



# The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

## Reasons to Have an Evangelist

by Evangelist Mike Shrock

By virtue of the title, the reader probably knows exactly where this article is going. There is a corny old joke among trumpet players that asks how many trumpet players does it take to screw in a light bulb. The answer: ten; one to screw in the bulb and nine others to stand around talking about how much better they could have done it! Perhaps that could be said of this article. Pastors, church members, and evangelists have a variety of ideas about the role of an evangelist. Recognizing the current trends in Christianity, the heart of this evangelist is compelled to make a few observations.

The main responsibility of the evangelist is proclaiming the good news of salvation to lost people, some of whom are no doubt sitting regularly in the pews. The evangelist should also motivate believers to round up their unsaved friends and neighbors to attend the special sessions where they can hear a clear presentation of the Gospel. But that is not the end. The evangelist should encourage believers

to spread the good news wherever they go—on the job, at school, in the neighborhood. An evangelist not only evangelizes but also encourages his listeners to do likewise.

We would all agree there may be a few contemporary trends in Christianity that are good to see but some that are troubling. A troubling development in some Fundamental churches is a reticence of pastors to use evangelists. Let me quickly state that there are some evangelists who have not helped the cause. We have all heard about and perhaps even seen evangelists and special speakers who have stirred up unnecessary trouble for the pastor and his congregation. A pastor recently told me of a recent speaker who caused so much trouble in the church with his teaching on the doctrine of the Holy Spirit that he had to spend the first part of the next week compiling a syllabus to pass out to his people on Wednesday night dealing with the controversy the speaker caused. Not good!

Paul said to the Romans that he was desirous to come and be a spiritual blessing to them and to be encouraged by them (1:9–10). There is blessing to be had when God's man comes and shares his spiritual gift. That is not to say the pastor does not have his own gift of ministry. The believers in Rome no doubt had pastoral leadership, but Paul knew he would be an added blessing to them. May I suggest that the right kind of evangelist will bring added

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## The Power of False Narratives

by Dr. Adam Watt

Over the past several years, American political and social events have demonstrated the power of both the mainstream and social media to shape public opinion, fostering division and lack of tolerance for competing ideas. Terminology such as "fitting the narrative," "fake news," and "fact-checking" seem to dominate public conversation as society grapples with the idea of truth. Recently, media outlets have also exercised the power of censorship with minimal accountability, silencing both opinion and reality to promote a specific agenda, resulting in numerous free speech debates. Such actions are the results of a post-postmodern society that promotes multiple realities, subjective truth, and a constant questioning of values. Whereas some degree of respect was previously encouraged for competing ideas, the culture of fragility, safetyism, victimhood, and emotional reasoning has justified a culture of intolerance, censorship, and even violence for going against a prevailing narrative (Lukianoff and Haidt, 2018).

From an academic perspective, narrative research is a qualitative method of gathering information related to the experiences and actions of people and expressing it as a cumulated story. Accurate narrative research collects the stories, gathers a variety of data sources, and writes an objective chronology and analysis (Creswell, 2013). An obvious danger, therefore, in creating and promoting a narrative is personal subjective involvement from the researcher who has the ability to change and manipulate the story to match a

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## Resting in the Lord

### Editor's Desk

by Tod Brainard

2020 has been a year of upheaval. We have felt the tremors and undulations of the political, economic, education, medical, atmospheric, and climatic worlds in staggering measure. Our minds are reeling with anticipation of what could happen next.

In recent days, I have had folks come up to me and quip that President Trump cannot lose this election. The fact is he can lose if that is God's Will. It really does not matter how you or I feel about the election. We all have our druthers, but what about God's eternal purposes? Are we truly desiring and praying, "*Thy will be done in earth, as it is in heaven*"? (*Matthew 6:10*).

It is no secret that we are living in unprecedented times. We are watching our nation and the world implode because of our cavalier rejection of the Scriptures and the glorious Redeemer, the Lord Jesus Christ, on a level unmatched in history. The time of reckoning is upon us.

On November 4, unless the Lord Jesus returns, we will get up and go about our business as usual. We may know right away who our President will be, or we may be locked in a long period of controversy to determine who will be President. It is easy to pop off a quick, "I am trusting the Lord!" But are we really resting in His sovereign purposes for the culmination of the ages? I fear our daily living betrays who we are really trusting.

