

The

PROJECTOR

Dr. Dayton Hobbs, EDITOR

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

The Mixed Multitude

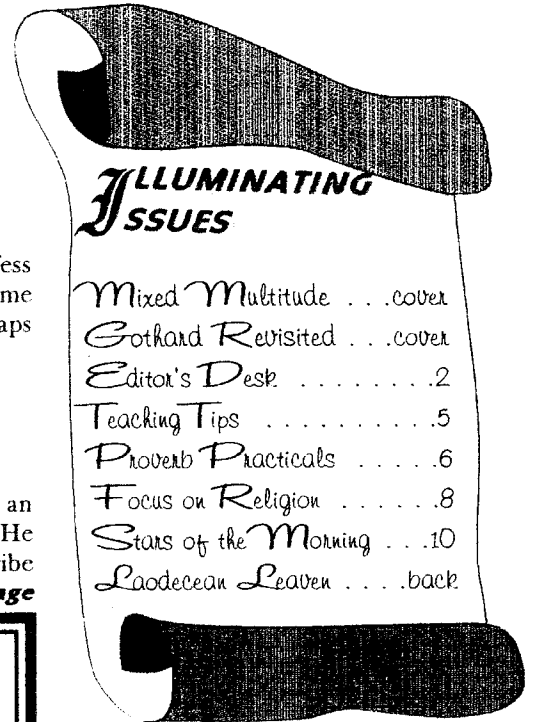
by Rev. Ron Bean
I Corinthians 10:1-14


One of the Baptist distinctives is that of a saved church membership. While that is an admirable goal, there are few, if any, churches that could state that their entire church membership is "born again." The Bible teaches us that God's professed people are a mixed multitude. Christ warned of the situation (Mt. 7:21; 13:30,47; 22:10) and Paul used the mixed multitude of Old Testament Israel as an example and warning to the church at Corinth. The visible church is a

mixed multitude. While all may profess faith in Christ and be called by the name *Christian*, in reality some (and perhaps many) may be unsaved.

The Description of the Mixed Multitude (vv. 1-5)

Paul uses the illustration of Israel as an example to the church at Corinth. He uses the word "all" five times to describe *continued next page*





BILL GOTHARD REVISITED

by Dr. Dayton Hobbs

In this the 25th year of publication of *The PROJECTOR*, we are revisiting some of the issues we have spoken to during the 25 years of our existence. One of those issues that caught our attention early on was the Bill Gothard Basic Youth Seminars. The passing of time, sad to say, has only served to strengthen our belief that the primary problem with Bill Gothard's Seminars had/has to do with Biblical separation, the subject of our first article written for the Sept./Oct. 1974 issue of *The PROJECTOR*, and titled, "The Separation Question."

There have been many other problems with the seminars addressed by *The PROJECTOR* in later issues, as well as by other publications; however, separation remains the pivotal issue. When men or movements are not sound on this basic issue, which is the means of maintaining purity in every area of life for the believer, then deterioration is bound to follow in other areas as well.

We are here reproducing a portion of that first article, which first appeared in the Sept./Oct. 1974 issue of *The PROJECTOR*.

THE SEPARATION QUESTION

BILL GOTHARD'S BASIC YOUTH CONFLICTS ANALYZED

by Dr. Dayton Hobbs

How can Catholics, Jews, Atheists, liberals, neo-evangelicals, evangelicals, hippies, and fundamentalists all attend the

Bill Gothard Basic Youth Conflict Seminars and come away satisfied and praising the truth, value, and worth of these sessions? The unsaved and the compromisers give the same praise to this man as do the fundamentalists. How can these things be? This has bothered me for some time; and as I have talked with other pastors and men of God, I have found that others are also very much concerned about

the seminars and Bill Gothard's weak position on separation as well as his unscriptural position on the Chain of Command.

The effect of such union promotes ecumenism whether it is intended or not. Separation is basic to any scriptural ministry, and that is more than just personal separation. It includes ecclesiastical separation.

Let us look again at II Cor. 6:14-18, one of the Scripture portions basic to the teaching of separation:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are

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the
Editor's
 Desk

Our Adversarial Role

THE RELATIONSHIP that truth has with error must always be an adversarial one. By definition, an adversary is an opponent, an enemy; a person who opposes or fights against another. An adversarial relationship is one in which two parties are hostile opponents; they are enemies and belong to two opposing camps. It does not mean that in the visible realm they are always poking and jabbing at one another, for the Scriptures say that "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7); however, this principle must be clearly understood by the servant of Christ: the world, the flesh, and the devil are always our adversaries. Christ's enemies *must* be our enemies. No fellowship, no communion, no concord, no part, and no agreement: this is the basic principle behind all Biblical separation (II Cor. 6:14-18). I am not to pick my enemies or my comrades by whom I like or dislike; by who is friendly, charming, intelligent, and witty; or who is dull and uninteresting, but by who is obedient to the Word of God and who is not.

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the Divine benefits that the entire nation shared. God graciously delivered all of them from the bondage of Egypt; they all walked through the Red Sea on dry ground; they all enjoyed God's provision of food and water; and they all were identified as God's people. But while they all were visibly blessed by God, God was not pleased with all of them. Sadly, all but two of the original congregation would die in the wilderness.

The comparison of Israel to the visible church is clear. There are many who bear the name *Christian*, and who enjoy the spiritual privileges that God's common grace provides. They have made professions of faith, been baptized, participated in the Lord's Table, and sit under the preaching and teaching of the Word of God. They travel freely within Christian circles and are fluent in the language of the redeemed. They consider gross sin unacceptable behavior. Their everyday lives are blessed with health, wealth, and happiness, and they suppose that such gain is godliness. In reality, they have conformed to a lifestyle without ever having been transformed by the power of God.

They are like the people of whom God spoke in Isaiah 29:13.

