

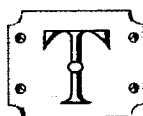
DR. DAYTON HOBBS, EDITOR

The PROJECTOR

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

Brownsville, Finney, and Revival

by Rev. Ron Bean



THE BROWNSVILLE "REVIVAL" has drawn throngs of people to Pensacola. The claims of salvation of thousands, deliverance of drug addicts, and physical healings have drawn the attention of the masses and the media. For more than two years, crowds of people from around the United States and even foreign countries have thronged to the Brownsville Assembly of God Church to participate in what its leaders say is a revival similar to the Great Awakening of the 1740's.

Initially, media attention, including the local newspaper, was primarily positive. A few voices of dissent were heard, but they were moderate and the

"revival" continued to operate. Biblical fundamentalists dismissed it as counterfeit; neo-evangelicals tolerated it as another manifestation of "the Body of Christ"; the irreligious ignored it and considered it a "sideshow"; and the charismatic community accepted the publicity and opportunity it provided for "field trips" for their congregations.

The media attention took a turn in the latter part of 1997 when the Pensacola News Journal published a series of stories that were the result of a four-month investigation of the revival. The aspects of the series that received the most attention were those concerning the money

continued next page

The Godly Father

by Ludwig Opager



GOD HAS GREATLY BLESSED His people by giving them the Book of Proverbs. Its pages reveal a father who purposes to rear a son to follow him in loving God and God's Word. The second chapter reveals the father's purpose that his son is to receive his own words so that, in time, the son will receive God's Word. In this high purpose, the father recognizes his preparatory responsibility in the salvation and sanctification of his son. A godly father purposes to rear a son who fears the Lord and finds the knowledge of God pleasant to his soul.

The godly father, in chapter 2, resolves to equip his son for the day he will transfer his ear from hearing his father's words to hearing God's Word.

It is a tragedy today that many children never hear their father's words. How little we esteem the authority which God put in the father of the family as the beginning of the son's journey to the love of God and God's Word. Fathers are to cause their children to understand the importance of their word, so that they will eventually understand the importance of God's Word.

Great effort must be made by the father to accomplish this objective for his son. He refuses to provide a bed of roses in which his son may lie, knowing that God does not call sons from rose beds. A godly father does not trust that salvation will eventually take care of everything, but instead prepares and instructs his son toward salvation. If salvation is to take place, someone has to plant; someone has to water. This father constantly plants

July 1998

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generated by the revival and the luxurious lifestyles of its leaders. Along with the reports of big houses, large incomes, undisclosed salaries, and unpaid taxes, other issues were raised that revealed that the Brownsville Revival bears little resemblance to the Great Awakening or any of the revivals occurring in church history.

BROWNSVILLE COMPARED WITH HISTORIC REVIVALS

The Brownsville Revival has had practically no impact on its immediate neighborhood. The vast majority of those attending are from out of town, while most of the local Brownsville community tolerate the traffic jams and crowded streets but never attend any of the services. The bars, "strip joints," bingo halls, and package stores of the little neighborhood continue to operate within sight of the church. This lack of impact is in contrast with the impact of the revivals in history such as the Great Awakening of 1740, the Welsh Revival of 1905, or the Revival on the Isle of Lewis in Scotland in the early 1950's. When God moved in revival, everyone was affected. Not everyone was saved or professed to

be Christian, but a sense of morality was evident in the community.

The crowds that fill the church consist of people who

If men are to be converted, God must move in grace and work in their behalf.

come to "get" what is there but leave with little more than the memory of their experience. The usual attendee has to go get his revival "booster shot" on a regular basis. While the historic revivals were likened to a fire spreading abroad, the Brownsville Revival is more like a space heater where people have to gather around to keep warm, then chill quickly when they leave the room.

From its inception, the Brownsville meetings have taken days off each week and closed down over the holiday season so that the people could rest. Leaders were quoted as saying that physical tiredness was one of the reasons why the historic revivals did not last. This is contradictory to the testimony of those involved in the historic revivals cited previously. Those involved were able to participate in the meetings and then go

perform a full day's work (often 16 hours). Unlike the Brownsville participants who miss work or school because "they were at the revival," those of past years testified that they were not tired from their meetings with God because they attested to the truth of Isaiah 40:31. "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

One of the most interesting revelations concerning the Brownsville Revival was that it was not as spontaneous as it seemed. Indeed, it was not a "miracle" but had been planned in advance. When it was reported that the revival was not a spontaneous work of God, as had been implied, but a work of men, there was no denial issued by its leaders. They agreed that they had worked together to bring the revival to Pensacola. When it was reported that the revival's main speaker, Evangelist Steve Hill, had exaggerated and sensationalized his own personal testimony, the defense was that such fabrication was understandable and excusable

because of his good intentions. The surprising lack of response to the reports that the revival was an orchestrated event can be explained by realizing that these practices are typical for most twentieth century "revivals" and evangelistic efforts. The evangelistic efforts and the planned "revival meetings" of the modern church have no biblical precedent or basis but have their roots in a tradition that can be traced back to the 19th Century and a famous evangelist named Charles Finney.