The psalmist in Psalm 18:4-5 admitted his struggle with evil in unprecedented times. "*The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about the snares of death prevented (compassed) me.*"

David was honest when he declared the "*floods of ungodly men made me afraid.*" I must admit that witnessing the riots, protests, violence against police authority, and attacks upon Christian values is disconcerting. However, in verse 6, David responds by calling upon the Lord in his distress. The Hebrew word translated "called" (*qara* – transliteration) can be translated "summoned." This Hebrew word implies the calling upon or the summoning of the only one who can render effective help. This is the great resting that every child of God must exercise in evil days.

Resting in the Lord implies complete and total trust in His purposes, plans, and actions during evil days. Our understanding of what is happening is not the great question. Our trusting and resting in an all-powerful, sovereign God is the question. David, in the first two verses of Psalm 18, declares his love and devotion to the Lord his rock, his fortress, his deliverer, his God, his strength, his shield, his horn, and high tower. With all these descriptions of his mighty God, David is driving home the truth that believers have someone, yes, the only one, upon whom they can rest always.

By the time you read this, America may have the current president or a new president. As a believer, I have the eternal God who spans the ages as my strong tower. As Solomon stated a generation after his father, "*The name of the LORD is a strong tower: the righteous runneth into it, and is safe*" (*Proverbs 18:10*). Christian, rest in the Lord and enjoy His grace and peace in evil days and let God have His perfect way in the final affairs of this earth. Ω



## The PROJECTOR

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*The Projector* is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible Church.



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blessing to the local congregation as well as to the pastor?

My desire as an evangelist is to be an extension of the pastor: to help him with his ministry. Billy Sunday used to say that there was no difference between his preaching and a local pastor's. "I just use a sledge hammer, and the pastor uses a penny hammer." A pastor is with his people week after week. They know him well, and he knows them. An evangelist has the ability to come in not knowing what is touchy and what is not and can say some things that perhaps the pastor would be wise not to, given his familiarity with the congregation. I was recently preaching in a church and had no idea that the subject matter I was hitting, although Scriptural, was a sensitive issue, but because of my ignorance of the "atmosphere," God nevertheless did a marvelous work. An evangelist's role is to help the pastor be a stronger leader and to compli-

ment his ministry.

In Romans 1:15–17, Paul told the believers he was desirous to come and increase their faith. They were already believers, but Paul's heart was to strengthen their faith. Every godly man wants to see the faith of fellow Christians increase. Such should be the heart of a good evangelist as well as a good pastor. Strengthening believers is one of my goals. Ephesians 4:12 says that the evangelist as well as the pastor are given for the perfecting of the saints.

Another benefit of having an evangelist is that he can be and often is a "sounding board" for the pastor. Countless are the times I have just listened as a pastor shared his heart over lunch. What a personal privilege! Leadership can be a lonely endeavor. It is often my role as an evangelist just to be a shoulder to "cry on." And whatever I hear in such times of sharing is absolutely confidential.

An evangelist is ordinarily a

new voice to a congregation. People tend to respond positively to a variety of styles and voices in the pulpit, even though the message is the same. It has been fascinating over the years to have pastors say that the message the evangelist preaches is exactly like his, but because it is coming from "a different mouth," it for some reason resonates with people. A pastor once told me that when he brings in an evangelist, he doesn't want someone like himself. He wants a different voice and approach to convey the message.

One pastor once told me that he never kept an assistant pastor too long because he did not want the loyalty of his people to be divided. What? Perhaps there are pastors for the same reason don't use evangelists. I always remember that the pastor needs to lead the flock, not the evangelist, whose role is to help, not hinder his leadership. The evangelist needs to be careful to make sure he highlights the role of the pastor, not to undermine it.  $\Omega$

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specific opinion or agenda. When this erroneous step is taken in research, a false narrative emerges, and, often, the narrative is believed because of its emotional appeal. One simple example of promoting a false narrative (This article is not taking political sides but simply showing an example.) is the repeated claim that the current American President has not condemned white supremacy groups and is therefore a racist. Because of the emotional appeal, the claim is easy to believe without accurate research which uncovers statements taken out of context, complete conversations ignored, and past records disregarded. (The actual numerous cases in which the President has condemned the groups can be researched by anyone who wants to know the truth.) Ultimately, false narratives arise out of erroneous subjective research to exert a divisive power over society.