People who "draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Their true nature will eventually be revealed.

The Sins of the Mixed Multitude (vv. 6-12)

The sins of the mixed multitude of Israel and God's dealings with them are to be examples to the church (v. 6). What happened to them should make an impression on us. The pressures of the wilderness reveal the character of the congregation, and the sins of this group will reveal their apostasy.

Worldliness

Paul's first historical reference is to Israel's desire for the supposed delights of Egypt and their dissatisfaction with the manna that God had provided (Num. 11:4-6). This is typical of the mixed multitude's *preference for the things of the world*. The manna that God had provided was nutritious and

flavorful but lacked the "zip" of the Egyptian diet. This discontented multitude had heavenly bread; yet, their love for the things of the world revealed itself in their bitter complaints. When Egypt is seen as a type of the world and the manna as a type of Christ, the comparison to the visible church is apparent. It is sad to realize that Christ alone will not satisfy the longings of most of professing Christianity. The church has adopted the world's methods and music to put more life in its services. Most of its members would prefer a concert over a preaching service and would rather spend a vacation in Branson than at a Bible Conference.

Worldly Worship

Paul's second reference is to Israel's acceptance of idolatry at the foot of Mount Sinai (Ex. 32) and the adoption of *worldly worship*. Israel had grown impatient with Moses' lengthy stay on Mount Sinai. Other than the clouds, darkness, and noise, nothing had happened; and this lack of visible

results, coupled with Moses' prolonged absence led the mixed multitude to push for some changes. They had

been told to wait, but they felt that they had waited long enough. The first thing they did was to combine the idol worship of the heathen with the worship of God. Aaron made the golden calf and then called the worship a feast to the Lord (v. 5). Then the worship was enlivened with music that got the multitude excited, but sounded like the noise of war to Joshua. The end result of their ungodly combination was corruption and destruction. The mixed multitude in the visible church has expressed the same impatience. They come to church to be excited, entertained, and surprised; and the modern day church is more than accommodating. This is one reason why more churches are adopting the world's music to supposedly reach the unsaved when, in reality, they are simply entertaining the unconverted. The casual atmosphere that is promoted to make people feel comfortable does little to make them aware of the existence of a holy God. The idolatry that has infiltrated the visible church is not only seen in its toleration of Roman Catholicism but in its worship of man's worth and potential. When love of self is

The mixed multitude comes to church to be excited, entertained, and surprised; and the modern day church is more than accommodating.

promoted and made a prerequisite to loving God or one's neighbor, a form of idolatry has been established.

Ungodly Alliances

His third Old Testament example is that of Israel's attraction to and union with the ungodly Moabites (Num. 25:1-9). The evil of *ungodly alliances* is one to which the mixed multitude is prone. Israel was induced to participate in whoredom with the Moabites through the compromising counsel of Balaam, and brought judgment on themselves because of their immorality. The application of this illustration to the church is two-fold. Obviously, sexual immorality is offensive to almost everyone today, yet it is not seen as something that should be dealt with in as drastic a manner as Phinehas in the passage in Numbers. Today, immorality is so common that its stigma has been reduced. Capital punishment for adultery is certainly not within the power of the church, but toleration of adultery is not to be considered either. The second application is that of spiritual adultery and alliances with the ungodly in violation of God's clear commands regarding separation. The Balaams of the mixed multitude have always sought to counsel God's people to align themselves with the ungodly in "good causes." The causes of evangelism, political activism, opposing abortion, and advocating morality have all been used as excuses for joining forces with the ungodly. Groups from the Billy Graham Crusades to Promise Keepers have sought to unite those who own the Name of Christ with those who deny His Deity, Virgin Birth, and finished work. Such unions are always wrong, in spite of the cause promoted. The Bible teaches that the alliance of God's people with the ungodly is spiritual adultery and is a sin to be avoided.

Despising Christ

Paul continues by citing the incident recorded in Numbers 21:4-6 when the mixed multitude tested God's patience by complaining about His provision of manna and, in type, *despising Christ*. Paul makes clear that he is referring to the attitude of the mixed multitude toward Christ. The children of Israel were complaining again about the heavenly bread that God had provided. Their own statement was that they had grown tired of the manna. The mixed multitude will eventually get tired of

Christ and seek something else to keep their interest. I remember being told by a deacon who had graduated from a Bible school and had been an active member of Bible-believing churches his entire life, "You preach too much about Christ. All we hear is 'Christ, Christ, Christ.' You're on a hobby horse." While his statement was meant to be critical, I still take it as a compliment. Yet his was an attitude that is prevalent in the visible church, though unexpressed. Sadly, the mixed multitude is not satisfied with Christ alone. Their constant attempts to find something to attract people to their churches and to satisfy the "felt needs" of their congregations seem to imply that Jesus Christ is not able to attract or satisfy. Jesus Christ will never satisfy man's flesh.

Rebellion Against Authority

The final example is from Numbers 16:11-41 when the wicked heart of the mixed multitude was revealed in their *rebellion against God-ordained authority*. Dathan, Abiram, Korah, and his sons all challenged the authority of Moses. Accusations of poor leadership filled the air, but at the heart of the attack was their belief that Moses had no right to lead them. God's ordination of Moses for the task meant nothing to them. They wanted to be in the place of prominence and they would resort to fleshly means to oust Moses. Their attempt would fail and God would exact terrible judgment on them. The same battle is often waged in the visible church. The rebellious cry of the 1960's, "Question Authority!" has been adopted by the mixed multitude in some churches where there is a challenge issued to authority. The authority of God's Word is challenged when the professing Christians claim to believe that the Bible is God's inspired and inerrant Word but will not yield to its commands. The watershed issue of modern Christianity is not whether people believe God's Word, but whether they will acknowledge its authority by obeying it. The authority of God's man is challenged as well. If a pastor exercises his leadership, cries of "Dictator!" are raised. Instead of pastoral authority under Christ, decisions are made by committees and boards (the only boards in the New Testament washed up on the shore at Melita!). The sheep give orders to the

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LET ME SAY AGAIN, it is not the soldier's of Christ responsibility to provoke the enemy and invoke a fight, but to "as much as lieth in you, live peaceably with all men" (Rom. 12:18). Jesus said to His disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men..." (Matt. 10:16,17). However, we must also be reminded of Christ's words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). That sword speaks of the adversarial position we must always maintain toward the enemies of Christ.

