof, for correction, for instruction in righteousness: That the *man of God* may be *perfect* [complete], *thoroughly furnished* [equipped by the WORD] unto *all good works*." The work of the Spirit of God through the Word of God is the only "enduring transformational impact" that the believer will ever experience.

It is not necessary for us as Fundamentalists to come up with a "creative or biblical alternative" to what New-Evangelicals offer to their masses. The Bible way is still the right way! Preach the Word! If a man will not hear the Word of God and obey the teachings of Scripture concerning his role as a man, husband, or father, any other motivating influence must be of the flesh and, therefore, unacceptable with God.

Some within the camp of Fundamentalism are ever sensitive to the criticisms of disobedient New-Evangelicals upon Biblical Fundamentalism. Instead, let us concern ourselves with doing right at all costs in obedience to the Word of God, and let the chips fall where they may. Ω

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FOCUS ON RELIGION

by Rev. Tod Brainard

RENAISSANCE: A PROMISE KEEPERS STYLE MINISTRY FOR WOMEN

There is now a ministry for women similar to Promise Keepers. Deborah Tyler of Morristown, Tennessee, a Moody Bible Institute graduate, has formed Renaissance Ministries. She is planning five conferences in 1996 which she says will focus on "women's godly roles and how they can fulfill them" (NIR Report). Tyler expects these conferences to "provide a springboard ... for God's Spirit" to change women's lives. Tyler says that "Renaissance is similar in concept to Promise Keepers, but the two are not connected" (NIR Report 6/12, as reported by the First Baptist Church bulletin of Freeport, Maine).

Renaissance Ministries' "Keys for Abundant Living" conferences will be held in Birmingham, Little Rock, Dallas, Nashville, and a one-day conference in Greenville, SC. Speakers will include Luci Swindoll (sister of Neo-Evangelical Dallas Seminary President Chuck Swindoll), Ann Graham Lotetz,

BILL BRIGHT, CAMPUS CRUSADE AND "JESUS" APPEARANCES IN THE MUSLIM WORLD

A recent form letter (August 1995) was sent out by Bill Bright of Campus Crusade with a plea for money in light of recent appearances of Jesus to Muslims in Iraq and North Africa. Bright indicated that these appearances were in relation to the Campus Crusade's "Jesus" Film Teams that have been working among the Muslim audiences in the Arab world.

"Many tell of a dream they had: 'I saw Jesus. He declared to me 'I am the way.'" Moved by this compelling dream, they are writing to the Campus Crusade's Middle East office to find out just who Jesus is. Once they know, they freely respond!" writes Bright. He continues, "In Algeria, a number of people discovered they had the very same dream. They began to talk with one another and discovered each had experienced the same dream. The details were the same, and even the words Jesus said to them were the same. ... A fanatical Muslim woman had spent four years in

CAMPUS CRUSADE AND THE RENEWAL MOVEMENT

According to a recent issue of the *National & International Religion Report*, "Hundreds of Campus Crusade For Christ staff workers publicly repented of personal sins during the group's biennial national staff leadership meeting in Ft. Collins, CO, July 20-26. The phenomenon of people lining up at microphones to confess their sins was reminiscent of events that occurred among the students on numerous college campuses this spring."

"The Ft. Collins meeting was the most significant in the 50 years of this ministry," said Bill Bright, founder of Campus Crusade, in a radio interview on the Moody Broadcasting Network. "After it ended, participants said they felt emotionally drained but joyous because they knew they had encountered God" (NIR Report). The shedding away of the mask of sin before man in public or private fashion does not necessarily constitute true confession of sin or spiritual renewal. It may be emotional; it may seem real to those who watch, but no amount of sorrow or tears will supplant genuine repentance and confession wrought in accordance to the Word of God by the Spirit of God. Ω

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and Gloria Gaither (wife of contemporary Christian musician, Bill Gaither). According to Deborah Tyler, the small group sessions will focus on topics such as stress management and effective parenting.

Once again we sound an alarm. Renaissance Ministries is another ecumenically-oriented, parachurch organization that dishes up a dangerous mix of God's Word with the suppositions of men and women. Satan is ever at work to destroy the purity of God's Word!

prison for her political activities. *While there, Jesus appeared to her in her cell* [emphasis Bright]. He [Jesus] personally explained redemption and the gospel. She is now on Campus Crusade's staff, totally sold out to reaching her Muslim people for the Savior!"

Bill Bright, with his "easy-believism" gospel (Four Spiritual Laws), and his ecumenical/neo-evangelical stance, is now in the charismatic camp. To give credence to "Jesus" appearances is to deny the sufficiency of the Scriptures to reach the lost and to diminish the clear teachings of God's Word.

The PROJECTOR



EDITOR
Dr. Dayton Hobbs

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