

The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

Israel is a Tough Nut

By the late Dr. Clay Nuttall

First Published September 15, 2015

A lot of opinions have been tossed around as to who Israel is, and it is time to ask some questions. To begin with, what is behind the “replacement theory?” That is the idea that the Church replaces Israel. Actually, this theory comes from a humanly developed hermeneutic. The one biblical hermeneutic recognizes the clear, distinct, and eternal differences between Israel and the Church: Israel is the wife of God, and the Church is the Bride of Christ. This distinction cannot be changed and will remain for eternity.

At least the replacement idea is clearly stated and is easy to recognize. The problem for those in our camp is that there are small encroachments on this subject. Any narrowing of that clear biblical distinction must use the same hermeneutic that the replacement theory uses. Any distinctive that belongs to the Church and is assigned to Israel is a step in the wrong direction. It even appears to be a mild form of anti-Semitism.

WHAT ABOUT PRESENT DAY ISRAEL?

In the Arabic world, we teach some of the finest believers I have ever known. This subject is difficult for them because of things that have been done to them. I don’t excuse anything that anyone does that is wrong or inconsistent. On the other

hand, though, this discussion deals with who they are and not what they have done.

The nation of Israel that is now in the land is a nation. It is foolish not to recognize that fact. This present nation, however, is not equal to the Old Testament theocratic nation of Israel. It is not equal to the nation of Israel in the Millennium. The people in this present nation are God’s chosen people despite their rejection and hard-heartedness. The Bible does tell us that they will return to the land, but that they will return in unbelief. They will be a different people in their heart when the “New Covenant” is fulfilled just prior to the Millennium. That will be a miracle of God, just as your own personal salvation was a miracle of God.

WHO OWNS THE LAND?

Many writers have proposed opinions about this subject. It has been suggested that the nation now in the land has no claim on the land. This would be the Reformed position, but it is wrong. It is the Jews that God has chosen as His special people, no matter when or where they are on the earth. The land grant - all of it - was given to the people, not to the nation. **(Genesis 15:18-21)** Even when there was no organized nation, the land belonged to them, the people; thus, the people in the land at this hour do indeed retain the promise of the land grant.

I have often been asked, “If the present nation of Israel were driven into the sea, would that affect my understanding of prophecy?” The answer is no. We know only what we see and what is clearly stated in the Bible text, and God knows what He intends to bring to pass. On this subject we must be careful about assigning

Old Testament texts meaning that is not clearly tied to the specific subject.

BEWARE OF OFFENSE

I Corinthians 10:32, “Give no offense; neither to the Jews, nor to the Gentiles, nor to the church of God.”

Bible history is very clear: any nation, group, religion, or individual who offends God’s chosen people will, without question, be judged by God. In due time, any nation that has turned its hand to God’s chosen people will be destroyed. Theologians ignore this judgment by simply having those people disappear. In the end, scholars will be judged for their philosophical and allegorical treatment of Israel. The problem is that any offense, whether large or small, offends a Holy God. This is not just a matter of disagreement; it is a serious consideration.

The leadership of our country has turned its hand against God’s chosen people and has opened the door to their destruction. If the nation that is now in the land were to be slaughtered, how is that any different than what Germany did to the Jewish population? This is not about what the present nation is doing; it is about who they are. They are in unbelief and have rejected their Messiah, but they are still God’s particular people, like no other people in history. It is a backdrop for those who try to blend the Church and Israel. No matter how small, it is not a light matter; and everyone who has participated in this, no matter who they are, should expect judgment.

One has only to read the book of the Revelation of Jesus Christ to see what happens to those who set their teeth against

(Continued on page 3)

Inside this issue:

Israel is a Tough Nut	Front Cover
Editor’s Desk	2
Proverb Practicals	4
No Substitute for Preaching	5
Teaching Tips	6
Children’s Bible Club Corner	7



Editor's Desk



What does God's Providence Look Like?

by Pastor Tod Brainard

Although **providence** is not a biblical term, the Old and the New Testaments set forth a profound understanding of God's gracious superintending over human actions and human history. In this activity, God is bringing His divine purpose in Christ to its culmination within the created order of all things. This universe is not ruled by chance or by fate, but rather by Almighty God. This divine activity over human actions and human history is brought to pass by God's profound and wonderful grace.