WHEN THE ENEMIES of Christ begin to think of us as equals and desire to join hands with us in some endeavor, we may think that we have arrived at a position of influence and power, when, as a matter of fact, we have likely become weak and powerless with God. The loss of our adversarial position may be thought of as a great blessing to our cause, when, in fact, it is a great curse and speaks of our demise spiritually. Let us remember Jesus' admonition, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own.... The servant is not greater than his lord. If they have persecuted me, they will also persecute you..." (John 15:18-20). We soldiers of Christ must draw the lines of separation clearly in order that the enemies of Christ understand unmistakably that we are not on their side. Ω

shepherd, and the shepherd yields to the will of the sheep and walks in fear of offending them. It has been said that any form of church government will work in a church where the people are spiritual, but no form of church government will work where the people are carnal.

The Solution for the Mixed Multitude

Let us think of the pastor who looks out over a mixed multitude on Sunday morning. What is he to do? He sees people who have made professions of faith in Christ, have been baptized, had their names added to the church membership, and are faithful to the services of the church. Yet all is not well. Like the church at Corinth, there are symptoms of carnality in their desire for more fun and excitement. They are more interested in going to Graceland than growing in grace. Contention comes when things

do not go their way and they cause divisions and sow discord

The sheep give orders to the shepherd, and the shepherd yields to the will of the sheep and walks in fear of offending them.

among the brethren. There is confusion in the congregation over right and wrong complicated by an ignorance of the Word of God and fundamental doctrine. Compromise seems to be a continuing problem as the people continually have to be warned about false teachers and practices. It is a frustrating thing for a pastor to continually have to rescue his people from the sins of the age in which we live. What is a pastor supposed to do?

Discover the Problem

The first thing to do is to *discover the problem*. The most common conclusion is that the people need more teaching. Because this is the most popular diagnosis, there are plenty of cures available. There are books, conferences, and seminars explaining *what* and *how* and producing people like those of Athens who "spent their time in nothing else, but either to tell, or to hear some new thing." Religious education has become like public education, continually addressing problems but never permanently solving any of them. There may be some temporary reformation and the production of some artificial spiritual fruit, but, eventually, a

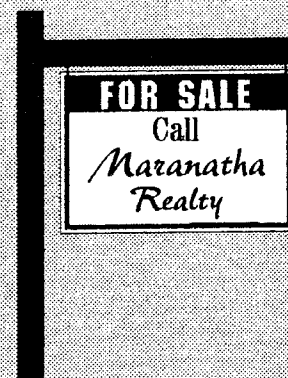
new sin problem arises. Another conclusion, while less common, may be closer to the truth. The people may need to be saved. Like those in Matthew 7:21-23, their words may be doctrinally correct as they call Jesus, "Lord"; and their works may be good as they were done in His name. But words and works do not make one a child of God. Perhaps the reason so much bitter fruit is produced by professing Christians is that their profession is not supported by possession. All of our lives must be subjected to the examining light of Scripture and, if the evidences of the new birth are not apparent, a proper conclusion must be made.

Preach the Word

The most important thing to do is to *preach the Word*. When Paul began his letter to the church at Corinth, he knew that the subject of the mixed multitude

in that congregation had to be addressed. That is why he begins with repeated exhortations to preach the gospel (1:17), the cross of Christ (1:18),

salvation (1:21), Christ crucified (1:23), and the testimony of God (2:1). When the Word is preached clearly and plainly, the mixed multitude will be disturbed and God's people will be edified. The cross of Christ is a wonderful place. There our flesh and selfish desires are crucified, our sins are washed away, and we may dwell in peace and safety beneath the cross of Jesus. The congregation may be smaller, but the fellowship is sweeter. There is no need to go beyond the cross to have our needs met or our desires satisfied. While the preaching of the cross may be foolishness to some, it is the power of God to those who believe. Ω



A sign posted on a large undeveloped parcel of land reads: "For Sale: Call Maranatha Realty" and a phone number.

Does it not seem strange that an organization professing the anticipation of the Lord's soon return (Maranatha, lit. "our Lord cometh") should be urging people to invest in this world's property?

How easy it is to express earnestly, "Even so, come, Lord Jesus," all the while getting our roots deeper into the possessions, affairs, and ways of this world.

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 \$1² per issue or \$5⁰⁰ 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.



Teaching Tips

Doris Feppard

"MAKE ME A BLESSING"

BEFORE A NEW SCHOOL YEAR BEGINS, teachers should take stock of their ministry. All of our attitudes and actions will affect our testimony. We should search the Scripture to develop the traits needed to be a blessing to our students, their parents, our school, and our family.

God makes no mistakes—every child registered for your class was placed there for you to minister to. There will be lessons for you to teach and lessons for you to learn from each student in your class. What a great responsibility! Each pupil has needs that you can meet with the Lord's direction and guidance. A Christian school teacher will desire to develop a rapport with each child.

First, we must gain the confidence of our students; our role is not that of a buddy. Confidence is gained through consistency, a genuine "heart" being shown and shared. We should avoid physical contact in a disciplinary context—never bully students. They need a controlled amount of physical contact in the early grades to reinforce our love and care: a quick hug or a reassuring pat on the shoulder. Children should never be "brow-beaten" or belittled. If we will accept our students for what they are and show them genuine concern, our job of winning them to ourselves will be made easier.