The power of false narratives, however, is nothing new in history and even

surfaces in the Scriptures. One specific account that demonstrates the influence of false narratives is found in Jeremiah 37–38 during the end of Zedekiah's reign, just before the final deportation of Judah and the complete destruction of Jerusalem. For years, Jeremiah had preached that the sins of rebellion, idolatry, and disobedience would result in God's judgment, and now during the reign of Zedekiah, the king believed that with the help of the Egyptians, he could still gain victory over Babylon. II Chronicles 36:12–13 and Jeremiah 37:2 describe his rebellion, stating that in pride, he refused to listen to the warnings of the prophet Jeremiah. Furthermore, the warnings of the prophet had been replaced with a false narrative—God will not completely destroy the nation and with the help of Egypt, Babylon can be defeated. In Jeremiah 37:6–10, the prophet tells the people not to be deceived, for Babylon would return and fulfill the judgment of God upon Judah. After giving this message, Jeremiah is censored and imprisoned as a traitor; his only crime—going against the popular narrative of the

time.

Throughout Jeremiah 37 and 38, the actions of the king, princes, and people reveal several characteristics of false narratives that should prepare God's people to face similar situations. First, false narratives succeed when a nation rejects the Word of God. As noted earlier, Zedekiah, his servants, and the people of the land refused to listen to God's Word through the prophet. The history of hatred for the written and spoken Word is referenced several times throughout the book, summarized in verses such as 26:4–5 and 44:4–5 in which God sent his servants the prophets, rising early and sending them; yet, the people refused to hearken. Subjective narratives thrive when the objective Word of God is removed, and sadly, the current systematic elimination of God's Word from American society has allowed false narratives to emerge.

Second, false narratives often retain a role of religious nobility so that through manipulation, more people will be

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# Proverb Practicals

by Ludwig Opager

Proverbs 4:25, **Let thine eyes look right on, and let thine eyelids look straight before thee.**

Beginning in verse 20 of this chapter, our Proverbs' father encourages his son to attend to his words and to incline his ear unto his sayings. In following verses, he uses phrases like *"let them not depart," "keep them," "keep thy heart with all diligence,"* and in our verse for today *"let thine eyes look right on."* These are words that command obedience. They are words of wisdom given to a son from a loving father who desires the best for him.

*"Let thine eyes look right on"* is an admonition to keep on keeping on along the path of doing right. It is the father imparting to the son not to let his eyes stray from the straight path. This is what the farmer who plows a field must do. He must never look to the side, he must never look back, or he will fail to plow straight furrows.

Why does one look back? Perhaps to see how straight his furrows are? Interestingly, this checking backward will cause a failure in keeping a straight furrow. The message could also be to hoe your own row for the Lord and to let the Lord check your furrow. Let the Lord judge your work! Wait on the Lord for a "Well done!" Jeremiah 2:33 captures this seeking of affirmation with the question *"Why trimmest thou thy ways to seek love?"* So, look right on, look straight ahead, and do not be diverted by anything in your service to God. This father wisely

knows that "the eyes" are a dangerous avenue toward sin.

Remember Lot's wife? She strayed with her eyes. God was finished with Sodom and had no further use for that wicked city. However, Lot's wife was not of the same opinion as God. She disobeyed the clear command not to look back at the cities of the plains. It all ended with her salty death. She did not have a heart for God and was not on board with His judgments. She did not look right on; she rebelliously looked back to the smoking ruins of Sodom, the wicked place she called home, not willing to accept God's commands or His judgments.

Perhaps there will be a time in the future when God executes judgment on this great country? Jeremiah faced that when God told him that he would judge Judah. Will you be opposed to God's judgment? Will your eyes look right on? And will your eyelids be open to the greatness of His judgment? Can you yield to God's judgment even to the smoking ruins of your home?

That is a hard saying but that is what this father was looking for in his son's life. It is a total yielding to the Word of God without compromise or looking to another way. Don't search for alternate ways. The Word of God is true, and there is no looking beyond or looking back.

Jesus said in this same vein, *"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me"* (John 5:30). Jesus Christ focused His eyes on the will of the Father.

Paul controlled his eyes as well, for he writes in Philippians 3:13, 14, *"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."* Paul refused to divert his eyes from his Savior. He was fully occupied in service to Jesus Christ. He set out never to divert his eyes to some other prize. He pressed toward the mark for the prize.