THE EVOLUTION OF REVIVAL TO REVIVALISM

Revival, in the biblical and historical sense, has been defined as a gracious and sovereign work of God¹ as He gives His Spirit to restore backslidden Christians

and save sinners. These revivals occurred in a setting of sound doctrine and produced lasting spiritual results. The true condition of human nature, as set forth in Scripture, was accepted. Man's nature, inherited from Adam, was totally corrupt and incapable of any good work. Yet, this condition was not an obstacle to God's Spirit. It was understood that, if men were

to be converted, God must move in grace and work in their behalf. Among the results of these revivals was a spirit of worship in which Christians hungered for the deep preaching and teaching of the Word of God and to whom prayer was an act of worship

and fellowship. There was a fresh and vivid emphasis on the holiness and justice of God and on His judgment of sin producing true repentance and faith in Christ. Denominational differences were accepted while the fundamental doctrines were understood, taught, preached, and defended.

Revival and its results were coveted by Christians, but demonstrations of revival were rare. It was accepted that revival was dependent upon God's grace and happened only if He willed it so. Revivalism (man-made revival) may have been born out of a combination of impatience in waiting for revival and a genuine desire for its work. In many of his writings, Jonathan Edwards, one of the key figures of the Great Awakening, warned of the possibility of counterfeiting revival or corrupting it with doctrinal heresy, fanaticism, emotionalism, or antinomianism. His warnings began to come true during the 1830's when "new methods" and a new philosophy began to be introduced into revival preaching. It was discovered that "conversions" increased as the preaching on man's depravity decreased. Emotions were stirred during revival, but now those emotions were being stirred up by human means rather than by the powerful preaching of the Word of God. The philosophy that was adopted was "to make regeneration so easy that men may



Warm greetings in Christ from the Atacama Desert in northern Chile.

I appreciate very much The PROJECTOR which not only keeps us informed on the current issues and the growing apostasy, but also edifies us in the Word of God.

not be discouraged from attempting it." The institution of the anxious seat and the altar call would equate "coming forward" to conversion. Charles Finney would say in his sermon "Make Yourselves a New Heart," that all that is necessary for a sinner to become a Christian is to change his mind and heart and seek a new purpose in life; that conversion is the result of the sinner's decision, and the preacher's responsibility is to induce that decision.

CHARLES FINNEY—THE INVENTOR OF MAN-MADE REVIVAL

Charles Grandison Finney (1792–1875) may rightly be called "the father of modern evangelism." His self-proclaimed "new measures" such as the altar call, the anxious seat or mourner's bench, the invitation, and protracted meetings were quite different than the methods used by the preachers of the Great Awakening or other documented revivals. Some of his methods, such as the altar call or invitation, are now practically a Protestant "sacrament." A church may not be considered truly "fundamental" unless they use them. Warranted, some of Finney's recommendations were beneficial. He encouraged clear and confrontational preaching and urgent appeals to sinners to come to Christ.

While those involved in the Great Awakening were slow to use the word "revival" until after the fact, it was in Finney's time that preachers were taught that they could lead, hold, or conduct a revival. This view of revival comes from Finney's belief that "a revival is not a miracle, nor dependent on a miracle, in any sense. It is a purely philosophical result of the use of the constituted means as much so as any other effect produced by the application of means."³ This stands in stark contrast to the biblical definition of revival as a gracious act of God. His mistaken view of revival was just one example of the faulty theology of Charles Finney that affected his practice and the practice of those who follow his example today.

FINNEY'S FAULTY THEOLOGY

Charles Finney was converted at a time when Calvinism was the predominant theological view of the day and heretical "hyper-calvinism," the belief that the gospel invitation was for the elect only, was espoused as well. Finney found these ideas offensive and rejected them as illogical. His reaction was to develop a theology that went beyond Arminianism and approached the heresy first spread in the 5th Century by Pelagius. Finney's theology can be found in his *Autobiography*, (also entitled *Memoirs*), *Systematic Theology*, and *Revivals of Religion*. Along with these books by Finney, B.B. Warfield's *Perfectionism* contains an excellent critique of Finney's theology.

Finney's definition of revival stands in stark contrast to the biblical definition.

Finney began his journey away from orthodoxy by rejecting the doctrine of the depravity of man's nature. He declared "the sinner has all the faculties and natural abilities requisite to render perfect obedience to God." All he needs "is to be induced to use these powers and attributes as he ought"³ in contrast to the biblical doctrine presented in Romans 3:10–12; 5:6 and other passages. He continued his backward trek by dismissing as "theological fiction" the doctrine of imputation. Specifically, he rejected the doctrine of the imputation of Adam's sin to mankind, the imputation of the believer's sin to Christ, and the imputation of Christ's righteousness to believers.⁴ This is in contradiction to the biblical teaching of the

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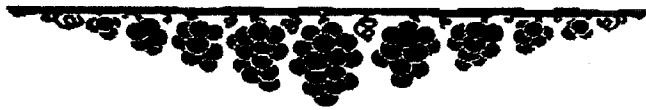
The Editor's Desk

FIRST LOVE

THE FIRST and greatest commandment for man is that he love God totally, completely, and with all man's God-given faculties (Matt. 22:37, 38). The history of each dispensation as revealed in the Scriptures is that man has failed miserably in this regard. Man has instead focused his love upon himself, very much like the Apostle Peter did when Jesus revealed to His disciples that He was to suffer and die, rather than receive the instant gratification of a kingdom for Christ and a throne for Peter. Jesus said, "Peter, you are not setting your heart on God's interests, but you are setting your heart on the things that interest men, and that attitude of heart comes from Satan and is an offense to Me" (My own paraphrase of Matt. 16:21–23.)