Our pupils' parents should be very important to us. Many times they sacrifice to send their children to a Christian school. As it is the parent's responsibility to "bring them up in the nurture and admonition of the Lord," we are to perform a service for parents by assisting them in the formal education and training of their children. They have voluntarily given their permission to the school to act in their behalf in matters of discipline and education. We must work with them closely for the sake of their child. They should be informed in all matters relating to their child's progress in school. This relationship must function in a professional manner, divulging to a parent only that information that pertains to his child. A warm, working relationship with one's parents is crucial to our success with children.

Being in the place God wants us is a wonderful blessing. Finding God's will and doing it brings peace of mind and fulfillment. The chorus of a familiar old hymn sums up this idea:

In the service of the King
 Ev'ry talent I will bring
 I have peace and joy and blessing
 In the service of the King.

"In the service of the King," *B.D. Ackley*

We should be able and willing to give the school in which we minister our whole-hearted support and prayer. Christian teachers should be professional, using proper channels to handle problems. We have the responsibility to give our support and our energy to the task God has given us.

Christian school teachers also have responsibilities to their own family. The home must come first. When our priorities are set properly, all facets of our life will take their rightful place. The children of Christian school teachers should be proud of their parents' calling and feel the "thrill" of their parents doing God's will. Our attitude toward our calling will be read very clearly by our children—just as Preacher's Kids know if their parents are serving God joyfully or grudgingly. This matter should be settled before a teaching position is accepted.

All of us need to re-evaluate our calling from time to time. In order to be "fresh" each year, we should take time to study God's Word. Plan and prepare now for a good term in the 1997-1998 school year. Teachers in a Christian school, like every other servant of the Lord, should desire to hear their Master say, "Well done, thou good and faithful servant." Ω

continued from GOTHARD cover

the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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

1. Fellowship (v. 14): partnership, joint interest. Once you attend one seminar and pay your dues, or fees, you then are entitled, as are all the others who attend, to attend any other seminars at no further cost. In other words, you are a member as are all the others who attend. You have a joint interest, and your fees help provide scholarships for others to attend advanced seminars. Obviously, some of these are unbelievers. Once you pay you are "in", and "in" with all the others who attend.

2. Communion (v. 14): fellowship, participation. There is certainly a participation together with the other members of the seminars.

3. Concord (v. 15): harmony, a sounding together, union of opinion, sentiments, views and interests. The harmony or union of opinion about the seminars suggests concord.

4. Taking part with (v. 15): in common with. Unbelievers are certainly "taking part with" believers in these seminars.

5. Agreement (v. 16): to be in accord. There must of necessity be accord in the participants of these seminars for them to praise them as most all who attend seem to do.

Notice, we are to "come out from among them" and "be ye separate." We are not to touch the unclean thing. I firmly believe the spirit and principle of these verses are violated in the union of believers with unbelievers in Bill Gothard's Basic Youth Conflicts Seminars. How can both groups leave the seminars satisfied? God's man should separate the holy and the profane. I realize this is not a church and the seminars are not restricted to believers, and I would have no objection to this arrangement if

the unbelievers or those believers who are living in sin and compromise are led to a position of salvation and/or separation. If the seminars were simply evangelistic and the unsaved were pointed to Christ, there would be no problem; however, the seminars are aimed at helping people be more successful where they are. Bill Gothard seems to be using the Bible for a success course for all people. In literature sent out by the Institute of Basic Youth Conflicts to advertise the seminars there is a photocopy of an article that appeared in the *St. Paul Dispatch* of Friday, April 26, 1974. A quote from this article says, "The Institute is not a religious revival and is non-denominational." He further states, "These principles apply to all: Jews, Christians, and Atheists." The fact that Jews and Atheists attend these seminars is not what bothers me. It is that they leave thrilled and excited about the sessions, able to take the things learned and incorporate them into their unchristian situations and obviously continue as Jews and Atheists. The Word of God, if presented correctly, will convict of error. Gothard seems to be able to present his lectures without offending anyone. It takes a great deal of work at taking the cutting edge off the Word of God to do this.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do (Heb. 4:12,13).

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

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

Some will think I'm just being contentious and have an unchristian spirit because I warn about a movement as popular as the Bill Gothard seminars. The first question I'll be asked is "Have you attended the seminars?" The answer is

continued next page

Proverb

by Ludwig C

OPEN REBUKE IS
SECRET LOVE. FAI
WOUNDS OF A FRIEND
OF AN ENEMY A)
(PROV. 2

THESE TWO PROVERBS are thermometers, revealing the temperature of our friendships. We usually think of rebuke and wounds as unfriendly, and kisses as friendly. But our thoughts are narrow and personalized to our own circumstances while God's thoughts consider everything.

How God thinks of rebuke is revealed in Lev. 19:17 which reads: *Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

God's principle is that rebuke, when necessary, is evidence of love for your neighbor, while lack of rebuke is evidence of hate. The reason for rebuke is so that your neighbor will not suffer greater consequences of the sin for which he being rebuked. Rebuke is warning for the purpose of protecting friends or neighbors from the consequences of wrong actions or behavior. Would we not warn a friend of an impending bite of a rattle snake? That is rebuke!

Rebuke given to me by a friend is love and is, in fact, the act of a true friend who cares about my soul. As a sinner I am prone to wander and lean toward my own will and way. If I understand that I have a heart that is bent on deceiving me, then isn't it logical that I can profit by having a true friend who rebukes, and not a counterfeit friend who kisses and flatters and covers my faults? I need rebuke that reveals to me the error of my way.