I am reminded repeatedly in the Scriptures that God is bringing to pass His intended purposes in this world to His ultimate glory. I sense there are some who are living in a state of perpetual discouragement, depression, fear, panic, etc. due to the conditions of society and the general culture. Their discouragement and angst over present conditions leads to a life of negativity and even hatred of the times and people. This tends to lead them to withdraw and cease from interaction with people who desperately need the Gospel. This ought not to be.

Obviously, we are concerned about world and church conditions. The Apostle Paul, by pen of inspiration, told us *"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron..."* (1 Timothy 4: 1-2). Then in his second letter he spoke *"this know also, that in the last days perilous times shall come.... evil men and seducers shall wax worse and worse, deceiving and being deceived."* (2 Timothy 3:1, 13).

What is happening in the world today was predicted by the Scriptures and our hearts should be buoyed by the thought that God is working His providential will in the affairs of our lives and the world in spite of evil that exists. Timothy was encouraged by the Apostle Paul to *"...continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."* 2 Timothy 3:14-15. The context of the "perilous times" is in view as Timothy is encouraged to *"continue in the things thou hast learned and been assured of"* from the Scriptures. He was not to quit. He was not to hide. He was not to grovel in discouragement. He was not to express hatred toward people because of their lawlessness. He was to continue in the things that he had learned in the Scriptures and had been assured of

which included this understanding, *"for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting"* (1 Timothy 1:16).

What is God's purpose or aim in the history of humanity from its beginning to its climax, and what should our response to this purpose be? According to Prophet Isaiah the very fact that God is God means He has a determinate purpose in history from the very beginning and that this purpose **cannot be frustrated**:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" (Isaiah 46:9-10)

Jeremiah, in his Lamentations over Jerusalem, reflects on God's capacity to direct the nations and concludes that no human commands are ever executed unless the LORD God ordains it: *"Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good?"* (Lamentations 3:37- 38 cf. Isaiah 45:1-7)

In the book of Acts, we find similar language used, *"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, **For to do whatsoever thy hand and thy counsel determined before to be done**"* (Acts 4:27-28). The glorification of His grace was and is God's great purpose in sending his Son to save us. Jesus knew this and so made this the passionate purpose of His earthly ministry. When the time of his death came, he said, *"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify thy name"* (John 12:27 cf. 13:31ff.).

The thread of God's providence is clearly seen throughout these various Scriptures that of God accomplishing His purposes through His Son, Jesus Christ. God bringing His divine purpose in Christ to its culmination within the created order of all things. This is what providence looks like. Lift your head, Christian, and rejoice in God's purposes being accomplished before our very eyes. Ω



The PROJECTOR

Dr. Dayton Hobbs, (1924–2006) Founding Editor
 Pastor Tod Brainard—Publisher and Editor
 Mr. Ludwig Opager,
 Mrs. Doris Peppard, Dr. Adam Watt
 Contributing Editors
 Layout—Mrs. Brenda Whitney

Published Quarterly by Grace Bible Church
 6331 Chestnut Street, Milton, FL 32570
 E-mail us at Issues@theprojector.org
 Visit us on the Web at www.theprojector.org

Phone: (850) 623-4671

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.



(Continued from page 1 - Israel is a Tough Nut)

this ancient people. Without doubt, it ends in the greatest bloodbath in the history of the earth.

THE PROBLEM OF THE LAND

You can do your own study from scripture and history as to why God's people lost possession of the land. It was their own fault. They failed to obey, to keep the covenant; and God promised they would be dispersed and that others would take their land. In God's time, though, they will have all of the land that God willed for them. While they are driven out of the land, not occupying it, the land still belongs to God's chosen people. He has never revoked that promise of ownership.

THE ROOT OF THE PROBLEM

The cancer of the "emerging church" has swept through our own ranks. The mantra is, "We have changed our methods, but not our message." It is possible that some do not understand what they have done, but that is a bold-faced lie. The "emerging church" is filled with theological error, and on the subject of Israel they are dead wrong. I find it difficult to understand why people who have been taught truth seem to find it so easy to ignore doctrinal error when moving to one of the "entertainment churches." In their disobedience they now say, "It doesn't matter." Even those who have moved into cult congregations are unable to see the false teaching. They appear to be blinded to the truth, and what is worse is that they actually enjoy the Laodicean congregations they have joined! Perhaps the "noise" has helped to impair their hearing and their hearts. In the end, they have no idea how these false teachers have arrived at ideas that offend a Holy God.