We live in the time of the full-blown apostasy of the Laodicean Church of the Revelation, when self-love democracy is eating away at whatever remains of the glorious truths rediscovered during the Philadelphian Church Age of a hundred fifty years ago. The Laodicean prophets of psychology have convinced a ready-to-be-convinced people that they must love themselves more, and that self-love is basic to loving others as well as God. Satan's lies still work! He has no problem being believed when he plays this old familiar theme. God in Heaven, give us a few godly believers who will view man from Thy point of view, and love Thee with all their hearts, their souls, their minds, and their strength. Q

OBEDIENCE



as a Fruit of Love

by Dr. Dayton Hobbs

(Continued from last issue)

DESIRING THE BEST

The highest attainment in life that we as parents or teachers could possibly hope to reach for ourselves or for our children is to "glorify God and enjoy Him forever," as I believe the old Westminster Catechism put it. In every area of life, the Word of God opens to all of us a higher possibility of thinking, living, and of doing. Don't get caught in the "I'm satisfied" category, the mediocracy syndrome. Paul "counted not himself to have apprehended" the heights of sacrifice and service, but pressed on toward perfection, that is, full growth and maturity as a child of God. We can be much more successful in our child training toward servanthood than we can possibly imagine with the proper Biblical understanding of Love and Authority.

LAW AND LOVE

Law and love are not at odds with one another as it seems so many believe to be the case. Satan's oldest known lie was in regard to this. He implied to Eve that the proof that God did not love them was tied up in the fact that God had put them under a restriction or law concerning the eating of the tree of knowledge. Satan said, in effect, that disobedience would amount to promotion, and surely everyone has the right to be "all that he can be." The restriction or commandment concerning the eating of the fruit of the tree of the knowledge of good and evil was given to Adam and Eve because of God's love for them, not because He wanted to hold them down. God's love is a given in Scripture—that which is always behind God's actions toward mankind and must be accepted as such. On only a very few occasions in Scripture is God's love openly stated, but it is always assumed, for it is the very heart of

the Father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). On the other hand, the Scriptures resolutely enjoin His own to "love Him and keep His commandments." Love and law are constantly tied together throughout both the Old and the New Testaments. Love, for the child of God, is a commandment, not an option, and that love is always demonstrated by obedience to God's commandments or laws.

LAW AND LOVE IN THE OLD TESTAMENT

For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Exodus 20:5b, 6

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut. 7:9

Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always. Deut. 11:1

But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. Joshua 22:5

LAW AND LOVE IN THE NEW TESTAMENT

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:21

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ... This is my commandment, That ye love one another, as I have loved you.

John 15:10, 12

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

I John 2:3, 4

And this is love, that we walk after his commandments. II John 6a

LOVED OR LIKED

There is a definite connection throughout the Scriptures between obedience and love. We are to require obedience on the part of our children; however, wise parents should understand that children do not obey their parents because they love their parents, but because it is a requirement of the authority over them—in this case, the parents. Understand, however, that when parents govern their children with consistent, fair, and evenhanded love, children thus trained will grow up to first respect and eventually love those parents. Far too often parents set as their goal to be liked and appreciated by their young children, instead of the much higher purpose of long term respect and love. You are the ones who make the choice, parents; you can't have it both ways.

God's requirement from His own children is to be loved from the heart. This kind of love submits to the will of God in all matters, understanding that God loves us and will always act in our behalf for our benefit and His own glory. As parents, we should always keep this in mind as we train our children. Our children must learn this concept from us, their parents. Our responsibility is to bring them to the place that they understand that authority has their good in mind, and that their obedience to that authority brings untold blessings. This may not always be true of man's authority over us, as man is subject to failure; however, this is the standard God sets for authority, and we must learn that our response is to be with love and submission. ☉

Laudicean Leaven

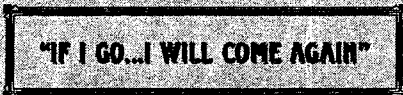
by Dr. Fiddle, D.D.
(To be read with tongue in cheek)

"Merchandising the Word"

You probably have observed the large number of tee shirts being sold today with the gospel message presented in settings that are familiar to the world. Then, there is the proliferation of bumper stickers that are seen by those drivers who notice your car as you drive like Jehu around your community. Dr. Fiddle is now offering another means of presenting the message to your friends: Fiddle's Unusual Scripture Stickers (FUSS).