The word *open* in this proverb is from a Hebrew word that means to make naked, to reveal, to show, to uncover. This first proverb recognizes my disposition to conceal my true self from others and from myself. My heart, being deceitful, will lead me to false conclusions that make me look good. This is where open rebuke is needed. Open rebuke is not the kind of rebuke that attempts to reveal the weakness of a person to other people. It is not rebuke designed to hold a person up to ridicule. It may not necessarily be public rebuke for the benefit of those who may witness the rebuke; however, benefits may occur in such instances.

Open rebuke between friends or neighbors allows corrective instruction

Practicals

Dpager

**BETTER THAN
THFUL ARE THE
D, BUT THE KISSES
RE DECEITFUL
(7:5,6).**

that reveals. It removes smoke-screens and walls between friends that conceal reality. It is corrective instruction and effective instruction because it makes sin naked and recognizable for what it is. It is given from friend to friend so things can be seen as they really are, not clothed in deceptions of the heart that paint pictures that are different from reality.

I need the wounds of rebuke because I recognize myself as a sinner! If I shun and hate rebuke, perhaps I do not really see myself as a sinner. I need true friends who care enough about me to want me to go the right way, friends who do not want me to suffer the consequences of sin on roads traveled away from God, friends who dare to inflict pain and suffering upon me for a reason so that in the long run I am more faithful to God!

I want a pastor who loves his flock and shows that love by the necessary rebukes. I don't need secret love that hides, love that conceals, love that overlooks my sin to avoid unpleasant confrontations, or love that refuses to "rock the boat" of my life and warn me that I'm in danger. This so-called love keeps quiet lest it be misunderstood, and hides itself never to be tested.

I need open rebuke which reveals true love that shows. If it shows as wounds, so be it! I want love that helps God produce in me a work of God, and I need faithfulness in this effort. I need wounds from a true friend who loves me enough to rebuke me with no holds barred and all guards down. I need open wounds that are probed to discover the corruption of my heart and apply the balm that is needed for healing.

All who desire godliness want the rebukes that are necessary in order that they may be what God wants them to be. Those who, in sincerity of heart, perform this difficult act of love are rare and faithful friends, and are to be valued above the greatest treasure.

These proverbs oblige us to welcome and treasure the faithful wounds of a friend's open rebuke and to shun the deceitful kisses of the enemy. We are also reminded to be the kind of friend that loves so much as to risk that friendship by open rebuke and faithful wounds. Ω

"No, I have not." Many will then say I am not qualified to speak on the matter. I believe, however, that I am no less qualified because I have not attended, but probably able to be more objective about the seminars. I have no biases or axes to grind. My responsibility under God is to "project the light of the Word of God on the issues of the day" as the heading of every issue of *The PROJECTOR* states. I have no personal animosity toward anyone. I simply have a responsibility to God and our readers to present the truth as I see it.

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

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

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

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

The scriptural principles set forth not only solve problems for those who attend, but they also make them much more capable in helping others who have problems.

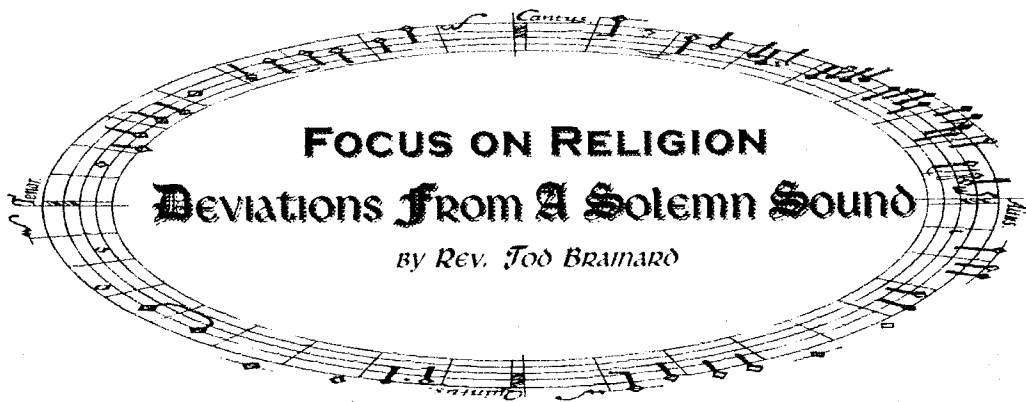
It deals with areas such as self-acceptance, family conflicts, a clear conscience, moral freedom and many others. It answers such questions as, "How do I get rid of feelings of inferiority?" and "I don't love the one I'm married to. I feel trapped, but know that divorce is wrong. What should I do?"

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

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

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

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And this I pray, that your love may abound yet more and more in knowledge [real knowledge] and in all judgment [spiritual discernment]; that ye may approve things that are excellent [distinguish the things that differ after testing them]....

Philippians 1:9-10

ONE OF THE RUDIMENTS of Christian doctrine is a proper understanding of scriptural love. A proper understanding of scriptural love will help avoid many pitfalls and errors in the Christian life. Love is unique in that it has divinely set parameters. When love and truth seem to come into conflict, truth is the one that has top priority (II John 1-4). In addition, true love, motivated by an obedient heart that longs after God, never accepts or approves things that are mediocre or substandard; true love is discriminatory. The believer's love should abound more and more in real knowledge and spiritual discernment for a specific purpose; that is quality control in the believer's life.

How does scriptural love approve things that are excellent? *By exercising real knowledge and spiritual discernment!* A believer's ability to distinguish the things that differ after testing them is proportionately related to one's love for the things of God. Any love that approves sub-grade material is misdirected, deviant love. The tools of testing provided by the Spirit of God in conjunction with the Word of God are to be exercised with diligence. This is true in all areas of life. All things must be tested and tried with the purpose of approving the excellent and discarding the remainder.

Think for a moment...