Shepherd's Staff was prepared by (the late) Clay Nuttall, D. Min. Originally published September 15, 2015

Editor's Addendum:

The meaning of I Corinthians 10:32 Ultimate Standard for Choices:

In the preceding verse 31, Paul establishes the ultimate standard for all our choices as believers. **Whatever we choose to do (or not do) should aim to bring glory to God using His standard, not ours.**

Avoiding Offense: Paul adds that Christians should strive not to give offense to three specific groups:

Jews: Jews who were outside the other two groups still living under their perceptions of the law and ancient traditions.

Greeks: Gentiles who were outside the other two groups perhaps practicing idol worship or other pagan practices.

Church of God: Believers who have come from the two groups mentioned above who were now outside the other two groups are joined together into the body of Christ. (Colossians 1:25-27, *"Whereof I am made a minister (Paul), according to the dispensation of God which is given unto me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."*)

Why divide everyone into these three groups? These three groups are the historical and God-purposed tracks of humanity. Two of them date to the Old Testament era; while the church of God is the mysterious revelation of God to Paul that had its origin at Pentecost.

Triggering the trap: The phrase "give no offense" can be better understood as "don't cause to trigger a trap." In chapter 8, Paul mentioned not putting a "stumbling block" in the path of others. Here, he emphasizes acting in a way devoid of such triggering offenses. Our freedom in Christ should be filtered by considering whether our choices help or hurt someone else's spiritual journey.

Compassion for Others: Even good things become sin when used without compassion for others. Paul may have had specific situations in mind, such as entering an idol temple or eating meat offered to idols. However, the principle applies broadly to all our freedoms and rights as Christians.

In summary, 1 Corinthians 10:32 reminds us to prioritize God's glory and consider how our choices impact others' faith and discipleship. Let us ensure that our actions do not turn anyone away from trusting God. Ω

**Don't forget to visit
our website:
theprojector.org.**

**All past issues of *The Projector*
are found there and organized by
year, issue, topics and authors.**

Proverb Practicals

by Ludwig Opager

Proverbs 14:7, Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

There are times when you are in the presence of someone who demonstrates foolish talk that borders on blasphemy. What do you do? Do you stay lest your going will offend, or do you go as our proverb commands, looking out for your benefit instead of the one whose conversation offends God?

I remember clearly as a young boy hearing the words of my mother, "Now Sonny, be nice, always be nice." "Be nice" meaning do not offend by your actions or by your words. Her meaning was to behave myself and have good manners which no one could dispute. She was using the word "nice" when she meant as the Scriptures put it, "**And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you**" (Ephesians 4:32).

Webster's 1828 Dictionary defines this word "nice" as *soft, tender, dainty, delicate, or fine*. It defines the word "kind" as being *disposed to do good to others, and to make them happy by granting their requests, supplying their wants, or assisting them in distress; having tenderness or goodness of nature; benevolent; benignant*. The Webster's 1828 Dictionary further gives an example from Luke 6:35. *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the*

unthankful and to the evil. "Kind" is a much better word than "nice" biblically speaking.

I am not saying that we ought not to be polite or tender, but sometimes we are "nice" to a fault. We may be deathly afraid of others perceiving us to be offensive. We have been taught to always be polite and never to offend. It is not in our nature to cause someone to think poorly of us. We want to be always liked and we do not want to cause discomfort to others. Please keep in mind that our actions may be viewed by others as offensive because they despise righteousness in our lives or in our conversation.

The word "nice" is not a Bible word. **God does tell us to be kind and gracious**. For instance, Colossians 4:6 states, "*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*" Paul says through the Holy Spirit, have "**salt-seasoned graciousness.**" We are to follow righteousness in our graciousness. Salt-seasoned graciousness and being nice can be two different things.

Read Wisdom's cry from Proverbs 8:8. **All the words of my mouth are in righteousness; there is nothing froward or perverse in them. That is a standard of holiness in conversation.** Go out of the presence of another person when you have a perception that knowledge is not found on their

lips. Err on the side of righteousness. Do not risk your testimony to be "nice."

Being a Christian involves biblical practice. It means studying to have the mind of Christ. Was Jesus "nice" when he threw out the money changers from the temple? Was He "nice" to call the Pharisees "whited sepulchers" or "a generation of vipers?" No, He was not "nice," but He was righteous!