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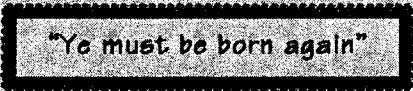
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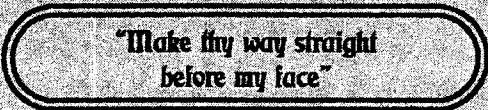
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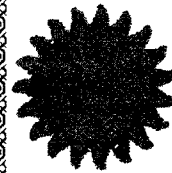
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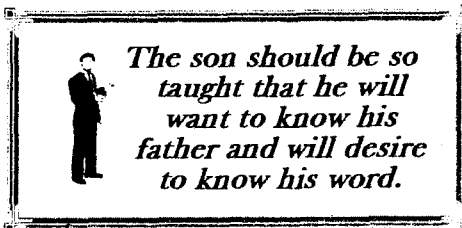
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the seed of God's Word in his son, consistently waters it in prayer, teaching, and discipline, and earnestly trusts God to give the increase!

Notice the intensity of this father's instruction. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God" (2:3-5).

"Don't expect knowledge and understanding to come easily, son!" he declares. "It comes only to those who cry, lift, seek, and search." The godly father brings accountability to his son by shining the light of the Word of God into his life. The father,



knowing that he himself is accountable for preparing the son, insures that his son also knows that he is accountable for receiving that preparation and using it to serve and glorify God. In this, the father rejoices because he prepares his son to understand the fear of the Lord and find the knowledge of God. What a wonderful, glorious conclusion of the matter, but it all starts with the son's receiving the words of the father.

What does this imply? It implies an instructing father who is the authority in the home, a mother who honors the father's word and sees that the son also honors the father's word. The father's word is held in high esteem so that when the son comes to maturity, he will hold God's Word in high esteem. He has proved his father's word to be true and faithful; therefore, when the time comes, the son hears God's Word and finds it to be true also. The home, then, is the incubator of faith preparing the son to hear God's Word.

This is a home where truth is sought diligently as a man of the world seeks silver and hidden treasure. Men go to great extremes to find the hidden treasures of the world left by disasters of the past. But this Proverb's father's interest is in laying up treasures in heaven by rearing a son who will diligently seek the treasures of understanding and the knowledge of God. Most homes are preparatory

schools only for seekers of the mere treasures of this world, but God expects His children to operate preparatory schools for seekers of heavenly treasures. Every father or mother operates one school or the other. The father, who has a godly aim for his son, communicates an urgency to seek the hidden treasures of wisdom, knowledge, and understanding. "Son, wisdom, knowledge, and understanding come only to those who study, who seriously desire to know God and the things of God." The message of the Scripture is that God does not reveal Himself to the casual or indifferent. If

one wants to be casual about his relationship with God, he must be prepared not to know God.

God reveals Himself in the same way He reveals His diamonds, His gold, and His silver. Ask the man who searches the sea in ships about the extremes to which he must go to find those treasures of the deep. He does not simply stumble over such prized wealth; and in the same way, no man will simply stumble over the knowledge of God.

This father desires a son, who after being alone with his earthly father, desires to be alone with his Heavenly Father. That is the kind of relationship a father and his son should have. The son should be so taught that he will want to know his father and will desire to know his word. "What would Dad do about this?" he asks. "What would Dad say if he were in such a situation as this?" That kind of relationship will lead to the day when the son will ask, "What would God say about this? Let me search His Word and find out what my Heavenly Father says about this."

"Son," the father says, "I am rearing you to cry after knowledge, to go in prayer to the One who will teach and enlighten. I am rearing you to lift up your voice to God for understanding. I am not rearing you just to behave or excel in order to be highly esteemed in the community. No, I am rearing you to seek after God. My responsibility for you is a preparation responsibility. As your father, I expect to stand before the judgment seat of Christ and hear Him

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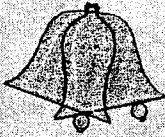
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say, 'What did you do to prepare your son to glorify Me? Did you instruct him by a life fully dedicated to Me? Did you teach him the Word of God through your life? I gave you my Word to use in the rearing of your son. Did you open to him the knowledge to serve and glorify Me? Did you give him the tools so that his ear might be inclined to My voice and that he might understand the fear of the Lord?'

These are questions a Christian father should expect to face from the Lord. In His Word, the Lord gives the father the tools to carry out this task, so no father need lack wisdom for this important work.

"For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding" (vs. 6).

God delights to give wisdom to those who take hold of Him by faith. God is always looking for a wrestling partner. He looks high and low and finds one only now and then. He found Jacob, who, regardless of his faults, wrestled with God, and God blessed him. This Proverb's father conveys to his son that there is no excuse for not knowing God.

This Bible instruction is to be given to the son by the father personally, so that the son knows how important God's Word is to his father. Many sons know how important football, baseball, gold, or the father's job is to their father, but how many sons know that God's Word is all important to him? This importance must be communicated to the son by the father's own testimony and personal instruction if the son is to be prepared to serve and glorify God. If he communicates anything else, he must be prepared to have his son serve anything but

God and simply glorify himself. If self-esteem and self-service are what a father desires in his son, neither he nor his son will need much instruction, for the whole world and the devil are on his side.