Think of the care usually given to Bible translations, guest speakers, authors of Christian literature, etc., by most Fundamental pastors and then compare that to the lack of care many are giving to the music in their churches. Understood principles of good and bad quality in relation to sacred music are wanting by and large in our fundamental churches. For example, one "fundamentalist" musician and arranger writes "the well-known simple song, 'Alleluia,' can become monotonous because of its repetition. *But when the counterpoint is added, it almost becomes a different song with new variety and charm.*"¹ The song 'Alleluia' is nothing but vain repetition. The prayer wheels of the Hindu accomplish the same end as the singing of this chorus, which by the way is a favorite with the Charismatic crowd. How can adding a musical style change vain repetition into something with "new variety and charm"? It cannot unless you believe the *tune* and its *sound* to be the *predominant element*. Here is one of the root problems of so-called conservative Christian music—its emphasis upon a certain "sound" in the music.

Recently, I spoke with a music director from a local fundamental Baptist church in a nearby city who was lamenting the decline of good, solid hymn arrangements for small choirs. We conversed and agreed that it was sad that so many of the "fundamental" music publishers were producing such weak, contemporary-like arrangements that did not feed the spirit, but the flesh.

Creating a certain "Sound"

Incredibly, "fundamental" music publishers have adopted in very subtle ways the musical styles and sounds of most Contemporary Christian music composers, arrangers, and their outlets (i.e. Christian Radio stations, music publishers, etc.). This is due largely to the fact that this "sound" sells. It has become very popular to write new tunes to old hymn texts. However, by and large, the tunes being produced are shallow and emotional. These tunes have endless chordal patterns and structures combined with popular rhythmic styles that create a "certain sound" which play upon the emotions and produce sense-related physical responses rather than reason-related responses within the listener. The popular sound of dissonant to consonant chordal structures is *much used for a reason—it sells music and tapes.*

Overemphasis upon popular chordal patterns reflects the pragmatism of these "conservative Christian" musicians and their desire to employ favorite musical styles to attract listeners. These musical patterns are *pleasing* to the average listening ear. Yet the pleasing, popular "sound" deceitfully draws the listener away from any objective thought concerning the message of the text. Ernest Pickering writes, "Although music rightly can reflect emotions, it must never be merely emotional. It must be tied to the mind which in turn is anchored firmly in theological concepts taught in the Scriptures. 'I will sing with the understanding also' (I Cor. 14:15). Music that honors God must not only be heartfelt but also have intellectual validity."²

A Solemn Sound

It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O, most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night, Upon an instrument of ten strings, and upon

the psaltery; upon the harp with a solemn sound. For thou, LORD hast made me glad through thy work: I will triumph in the works of thy hands (Psalm 92:1-4).

Notice that the showing forth of praise, gladness, and triumph unto the "Most High" should be accomplished with a "solemn sound." This "solemn sound" is not simply a reference to how the harp was to be played but refers to all the instruments (including the voice, vs. 1, "to sing") employed in the praise of the Lord. How strange this must sound to modern worshippers and songwriters who feel that the music of the church must move people to physical and emotional responses in order to express true praise and worship to God.

What is a "solemn sound"? Webster's 1828 Dictionary defines this word *solemn* as meaning "religiously grave, marked with pomp and sanctity ... [and] reverence to God, affecting with seriousness; impressing or adapted to impress seriousness." David, therefore, intended this "solemn sound" to illustrate reverence for the most High God. Music that impressed *seriousness* was appropriate for the worship of the Most High. Such a "solemn sound" is not the "sound" of most current conservative Christian composers, arrangers, and publishers.

Lyrics that Lack Quality of Spiritual Depth

When it comes to the lyrics employed in many of these new compositions, one finds that objective revealed truth suffers at the hands of emotionalism. Subjective, sentimental, romantic, experiential themes seem to dominate the majority of these weak, soulful songs. Often composers *get as close as they can* to popular lyric *styles* while referring to themselves as "Conservative Christian" music publishers: *Conservative* because their lyrics appear to be better than "Christian Contemporary" lyrics, and *Christian* because they use distinctly "Biblical" or "Christian" words and phrases. Today's "fundamental" hymn and song writers do not seem to have a great deal of depth of spiritual understanding in regard to Biblical truth. The men and women who wrote hymns during what some call the "Philadelphian" period of church history (approximately 1750-1900 A.D.) evidenced tremendous Biblical and spiritual understanding. Hymn writers of the past


did not primarily write their poems for publication or profit. Their poems were simple expressions of personal faith in Christ revealing an abounding knowledge of the Word of God.

Is this making a difference between the holy and the profane?

The rejection of our strong, solid Christian hymnody and the simplicity of their melodic, edifying tunes are examples of the breaking down of the walls of separation from error. In my opinion, there is little difference made between the holy and the profane. Pastors and preachers have left the setting of standards for music in the church to the musicians, soloists, and the latest church music seminars held by some "highly-esteemed" Christian music publisher. The fault lies in the pulpits of America. We have chosen hymns based upon tastes, likes, and dislikes rather than upon the tried and true principles of the Word of God. Gray thinking has replaced right and wrong thinking based upon the sole authority of the Scriptures. We don't need fresh music and new lyrics to satisfy the church-goer; we need old-fashioned preaching that brings conviction and repentance and a return to the old hymns of our fathers that glorified Christ and led the singer down "the old paths, where is the good way..." (Jer. 6:16).

¹ Frank Garlock, *In Choir*, "How to Use a Hymnbook." Spring 1997, pg. 5.

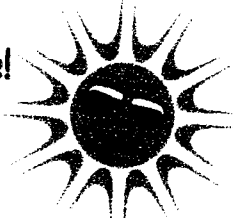
² Ernest Pickering, *The Tragedy of Compromise*, Bob Jones University Press, Greenville, SC. 1994, pp. 114-115.