Have you ever said, "I'm sorry, this conversation is offensive to my Lord Jesus Christ, and I do not wish to continue with this conversation?"

Or "No, I don't want to hear your joke if it is off color or dirty or contains bad language!"

Or "Excuse me, what you're saying is not good for me to hear so I'm going to go!"

Or "Pardon me, the Bible, which I believe from cover to cover, does not verify what you are saying. I hope I may have some opportunity to talk to you sometime."

Our proverb tells us to be perceptive in our hearing and to be discerning about who we spend time with. It tells us to favor with our presence and our ears those with lips of knowledge and to separate from those without the lips of knowledge. We are to express "salt-seasoned graciousness" in our conversations to follow Biblical instruction. Ω



No Substitute for Preaching

By Dr. Martyn Lloyd-Jones

We now turn to the realm of personal problems. This is a familiar argument today as I have already indicated. People say that the preachers stand in their pulpits and preach their sermons, but that there before them are individuals with their individual problems and sufferings. So, the argument runs, you ought to preach less and spend more time doing personal work and counselling and interviewing. My reply to this argument is to suggest, once more, that the answer is to put preaching into the primary position. Why? For the reason that true preaching does deal with personal problems, so much so that true preaching saves a great deal of time for the pastor. I am speaking out of forty years of experience.

What do I mean? Let me explain. The Puritans are justly famous for their pastoral preaching. They would take up what they called 'cases of conscience' and deal with them in their sermons; and as they dealt with these problems, they were solving the personal individual problems of those who were listening to them. That has constantly been my experience.

The preaching of the Gospel from the pulpit, applied by the Holy Spirit to the individuals who are listening, has been the means of dealing with personal problems of which I as the preacher know nothing until people came to see me at the end of the service saying, 'I want to thank you for that sermon because if you had known I was there and the exact nature of my problem, you could not have

answered my various questions more perfectly. I have often thought of bringing them to you, but you have now answered them without my doing so.' The preaching had already dealt with personal problems. Do not misunderstand me, I am not saying that the preacher should never do any personal work; far from it. But I do contend that preaching must always come first, and that I must not be replaced by anything else. .

...It is preaching that lays down the essential principles by which alone personal help can be given. Your business as a Christian minister is this specialist business of dealing with spiritual problems, so this is the first questions you must decide. It is no use talking to people in a spiritual way unless they have spiritual understanding, and such understanding is the result of the spiritual re-birth, which is generally produced by the preaching of the Gospel (1 Cor. 2:10-16; 1 Peter 1:23). If in your preaching you have brought these people to see that they are not Christians they will come to you about that, and you will be able to show them that the particular symptom which had worried them was due to the fact that they were not a Christian, that they were in the wrong relationship to God.

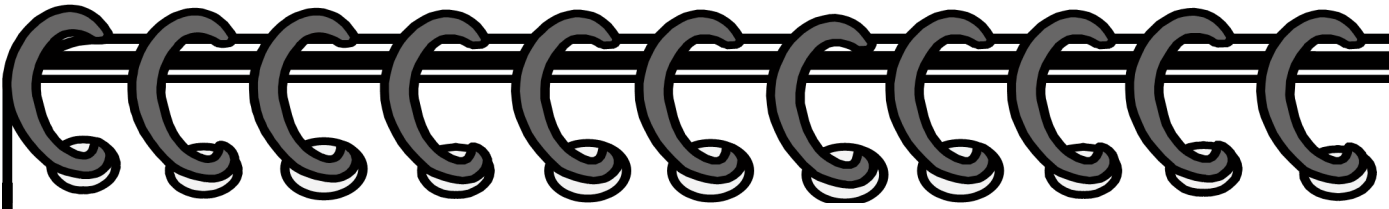
So, they come to you, and you can then counsel them and help them and show them the way of salvation. If that does not in and of itself deal with the particular problem, you are now in a position to reason it out with them in a spiritual manner. I maintain that ultimately the only true basis for personal work, unless it is to degenerate into purely psychological treatment, is the true and sound preaching of the Gospel.

My contention, then, is that personal counselling and all these other activities are meant to supplement the preaching, not to supplant it; that they are the 'carrying on,' 'follow up' work if you like, but must never be thought of as the primary work. The moment you get these into the wrong relationship you are not only asking for trouble in a personal sense, I suggest also that you are not interpreting the mandate of the Church in a true and right manner.