But this godly father instructs his son against the whole world. "He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints" (vs. 7, 8).

"Son, God lays up sound wisdom for you. He hides or hoards wisdom for those who diligently seek it. God's wisdom is

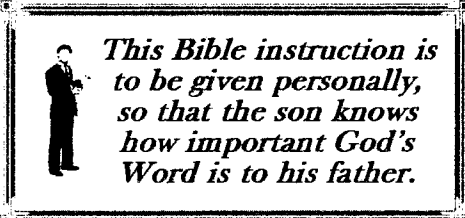
excluded from the unrighteous because God resists the proud. Only those who fear the Lord can know God. Wisdom is not of this world. This world cannot arrive at a knowledge of God because wisdom is hoarded by God for the righteous. Regardless of how offensive this may be to the world, you know that only through Christ—Wisdom personified—is a man made righteous!"

God's wisdom results in practical benefit to the righteous. His wisdom does not tickle the ear or the intellect. It is not given to the world to show off the mighty. It does not appeal to the "great thinker." It is practical in its result because it is for the righteous. It provides light for the righteous to walk uprightly, but has no appeal to the unrighteous.

God's Word is a buckler, a shield to the righteous. The godly father equips his son with this defense as he prepares him to serve and glorify God, ensuring that no weapon of the world or the devil can penetrate the buckler of God. By this truth, he communicates to his son the love of God for His people.

He keepeth the paths of judgment, and preserveth the way of his saints (vs. 8).

"Son, God is not capricious, eccentric, or fickle. His paths of judgment are sure and unchanging. His very universe declares that His paths of judgment are kept. The stars cry out that their courses are preserved by the One who ordained their existence." How does the father teach this attribute of God? He does so by



being sure and unchanging himself, by not being capricious, eccentric, or fickle. This father is righteous by faith, and one characteristic of

righteousness is consistency. The son is taught by the life of his father this quality of the character of God.

What will be the result of this kind of dedicated, godly instruction? If the father consistently instructs the son to receive his words and hide his commandments within him, if he insists that he incline his ear to God and seek after wisdom with the same diligence as those who seek after hidden treasure, the result will be the son's understanding the fear of the Lord and finding the ultimate treasure: the knowledge of God. ©

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doctrine of imputation found in Romans chapters 3 through 5. From his denial of the imputation of Adam's sin to his posterity, Finney logically concluded that man does not have a sinful nature and a natural disposition to sin, but is born morally "neutral." "If man's nature is not ruined by Adam's fall," Finney reasoned, "then man is able to fulfill the will of God by himself because 'there is nothing in religion beyond the ordinary powers of nature.'"⁵ Finney

stressed human ability to repent, create new hearts, perfect his own nature and society as well.

With the major premise of man's neutrality in spiritual matters and innate ability to do the will of God, Finney's revival and evangelistic

efforts were marked by efforts to "persuade" people to accept God's offer of salvation. Finney would say, "If men will not yield to persuasion, they must be lost."⁶ The effect of such beliefs on Finney's methods was obvious. His book, *Revivals of Religion*, is pure evangelical pragmatism; that is, "if it works, it must be good." He believed that "the success of any measure designed to promote a revival of religion, demonstrates its wisdom. ... When the blessing evidently follows the introduction of the *measure itself*, the proof is unanswerable, that the measure is wise."⁷

Finney's error in the matter of anthropology, denying the sinful nature of man, led to other deviations from fundamental doctrine including an erroneous view of justification by faith alone. His doctrine was that justification is not permanent; it is not a Divine declaration, but merely a pardon, and is achieved by man working together with God.⁸ This view of justification led to his view of sanctification. Finney claimed that complete obedience to God's law was possible on the grounds (means) of man's natural ability.⁹ All of this logically

led to a post-millennial eschatology which advocated that Christians should invest their time and energy in establishing the millennial kingdom of God on earth by winning converts and being involved in social reform.

The evangelistic efforts of Charles Finney caused his home area of western New York to become known as "the burned-over district" because of the

hardness the people developed to spiritual things. Warfield cites close friends of Finney who lamented over the rapid retreat of converts back into their sinful ways. One close friend and co-worker of Finney's, Asa Mahan, SC said that

everyone concerned with the revivals were "left like dead coals that could not be reignited."¹⁰ Even Finney would say, "The great body of them [the converts] are a disgrace to religion."¹¹ Critics would say that his measures promoted superficial professors of religion. A famous contemporary, Charles Spurgeon, would say, "Possibly much of the flimsy piety of our present day arises from the ease with which men attain to peace and joy in these evangelistic days."¹²

Finney believed that the cause of this lack of permanent results was his failure to teach them perfectionism and to instill in them the "how" of Christian living and the fear of falling away. He would leave his evangelistic efforts to start Oberlin College, where he could concentrate on this aspect of his doctrine.