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*Stars of the
Morning*



"A Day to Remember"
by "Aunt Carolyn"

THE AIR SEEMED ELECTRIFIED. Summertime! Hot weather! No school! Vacation time! Mary Kay and Joshua nearly burst with excitement as they packed play clothes, sandals, and swim suits for their trip. Each summer their family had gone camping a day or two or had taken a short break for a family reunion. Dad would take them back to "the old home place" where he grew up. Seeing Gram and Gramps was great, but some of the other folks at the reunion were enough to make a child croak! There was Auntie Fan, "Oh, Mary Kay, how you've grown!" (What did she think? —that Mary Kay was going to be a midget?) "Aren't you precious?" she crooned, and Mary Kay thought, "Ugh!!" Josh couldn't dodge Cousin Griselda in spite of all his maneuvers. "My dear Joshua," she gushed, "what a fine boy," and she pinched his cheek so hard he thought he would never recover. Worse than that was old Uncle Frank, admiring their fine stature and planting a kiss on each forehead, scratching and scraping their faces with his horrible mustache! Oh, the woes of a family reunion! There was no vacation to that!

So it was no wonder the children were so excited about this trip to *Fantastic Super-Fun Park*. They were to drive there in the morning, spend the afternoon and evening at the amusement park, spend the night at the adjacent *Fantastic Super Motel*, and drive home the next day. What a wonderful time it would be!

And that is just how their plan proceeded. Up before dawn, the delighted children needed no wake-up call. They piled their gear into the car and with their parents were soon on their way.

The trip went beautifully. They watched eagerly as the sun began to rise on the horizon, and when daylight was in full bloom, the family stopped at a roadside park to eat the delicious breakfast Mother had packed. Fresh fruit, muffins, and ice cold chocolate milk tasted unusually good outside in the morning air.

The hours and miles passed quickly. Mary Kay and Joshua watched for highway billboards advertising the *Fantastic Super-Fun Park*.

Then shortly after noon, the children's eyes grew wide with excitement as they saw in the distance the tallest of the park rides. Yes, there it was, the giant roller coaster and then the huge double Ferris wheel!

"Oh, I can't wait. I just can't wait!" squealed Josh.

"I can't either!" cried Mary Kay.

Mother's words of caution to be calm and patient only made their eagerness greater until at last they drove into the vast parking lot. The children did their best to watch for a parking place as Dad drove up and down the lanes searching for an opening. Just when it seemed hopeless, Mary Kay shouted, "There! There's one!" and Dad

pulled the car in just right. How glad they were to finally be there!

After walking what seemed like miles, they arrived at the entrance gate, paid the admittance fee, pressed through the turnstile, and stood in the middle of the biggest crowd Joshua and Mary Kay had ever seen. They stood gawking at the whole scene. It was, indeed, "fantastic"! How—where should they begin?

A few suggestions from their parents soon got them off to a running start.

They rode the giant merry-go-round with its beautiful painted horses and delightful calliope music. They rode it twice but then hurried on to bigger things. They made a dash for the towering double Ferris wheel. Mother and Dad rode that, too, which was a very good thing for Mary Kay, who nearly lost her breath forever when they reached its full dizzying height and the little car swayed in the wind. One ride was not enough for Joshua. He and Dad rode the giant wheel again. It seemed they could see the whole world from the top!

One whirling, sensational ride after another filled the afternoon, until at last, it was time to take the final challenge! They had saved the best (or worst) until last!

With that, they made their way through the bustling, jostling crowd to the ride of all rides, *The Dare-Devil Dynamo Roller-Coaster*. They watched scores of other people riding, holding on for dear life. They heard their screams and saw their fear-drained faces when they got off. Now it was Joshua and Mary Kay's turn. It was more than had

even been advertised. Josh was scared to death the whole time, but he loved it anyway! Mary Kay vowed she would never set foot in such a killer again! She was just thankful to survive!

Exhausted, but thrilled to the bones with the fun and delight of the day, the family headed back to the car. The children were so tired that they could hardly wait to get to the *Fantastic Super Motel*. They had heard of the big swimming pool, the grand restaurant, and the king-sized beds. Even the night was going to be exciting.

Pulling in under the giant welcome canopy, Dad left the family in the car and went into the motel lobby to register. The

Up before dawn, the delighted children piled their gear into the car and were soon on their way.

They arrived at the gate and stood gawking at the scene. It was "fantastic"! Where should they begin?

children happily recounted the events of the day, each adding details to the account. They chattered on until at last Joshua blurted, "I wonder what is taking Dad so long!"

"Never mind! He will be here in a minute," Mother calmed.

But three, four minutes and more passed and still Dad did not come.

The children sang some silly songs to pass the time, and then Josh interrupted, "Mother, may I go in and see what is keeping Dad so long?"

"No, I think your father is well able to take care of his business without our assistance."

The children sat in impatient silence for quite a long time, but their spirits perked up when they saw Dad coming. Their spirits fell quickly though, when they saw the grave look on his face.

Dad opened the door, crawled in slowly behind the wheel and sighed deeply, "Well, we won't be staying here tonight."

"What? What do you mean?" demanded Mother.

"Well, they don't have any vacancies. The place is full. They won't take anyone without a reservation."

"A reservation!" Mother exclaimed. "Well, didn't you show them our reservation?"

"No, I didn't. We don't have any reservation."

"No reservation! What do you mean?" Mother spoke alarmed. "Didn't you make reservations a long time ago?"

"No. No, I didn't," Father spoke tersely. "I didn't, because I thought you did."

"Now, listen here! Don't blame it on me!" Mother retorted. "I thought you were doing the planning. Are you sure there isn't some mistake?"

"There's no mistake. They checked the book, but there is no record of a reservation to be found. So that's that!" Dad spoke with finality.

"Da-a-ad," Both children groaned at once. "What are we going to do?"