If you go on to verse 26, you will note that the writer moves from his lesson on the eyes at the top of the body to the feet at the bottom of the body. From head to toe, the father implores his son to be yielded to God. Ω

For further instruction in Proverbs 4:26 go to <http://www.theprojector.org/projectors/winter2000.pdf>

*Please pray  
for the ministry of  
The Projector.*



(Continued from page 3—*The Power of False Narratives*)

attracted to the deceitful message. Notice that in 37:3, the king came to Jeremiah to seemingly gain Jehovah's approval for their endeavor to defeat Babylon. The king and people wanted the prophet to pray for the captivity to stop and for the enemy to be defeated. A nation under the power of false narratives always pray for the wrong thing; their prayer was a self-centered prayer for deliverance rather than the needed prayer of repentance, change, and mercy. The request for prayer was meaningless; the nation's mind was already made up as they simply sought a religious approval for the continued success of the false narrative.

Third, the influencers and powerful figures in society work to promote false narratives. Not only the king but also the captain of the ward, the princes, and the popular leaders sought to censor Jeremiah to further promote the narrative (37:13–15; 38:1, 4). These figures were outraged that Jeremiah's message went against their beliefs and opinions, even accusing the prophet of treason against the nation. Likewise, the current influencers of society—political figures, athletes, actors, and wealthy elites—disseminate false narratives using all available avenues as they seek to retain any position of power they might hold. Influencers push their own agenda, promoting narratives that are against truth, thinking that they speak for the majority opinion.

Fourth, false narratives engender the assumption of guilt by association. Jeremiah had tried to separate from the people, demonstrating that he did not want anything to do with their disobedient plan (37:12–15). However, since he was on the Lord's side and wanted obedience to Jehovah, the princes and influencers were enraged. For the narrative to continue, people must be forced to make a public choice; simple separation or leaving the situation does not satisfy the demand. As narratives are pushed in the media and through the influencers, remaining silent is not an option; staying out of the situation is not good enough. Silence and separation are automatic assumptions of guilt. For example, over this past year, numerous companies have made diversity statements or implemented

training, fearful of what accusations might follow if they do not. However, the lack of a "statement" is not an automatic judgment of guilt, but the power of false narratives categorizes and divides between victim and oppressor or pro and con with no other options.

Fifth, false narratives despise freedom and liberty. In the beginning of this story, Jeremiah was free to go in and out (37:4), retaining his liberty. However, when he spoke the Word of God that showed the error of the narrative, he was captured, imprisoned, and even hung in a miry dungeon (38:4). The choice was clear—support and conform to the narrative or lose personal liberty. Modern-day false narratives exert the same attack on liberty; people are censored and in some cases even violently attacked for a mere suggestion of disagreement.

Sixth, false narratives criminalize people for non-criminal actions. Jeremiah was placed in prison (37:15), turned over to the princes in Pontius Pilate fashion (38:4), and sunk into a terrible mire (38:6). The princes were even calling for the death of Jeremiah who had simply stated the truth. He had not concocted some revolutionary plan or promoted civil unrest and violent anarchy; his only crime was going against the false narrative of the day. When the narrative controls society, actual crimes are downplayed; for example, II Chronicles 36:14 indicates that the people committed all the atrocities of the heathen which would include child sacrifice. Where was the outrage and call for the death penalty over such crimes? Narratives minimize actual evil and criminalize normal behaviors that are exercised under liberty and freedom.

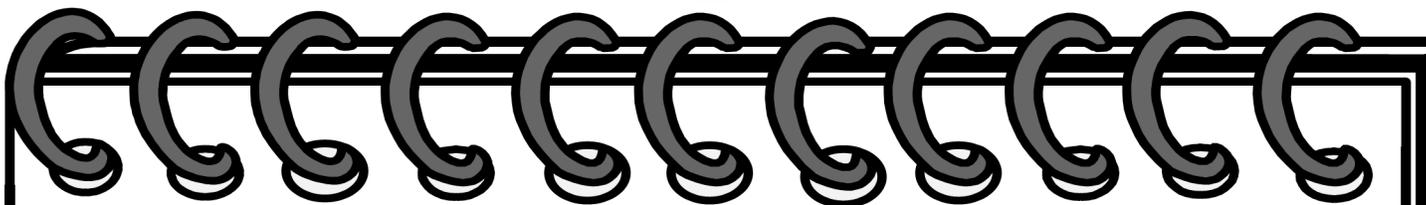
Seventh and finally, false narratives foster a spirit of fear among society in which even those who recognize the error of the narrative are afraid to speak or act against it. Throughout Jeremiah 37 and 38, Zedekiah is seen secretly speaking to or trying to help Jeremiah. In 37:16–21, the king covertly took Jeremiah out of the cells where the princes had placed him so that he could inquire of the Lord. Perhaps the king knew that the influencers were actually the ones in control, but now he was committed to the false narrative with no other options. Again in 38:14–28, the