THE LEGACY OF CHARLES FINNEY

The legacy of Charles Finney is apparent in modern day Christianity. His pragmatic philosophy (where "the end justifies the means") and his semi-Pelagian doctrine (that claims that the

natural man is not spiritually dead but is capable of doing good and seeking after God if properly persuaded) are evident nearly everywhere. The extreme is seen in the Brownsville Revival: a man-made event that, while using biblical language, has no biblical basis and is more carnal than spiritual. The usual manifestation is in modern evangelism where men who may not accept Finney's theology heartily embrace his methods. It is a fact that bad doctrine will not produce a godly philosophy, practice, or methods. One of the admonitions repeated in the Pastoral Epistles is to adhere to those activities associated with "sound doctrine" and shun those things that are not.

If man is spiritually neutral, as Finney maintained, then all that is needed in evangelism is an effective means of motivation to get that sinner to make a "decision." Persuasion and the "selling" of the gospel message to sinners are the means of evangelism today. The inducement to decide in the affirmative may be descriptions of the torments of hell and/or the glories of heaven, promises of happiness, wealth, and health, or any other appeal to man's selfish interests. The typical preaching of modern day evangelism contains little to convict sinners and convince them of their hopeless condition. The call to repentance and to seek God's mercy is absent. The preaching of the Truth of God's Word and faith in its power has given way to the power of persuasion

through stories and illustrations. The most glaring evidence of the acceptance of the "get a decision" mentality is seen at the

close of the service. An invitation may last nearly as long as the message. After enduring a particularly long invitation, an elderly gentleman was heard to say, "I believe in invitations, but its like inviting people to dinner. You don't keep inviting them after the table has been cleared." The preaching of God's Word and the power of God's Spirit are enough to bring people to Christ and the Word and the Spirit cannot be improved by the addition of sensational stories or additional stanzas of "Just As I Am."

The evangelism of today has, in general, adopted a methodology that was



We would like to be placed on your mailing list. We enjoyed reading your article on Separation in The PROJECTOR recently as well as your thoughts on the Promise Keepers movement. We are in full agreement with both articles and are glad to run across some folks with a "like mind." We will at a later date send a donation, but would appreciate being placed on your mailing list right away. Keep up the good work.

Men, who may not accept Finney's theology, heartily embrace his methods.

born out of Finney's faulty theology and is producing the same results that discouraged Finney and his co-workers. People are making "decisions for Christ" by raising a hand, walking an aisle, or throwing a stick on the campfire and then returning to their former lives while clinging to their "profession of faith." They have no love or greater understanding of the Bible and prayer becomes a means for "getting what they want" rather than an act of worship. Preachers lament the hardness of heart and the lack of evidence of salvation in the people they see. In response, the ghost of Finney says, "You need to teach them *how* to be godly." So clinics and seminars are conducted for these people to teach them how to live like Christians, and the church produces "whited sepulchers" that are clean on the outside but still dead on the inside.

We need to examine our evangelistic methods in the light of God's Word and "take heed" *how* we are seeking to build. Our methods are not to be judged by the

results produced, but by the standard of God's Word. Many of the measures used in evangelism today are more traditional than biblical. Do we believe that the clear exposition of the Word of God is capable of bringing people to see their need of Christ? Are we content to follow the preaching of the Word with an earnest exhortation to call on the Lord Jesus Christ for salvation and make ourselves available to those who may have been moved by the Spirit? Or, do we feel that we must employ additional methods to encourage a response? Will we let the sound doctrine of the Bible be our rule for faith and practice in our evangelism? As Charles Spurgeon said, "If you want to get up a revival as the term is, you can do it, just as you can grow tasteless strawberries in winter, by artificial heat. There are ways and means of doing that sort of thing, but the genuine work of God needs no such planning and scheming."¹³

The revival that is needed today is a revival of the preaching of the Word of God, in the power of the Spirit of God, by those who truly believe in the power


of God. The natural man is lost in sin, not indecision. He is dead in trespasses and sin and, like Lazarus, nothing but the Word of God can raise him up. The preaching of the demands of God found in His Law is capable of convicting men of their hopeless state. Conviction of sin is what moves men to call on the Lord Jesus Christ to save them from their sin and trust Christ as their only Hope of salvation. Faith follows the hearing of the Word of God (Romans 10:17; Ephesians 1:13), not the skillful arguments of learned men (I Corinthians 2:1-5).



Thank you for your good paper and your faithfulness to God's Word.

MS

¹ Psalm 85:6; Isaiah 57:17; Habakkuk 3:2
² Finney, Charles G., *Revivals of Religion*, p. 5.
³ —. *Systematic Theology*, pp. 282-300.
⁴ —. *An Autobiography*, pp. 56-59.
⁵ —. *Revivals of Religion*, p.4.
⁶ Warfield, B.B., *Perfectionism*, p. 176.
⁷ Finney, *Revivals*, p. 211.
⁸ —. *Systematic Theology*, pp. 383-391.
⁹ *Ibid.* p. 407.
¹⁰ Warfield, pp. 26-27.
¹¹ *Ibid.*
¹² Spurgeon, Charles, *Autobiography*, vol. 1, p. 54.
¹³ —. *Metropolitan Tabernacle Pulpit*, vol. 17 (London, 1972), p. 499. ©



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Proverb Practical

by Ludwig Opager

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy (Prov. 6:12-15).