So, I would sum up by saying that it is preaching alone that can convey the TRUTH to people, and bring them to the realization of their need, and to the only satisfaction of their need. Ceremonies and rituals, singing and entertainment, and all your interest in political and social affairs, and all else cannot do this. I am not denying that they can produce effects, I have granted that they can, and that this is where the danger sometimes comes in. What men and women need is to be brought to 'a knowledge of the truth;' and if this is not done you are simply palliating symptoms and patching up the problem for the time being. In any case you are not carrying out the great mandate given to the Church and her ministers. Ω

D. Martyn Lloyd-Jones, *Preaching and Preachers*, Zondervan Publishing House, Grand Rapids, MI., 1971. pp.36-40





Teaching Tips

by Doris Peppard

LISTENING SKILLS

By just reading the title, many of you are thinking that this article is about teaching your students to listen! However, it is not. I want to share with you that teachers must often polish up their own listening skills! God's word says, "He that hath ears to hear, let him hear."

When I was a child, I used to snicker every time that verse was read. I thought, well, if a person is not deaf, of course, he/she hears. What I missed was the meaning of those little words. God is not telling us to use only our physical ears to hear the words, but to truly hear the message those words are communicating. It is both the discipline of physical hearing and the internalizing of the meaning for us.

Our listening skills will need to be worked upon just as much as our students' listening skills! There are three aspects of teaching that require us to truly "hear" what our students and their parents are trying to relate to us.

1) First of all, we must take time to consider what is actually said. It is easy to jump to conclusions after hearing just a few words. However, we must patiently wait until the speaker concludes and then digest the meaning of those words. Time is an important aspect of listening skills. We understand that God's Word must often be meditated upon for us to get His meaning. Teachers, listening requires time. You improve your listening skills simply by taking time to focus.

2) Consider the facts before you make a judgment call. Listening implies consideration from another's point of view. Because we are all human, we need to empathize with circumstances that ought to be taken into consideration. I have learned that when children speak, there's usually truth somewhere. It may not be the "whole truth" or "nothing but the truth," but somewhere there is a smidgen of truth that is important to that child. Recognize that just as children need to be taught to face the absolute truth of a matter, teachers need to consider the various facets of a matter. Taking events into consideration will help improve our listening skills.

3) Stay focused on the conversation. We cannot allow our mind to wander while listening or planning how we will respond. Focusing in on another's concerns will help us truly listen. It is easy to bemoan our student's inability to focus, but often it is also our inability. Measure how this conversation affects our students and parents.

Yes, listening skills must be worked upon continually. If we "don't get it the first time," there is a likelihood that we can take time, consider facts, and stay focused to sharpen our comprehension. Improving listening skills will earn us CEU's in personal development. Ω

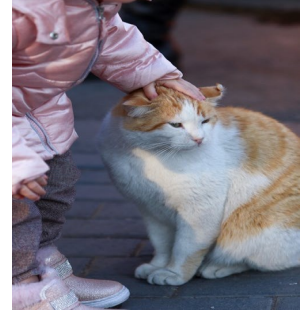
"TO LISTEN IS TO LEARN"



Children's Bible Club Corner

By the late "Aunt Carolyn"

BE KIND!



Holly was busily washing the dishes. Sometimes she dreaded it when Mom said, "All right, clear the table and do the dishes." It was not her favorite job, but on the other hand it was part of "being family," and that was very good! Her work was going well until Cozy, the cat, went streaking through the kitchen with little Della giggling in pursuit as fast as toddler legs could go. When Holly heard a loud, "Mee-ow!", she threw down her tea towel and ran to the rescue. Catching little Della in her arms she cried, "No, no, Della! You mustn't pull the kitty's tail and you mustn't chase the kitty-cat like that. You be kind to the kitty-cat!" It was doubtful that Della understood what "be kind" meant, but she would have to learn! Della toddled back to the kitchen with Holly, but Holly was quite



aware that she must keep her eye on her when Cozy was around until Della learned to take care of the cat and be kind and loving to her. As much as Holly loved Cozy, it was hard to understand how Della could mistreat her, but she remembered Mother's words that bad ways come naturally to little ones, but good ways must be taught! Holly could clearly see that!