"Do? Do?" Dad replied. "There is nothing we can do but go home. There would not be a motel available at this time of night for miles. By that time, we may as well go on home."

"Ohhh, no!" the children moaned. "No, Daddy, no! We don't want to go home! We want to stay here. Please!" and Mary Kay began to cry.

Dad spoke firmly. "Now just settle down. There is no use to cry or beg. With no reservation, there is no place for us."

Mother was speechless, absolutely speechless. The children were disappointed beyond words, and Dad said no more. The vacation was ended. The fun was over. There would be no special supper, no relaxing swim, and no rest. The "fantastic" day was over, all because they had made no reservation.

The trip home was very long and very silent. The ordeal was an experience never to be forgotten.

How like life this is. Some people come to death and eternity the same way. They know death is coming. They know they will have to meet God. They know there is a Heaven and a Hell. They may even know that Jesus Christ is the only way of salvation (Acts 4:12), but they are so interested in the entertainment, money, favor, and affairs of this life that they never get serious about making preparations for the day they must meet the Lord. They are careful to make plans for this life—education, work, income, insurance, health care, etc., but they are not wise enough to prepare for the inevitable.

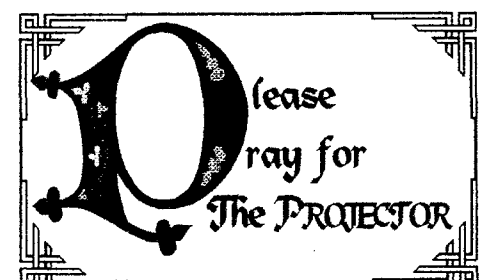
Just as Joshua and Mary Kay's family did not plan to miss the comfort and rest in the motel, few boys and girls plan to miss Heaven, but they fail to make things right with God; therefore, eternal Hell awaits them. Just as the amusement park was open to all comers, so Hell's gaping mouth is open to receive all, and it is easy to go in. The entrance fee is sure, prepaid by your own wages. "The wages of sin is death" (Rom. 6:23). "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13).

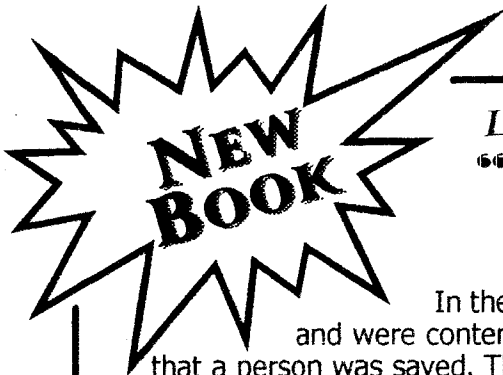
Heaven is a magnificent city (Rev. 21:10-27). There will be a wonderful feast, The Marriage Supper of the Lamb (Rev. 19:9). There will be a

beautiful crystal clear river, the River of the Water of Life (Rev. 22:1). There will be perfect rest (Rev. 14:13). But the best part of Heaven will be the presence of the Lord Jesus Christ, Who loved us, and hath given himself for us (Eph. 5:2). He paid the entrance price by His death on the cross of Calvary, but only those who have made preparation in this life will be able to enter Heaven's gate. God's Word says, "Prepare to meet thy God" (Amos 4:12). Josh and Mary Kay's parents blamed each other for failing to reserve a room, but salvation is personal. You cannot depend on someone else to make preparation for you. You must be sure yourself that your name is recorded in the Lamb's Book of Life (Rev. 21:27). You must personally repent, believe the Gospel, and receive Christ. Do not put off this decision. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

Just as Joshua and Mary Kay's day of fun came to an abrupt end, your life will also come to an end—perhaps by sickness with time for warning or perhaps suddenly by an accident with no chance for warning. When that time comes, it will be too late to get ready to meet the Lord. Tomorrow may be too late. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). And if you have not received Christ in this life, there will be no chance of salvation after death. No amount of begging or crying will avail. There will be *no* second chance. No, "*Now* is the accepted time; behold, *now* is the day of salvation" (II Cor. 6:2b). Right where you are, *repent* of your sin, *believe* the Gospel, and *receive* Jesus Christ as the only Savior. God promises, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). May the Lord help you to trust Him. Ω

The family had heard of the big pool, the grand restaurant, and the king-sized beds. Even the night was going to be exciting.





LAODECEAN LEAVEN
"Delivering Decisions"

by Dr. Fiddle D.D.
 (To be read with Tongue in Cheek)

In the "old days" evangelists gloomily spoke of the "hopefully converted" and were content to wait for evidence of salvation before they would dare to state that a person was saved. Their caution and obsession with visible evidences of salvation must have been discouraging and was probably the reason why none of the preachers of the Great Awakening kept records of the results of their meetings.

Dr. Fiddle's hero, Charles Finney, led evangelism out of the dark ages and into an era where the primary object of evangelism is getting decisions. Now, thanks to Dr. Fiddle, there is a new book available to help you get enough decisions to be the envy of your preaching peers.

The book *Delivering Decisions* is the result of combining the evangelist's desire for results with the proven sales techniques Dr. Fiddle developed while working his way through school as a door to door salesman. The chapter entitled "Constructing an Evangelistic Sermon" contains hundreds of jokes and stories that will relax the stiffest sinner. There are also many tragic illustrations that are guaranteed to break the hardest heart, such as variations of the "(teenager, adult, elderly person) leaving the service unsaved only to be hit and killed by a (car, train, meteor)." The chapter on "Invitations" includes 20 versions of "Just As I Am," including the version where the congregation whistles the tune, that will wear down the most obstinate sinner. There is also an appendix with some Bible verses that can be used when you're preaching in churches where such concessions to the old days are necessary.

Delivering Decisions may be previewed at Dr. Fiddle's new web site,
http://www.lots_uv_baloney.com.

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