You may recall that after sitting on a wall, "Humpty Dumpty had a great fall," and all the king's horses and all the king's men could not put him together again. What prompted Mr. Dumpty to sit on a wall? What urged him to take such a step? Were his eyes lofty and lifted up over others, desiring to be seen of men?

Probably not secure in standing on the wall, he chose the safety of sitting on the wall. No one seems to have called him to such a prominent place; he likely did not earn this prominent place; he likely chose the wall to exalt himself. Did this choice to be seen of men get him fame, fortune, power, and prestige? Possibly for a time, but ultimately it got him a sudden unrecoverable fall, in spite of the fact that he thought he was safe.

Certainly something could be done for Mr. Dumpty! But, alas! "All the king's horses and all the king's men could not put Humpty Dumpty together again!" Mr. Dumpty did not could on such a catastrophe; that was not a part of his thought process!

But he suddenly fell from his self-appointed position with no remedy

found for him. Powerful government machinery, the horses of the king, and fully authorized government bureaucrats were of no help to Humpty. Convening their committees and their empowerment teams, all their efforts came to naught. Humpty Dumpty's calamity came suddenly, without warning, and he was broken without remedy.

Mr. Dumpty of this rhyme fits the description of the person in our Scripture passage who is a walker, a

winker, a speaker, a teacher, a deviser, and a sower. Our passage describes the end to which such naughtiness and wickedness brought him. Today, one seldom hears the word *naughty*. It does not aid self-esteem to be called naughty, but God calls this fellow *naughty*. Apparently God cares little about hurting this fellow's self-esteem, rather caring about the truth. Most times, in my day, this word was applied to children. I well remember deserving to be called a bad or a naughty boy. As far as I know, these names did not stunt my development! This, however, is not a child; this is a man, and God calls him naughty.

He walks with a mouth that turns from truth. This man, not willing to be governed, does not yield to that which is required. No doubt, when young, he was a naughty boy, not coming when called. He went "from" instead of "to," because he was froward.

He uses his eyes, feet, and fingers to express rebellion. "He winketh with his eyes" means that he pinches his eyes together in malice as he threateningly stares down those appointed to govern him. His feet speak as they stamp out messages of defiance. We see the beginnings of this communication in uncontrolled children attempting to stamp out authority with their feet. His feet are also instruments to fulfill his disobedience as they take him out of the

way of that which is required. His fingers are used in gestures of malice and contempt to those who defy him. Oh, how fingers are used today to communicate messages that inflame! People have killed because of speech made with fingers; but to the wise, they reveal what is in the naughty and wicked heart!

Every language includes the language of the body. The heart forces the body to do its bidding. Not satisfied with simply communicating with the mouth, every part of the body is enlisted in the rebellion of the froward. When the mouth is not enough, the eyes, the feet, and fingers are employed to express the hostility of the heart.

With a heart not willing to yield to that which is required, he devises mischief, continually spending his time perfecting schemes for the destruction of the peace and happiness of others. He yields to no government, so his mischief

can continue unhindered, sowing arguments and quarrels. He hates instead of loves, and his hatred for all that is good is the stirring spoon in the pot of strife.

But as God's Word is true, we read in Luke 14:11, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

God will bring down high looks. The haughtiness of men shall be bowed down. The lofty looks of man shall be humbled whether that pride be expressed with the mouth, the eyes, the feet, or the fingers!

Pride and lofty looks may profit for a time in this world as Mr. Dumpty found by sitting prominently on the wall, but humility is the path to promotion in the kingdom of God. As I Peter 5:6 says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Otherwise be prepared for the calamity which comes suddenly and without remedy. ☉

MAIL

Recently a fellow teacher passed on a copy of your publication. What a blessing it was! I would like to start receiving it, and I am enclosing a check for \$5.00. Thank you for your faithful service to the Lord.

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Please put us on your mailing list. We enjoy reading *The PROJECTOR* which we usually borrow. Thanks and keep it coming.

VT

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Doris
Peppard
The PROJECTOR

"Teaching Tips"

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Dear Friends,

Hello! I hope this letter finds you in good health. The art of letter writing is fading with the development of new technology; however, we must continue to diligently teach this form of communication to our students.

There are many reasons to write letters in today's society, and our students need to learn how to write a variety of letters. Thank you letters, business letters, friendly letters, letters to editors, and opinion-type letters should all be a part of this training. Although the telephone, fax machine, and computer e-mail are all parts of the communication system of which our students should learn to be adept, they should never disparage the effect and power of a well-written letter.

Basic letter divisions are:

- 1) Heading
- 2) Address
- 3) Greeting
- 4) Body
- 5) Complimentary close
- 6) Signature

This introduction is often covered in elementary school, but young people in Junior and Senior High need to continue to develop the basics into a practical, proficient art. Compositions on this level should include letter-writing with a specific purpose. Letters to the Editor of the local newspaper can be a springboard for interesting topics. Letter-writing can be incorporated into many subject areas. For example, history—write to an important man or woman of the past as if you lived during that time period; science—write to a scientist about his latest invention or subject area; math—write to a business asking for discounts or donations for a charitable organization. With a few guidelines letter-writing can also help develop your student's thinking and reasoning skills.