It was that way at school sometimes. Little Joe Green was about eight years old, but he was somewhat immature so sometimes did not act his age. He had a difficult time learning, and sometimes some of the

kids took advantage of him. They would occasionally taunt and make fun of him. "Slow Joe!" they shouted. "Stumble, bumble Joe!" Of course, they didn't do it when the teacher was around. Obviously, they knew it was wrong but persisted in their meanness. Holly thought it would have served them right if Joe had suddenly turned into "Mean Joe Green." But he never did. You could plainly see the hurt in his eyes, but he never responded. He was defenseless, and the boys just mocked him even more.

One day it happened again. Holly stepped in. "You guys are cruel! Leave Joe alone!" she demanded. "He hasn't done anything to you!" "Well, get a look at our new sheriff, boys!" Big Frank mocked. Then to Holly he snapped, "Get away, girl! You're not our boss!" But Holly was sick of Joe being mistreated. She had to step in, and she had to let the teacher know! Her friends and her teacher were proud of her, but it wasn't easy to take the taunts the ruffians threw at her after that. Her Mother had taught her about the "milk of human kindness," and she had read in the Bible about "brotherly kindness," but there surely wasn't much of either one at school.

Although Holly had to study hard, she tried to get good grades in school. Most of the time she was faithful in her work and responsibilities at home. She was no goody-two-shoes, but when she let down or didn't do right, her conscience and heart hurt until she made it right. Her parents had grounded her in the Bible. She was well taught in "Be sure your sins will find you out" and "You can't sin and get away with it."

One afternoon the taunting against Joey started again on the playground. Holly and a couple of her

(Continued on page 8)

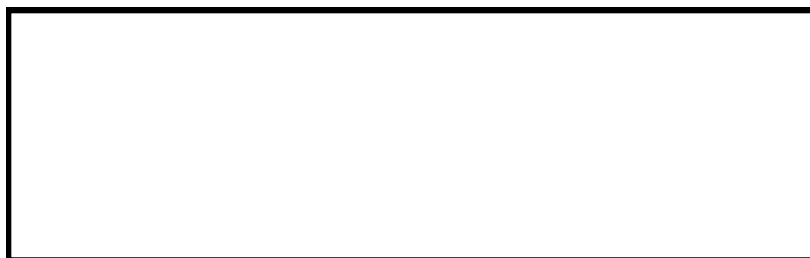


Postmaster send change of address to:

The PROJECTOR
6331 Chestnut Street
Milton, Florida 32570

Non-Profit Organization
U. S. POSTAGE
PAID
PERMIT NO. 38
Milton, Florida

Address Service Requested



(Continued from page 7 - Be Kind)

friends walked slowly toward the scuffle. Big Frank smarted, "Oh, look out, boys! Here comes Miss Holy Holly, the great protectorate. I suppose she is going to try to protect Slow Joe again." At that instant, right out of the blue, a stray baseball from the nearby baseball diamond came flying like a bullet. Some of the boys saw it coming, jumped away and hollered to warn Big Frank, but their shouts were too late. The ball came like a guided missile and struck Big Frank on the side of the head! Frank fell like a limp rag to the ground. "Are you alright?" Frank gave a low moan but no other response. Holly spoke to him quietly, "Lie still Frank. Don't move a muscle!" Then turning to the others she cried, "Go get the teacher! Hurry! Run!"

While some ran and others stood

in fear, Holly stayed right with Big Frank talking softly to him all the time. "Stay awake, Frank. Don't go to sleep. The teacher will be here in a minute! Stay awake!"

The teacher did come, and she did all the right things.- called an ambulance, called Frank's parents, tended to Frank until help arrived, and calmed the other children. It was a momentous day that shook everyone involved. Ω

(Continued next issue)

*Please pray
for the ministry of
The Projector.*

Blessed are the poor in spirit!

By Francois Fénelon

Blessed are they who are stripped of everything, even of their own wills, that they may no longer belong to themselves! How poor in spirit those become who have given up all things to God! But how is it that our will becomes right when it unreservedly conforms to that of God? We will whatever He wills. What He does not will, we do not. We attach our feeble wills to that all-powerful one that regulates everything. Therefore, nothing can ever come to pass against our wishes. For nothing can happen contrary to the will of God and find in His good pleasure an inexhaustible source of peace and consolation. Ω

-The Best of Fénelon, Bridge-Logos Publishers, Gainesville, FL., 2002, p. 183