king again secretly spoke with the prophet, seeking guidance and counsel from the Lord. The king was fearful, not of the judgment, but of what the people would think of him (38:19) and of what would happen if the princes knew of his conversation with Jeremiah (38:24–26). The prevailing narrative that Jerusalem could still be delivered and Babylon defeated caused even the king to cower in fear and submit to the influencers.

Despite the false narrative of the day, God's Word was fulfilled as Nebuchadnezzar captured and destroyed Jerusalem. (Jeremiah 39). Throughout the judgment, Jeremiah was treated well in captivity; Ebedmelech who had helped Jeremiah in prison was also spared from death. Even though others may have stood against the narrative, Jeremiah and Ebedmelech were recorded as the only ones who had the courage to obey God in the face of seemingly insurmountable odds. In like manner, believers today face powerful false narratives that have resulted from replacing objective truth with subjective reasoning. For example, standing against the sin of homosexuality is deemed bigotry; standing against abortion is labeled misogyny; promoting America or simply being white is categorized as racist. These misconceptions occur because of prevailing false narratives that ignore Biblical truth and factual evidence. During times of false narratives, believers must continue to trust God's Word, knowing that faithfulness to Him (eternal) is paramount to fitting in with a popular narrative (temporal). Criminalization, mischaracterization, and defamation may occur, but in the end, these attacks on truth are futile, for the victory has already been gained in Christ Jesus. Believers, let us continue to stand firm and serve our Lord, knowing our eternal victory in Christ!  $\Omega$

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*Teaching Tips*

*by Doris Peppard*

### Accommodating Common Core Transfers

Because the Common Core Curriculum has been adopted in most states, Christian schools have seen a need to remediate students who have not learned the basics. This is especially difficult in mathematics, English grammar, and cursive writing! Those who have transferred into our school lately do not know traditional math and therefore cannot “jump” into regular classes. As a general rule, these students need to be remediated in order to be able to continue their math education required in Christian schools. I do not mean to group all transferring students into this category, but my experience is that most will require this extra help. Of course, the younger a child transfers, the easier it will be for them to learn traditional math. Students can learn traditional math in the elementary grades because there is so much practice and drill available in the curriculum. However, middle school gives us the perfect place to remediate students with a special math course that focuses on the basics. Having a Basic Math class available helps to meet the needs of these transferring students as well as provides “one more year” to learn basic arithmetic skills for those who struggle in math.

The most basic need is for students to be taught their facts: addition, subtraction, multiplication, and division. If students will learn these facts, their math education will be able to build on this firm foundation. Students need to learn how to use these functions for whole numbers, fractions, decimals, and percentages. All middle school students need to learn the basics of integers as well. After a thorough understanding and proficiency in them, these students can jump right into algebra.

#### **Basic Math:**

Addition—facts—being able to quickly recognize the answer to the basic 100 addition facts, column addition, horizontal addition, carrying to the next place value, and solving word problems.

Subtraction—facts—being able to quickly recognize the answer to the basic 100 subtraction facts, borrowing or renaming place values, aligning decimals with money, and solving word problems.

Multiplying—facts—being able to quickly recognize the answer to all tables 0–12 and solving multi-digit multiplication.

Division—facts—being able to quickly recognize the answer to all tables 1–12 and learning to move decimals and round answers to nearest tenth, hundredth, and thousandth.

Percentage—basic understanding of per 100 and solving word problems—especially those requiring sales tax and money matters.

Integers—basic understanding of number line, positives, negatives, and zero in all functions.

Basic balancing of equation utilizing addition, subtraction, multiplication, and division.