Learning to state a problem in a logical, concise manner is important for our students. Young people need to be taught how to write a letter regarding defective merchandise purchased or concerning an issue with which they disagree. This type of letter-writing is important, and learning how to state your opinion without becoming emotionally entangled is an art.

Learning to write good business letters is a part of every college secretarial course, but no matter what vocation your pupils enter, they will need this skill. Learning the best way to state your business is where practice really counts. Employers are always seeking workers who are tactful, accurate, and straightforward in letter-writing. Proof-reading skills are also valuable to our students and cannot be over-emphasized.

Everyone enjoys receiving a letter, but you must write letters in order to get one in return. Pen pals are an easy, enjoyable way to get started. Sharpen your pupils' skills by challenging them to continue writing a variety of letters.

Sincerely yours,

Doris Peppard

Doris Peppard

PO Box 643, Milton, Florida 32572 Fax (850) 983-0055

Stars of the Morning

CODY STEPS IN

(Based on a True Incident)

by "Aunt Carolyn"



and be neither late nor the cow's tail! She might even beat Cody! Ha! Wouldn't that be good! The dogs? The thought did cross her mind, but why worry? That heavy gauge fence was plenty strong and safe!

Smug in her secret plan to fool Cody and beat the "cow's tail" taunt, Kay ran a little way down the sidewalk and then slowed to a quick walk, humming a happy tune. She had all her homework, she knew her times table, and she was going to outsmart Cody! Oh, this was her day!

Around the corner, she was suddenly startled out of her bliss by the fiercely barking dogs. Fear turned to mortal terror as the dogs lunged against their gate and the gate swung open wide! The vicious dogs charged through, rushing violently toward Kay, their giant jaws open, baring awful fangs ready to tear their victim limb from limb.

Books flew everywhere. Screaming in terror Kay fled for her life, though she knew she could not outrun the snarling monsters. She would soon be attacked, torn apart, and killed!

Just then, out of nowhere, she heard Cody yelling, "Run, Kay! Run! Run!"

In this life and death struggle, boy and dogs were an inseparable blur. A shot might prove fatal to the boy instead of the dogs. No one could help Cody. Snarling, growling, biting until the blood flowed, the dogs were relentless.

In spite of gripping fear, Cody kept his wits, and half stumbling on his feet, half scrambling on hands and knees, Cody battled toward the dogs' gate. Seconds seemed like an eternity, but as soon as Cody had lured both dogs inside, he gave one last valiant effort to get away from their terrible jaws and scrambled out the gate, slamming it shut behind him. Once out, Cody collapsed on the sidewalk, exhausted and bloody from the siege. In an instant, strong, loving arms lifted him up and into a car to rush him to the hospital.

As family and friends waited in anxious silence for news from the emergency room, the hours dragged slowly. Morning turned to afternoon. It seemed the hands on the clock would not move. Kay sobbed in anguish as she waited with her mother. Would Cody be scarred for life? Would he even live? Oh, if only she had not gone the short way! If only she had been ready for school on time! If only she had walked with Cody! Oh, if only— What was wrong? What could be taking so long?

All eyes turned toward the waiting room door as it opened slowly. ☺

Don't miss the exciting conclusion next issue!



THE SIGN LOOMED like a death threat on the gate. Few needed a second warning after passing once, for the two giant mongrel dogs lay out of sight, silent as death until a passerby neared the gate. Then they seemed to come out of nowhere fiercely barking, charging, lunging, sure to attack except for the high chain link fence of protection. What a fright! It was certain that this home would never be bothered by thieves or vandals.

No one who knew the dogs wanted to walk by them, and Dad had warned the children more than once about going that way. Yes, it was farther to walk to school the other way but better to walk around the block than take any chance with those monsters!

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Monday was always a tough morning to get ready for school. Dressing, hair, books, everything seemed to take longer on Monday, especially for Kay.

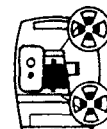
"Cow's Tail! Cow's Tail!" Cody taunted. "You'll never get to school on time at the rate you are going. I'm going ahead. Run and catch up with me if you can," Cody laughed and dashed out the door.

"Run and catch up?" Kay muttered as she picked up her books and tucked in her blouse one last time. "Who does he think he's kidding?" But as she hurried down the front steps, the notion struck her. Sure! She could go to school the short way

In an instant Cody was between Kay and the dogs. "Run, Kay, run!" Hollering at the dogs, Cody somehow turned their attention from his sister to himself and ran the opposite direction. With the dogs snarling, pulling, biting, tearing at him, Cody ran for all he was worth back toward the dogs' own yard. Twice they overpowered him, knocking him to the ground. In terror he fought to get to his feet while the vicious dogs bit and tore at his every step.

Parents and neighbors came running at the sound of Kay's terrified screams, but their measly shovels, boards, and brooms were no help. Even a gun was no defense.

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.



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