**English grammar** – Transfer students are usually taught Language Arts but not grammar! Students will need a teacher in their new Christian school to understand that these students are starting at the beginning with the parts of speech. We must take the time to teach these basics of grammar.

**Penmanship**—The other subject not taught in many public schools involves cursive writing. We have registered high school students without a signature! Penmanship should be taught throughout elementary and refreshed in middle school. For those in high school, it is very late to be learning this skill; but, those students who really want to learn can easily be taught. The number one problem is that students who have not been taught cursive writing do not want to learn it. They will often “dig their heels in” and only utilize cursive when they are coerced. Cursive is best taught early, and teachers should require students to utilize it often in various subject areas. At the very least, students should be taught to create their signature!

Transfer students have many adjustments to make at Christian Schools. They need lots of love, prayer, and concern as they make the transfer to Christian Education. We primarily desire to have them come to a saving knowledge of the Lord Jesus Christ and learn to use their talents and abilities to become what God wills for them. We’re thankful for each transfer student and the opportunity God has given us to make a difference in their lives!



Stars of the Morning

GENUINE or FAKE Frontier Doctor and His Medicine Show by "Aunt Carolyn"



If you had lived in the "Old West" and were very sick, would you have wanted to go to this doctor?

DR. IRONBEARD

Oh, I am Dr. Ironbeard, Twilly, willy, wit, boom, boom; I'll cure your ills with healing art, Twilly, willy, wit, boom, boom.

Now I can make the dumb to walk. Twilly, willy, wit, boom, boom, boom, boom, The lame to see, the blind to talk, Twilly, willy, wit, boom, boom.

Doctors were scarce on the vast frontier. If a person were sick in a family, it might take a whole day by horseback to find a doctor and another day's return ride before the doctor could treat the sick one. The doctor's black leather bag was a mystery and held curious things that sometimes were of little help, so it was no wonder that people gathered around the "medicine man" and his one-horse wagon when he came into town. He didn't claim to be a full-fledged doctor but often called himself the "Professor." He made a fine figure. Dressed in a fine coat, tails, and top hat, he boasted the wonders of his magical potions, ointments, and pills and held his audience spellbound. He guaranteed his magical concoctions were the sure cure for every ailment—liver, stomach, toothache, or arthritis—, and you could buy it for just fifty cents or a dollar a bottle! He entertained the crowd in between sales with a fiddle, a song, or "magic tricks." Soon after his show though, he pocketed the money, cracked the whip on his horse, and hurried out of town before folks could complain or demand their money back because his products did not work! Most of his medicine (often made of roots, bark, and sometimes "secret ingredients") was as fake as he was. Oh, Dr. Ironbeard with all his charm and persuasion was, at last, a fake.

THE LORD JESUS CHRIST

How different from our Lord Jesus Christ, Who entered a city quietly but quickly drew a crowd! Word of His coming spread like wildfire, and people flocked to Him. They heard how He had healed a man with a withered hand, made a lame man walk, and cast out the demons that tormented a maniac. They heard how He healed a poor woman who had suffered from losing blood for twelve years and how He actually brought back to life a young girl who was dead! Near Tyre and Sidon, He cast an unclean spirit out of a girl so that when her mother came home, she found her darling daughter quietly resting on the bed.

The news flew ahead of Him so that by the time Jesus got to the next town, people were bringing to Him a man who was deaf and dumb. They begged Jesus to heal the man, and again our dear, compassionate Savior was moved by his need. He put His fingers into the man's ears, spit, and touched his tongue. Then looking up to Heaven, He sighed and said, "Be opened." Immediately, the man was healed! He could hear and speak! The crowd was amazed! It was a miracle! Although Jesus told them to keep it quiet, they spread the news everywhere! In their awe, they exclaimed, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak (Mark 7:37).

Jesus was not like Dr. Ironbeard. Did you notice what Dr. Ironbeard promised? He promised to make the dumb to walk. The dumb man already knew how to walk; he needed his tongue to be healed, so he could talk. He promised the lame man to make him talk. Well, that's not what the lame man needed. He needed to be able to walk. And the blind man could already talk; he needed to be able to see! So, in spite of all his mighty promises, Dr. Ironbeard was a fraud and no help to anyone!

But, my friend, Jesus is not a fake or fraud! He is

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