

# The PROBE TO R

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

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### IN DEFENSE OF MILITANCY

by David M. Doran, Chancellor, Board Chairman **Detroit Baptist Theological Seminary** 

ECENT PROPOSALS about the nature of Fundamentalism are stirring lively debate. While I have heard of no bloodshed, I am certain that quite a few blood pressures have risen with the discussions. A key term that seems to surface regularly, at least in the discussions to which I have been privy, is "militancy." Most see militancy as a necessary, perhaps even indispensable, facet of Fundamentalism; but blood pressures begin to rise when the concept is defined or applied.

It hardly seems possible that there would be calls for clarification regarding a concept so tightly connected to Fundamentalism, but

those calls are abundant. People are raising questions about its meaning (e.g., "How do we define militancy in a less hostile environment?") and its application (e.g., "Militant about what?"). A brief examination of the histories that have been written about Fundamentalism, by those within and without the movement, reveals fairly universal acknowledgment that militancy was the distinguishing mark of the movement. Fundamentalism's militancy is what propelled the movement to separate from the liberals, and it was the point of disdain which prompted the departure of the New Evangelicals.

See DEFENSE page 4

# TILLUMINATING

In Defense of Militancycover
Promise Keepers cover
Words Mean Things2
Letters to the Editor3
Stars of the Morning5
Focus On Religion6
Editor's Desk6
Teaching Tips9
The Apostasy of the Visible Church10
Proverb Practicals back

### **Promise Keepers**

by M.H. Reynolds Editor, FOUNDATION magazine

Are the promises demanded of the Promise Keepers Scriptural? A careful review of their Seven Promises clearly reveals that a mixture of truth and error is involved.

Continued from Spring, 1995 issue.

Promise Five-A man and his church: A Promise Keeper is committed to supporting the mission of the church by honoring and praying for his pastor, and by actively giving of his time and resources.

(Analysis): Whether such a promise is scriptural or unscriptural depends entirely upon which church is involved. Is it a church

which proclaims a false gospel (such as the Roman Catholic, Orthodox, and liberal Protestant churches)? Is it a church which is disobedient to God's Word by its fellowship with false teachers and those who "love the world" (1 John 2:15-17)? If so, to "support the mission of such a church, honoring and praying for its pastor, and actively giving of his time and resources" is helping to build the one-world harlot church of the antichrist.

Promise Keepers ignore the plain commands of God's Word concerning separation from those who teach error, and fail to "reprove" such (Eph. 5:11). As a result, the men in the Promise Keepers movement are totally unprepared to stand against all the "wiles of the devil" (Eph. 6:11).

Promise Six-A man and his brothers: A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity.

(Analysis): This required promise once again mixes truth and error and provides another example of how the word "biblical" is misused. While reaching beyond racial barriers is Scriptural, reaching beyond denominational barriers, as Promise Keepers are doing, amounts to open defiance of God's plain commands. It is not "biblical unity" which Promise Keepers think they are demonstrating, but an unbiblical unity which will bring God's eventual judgment. 2 Peter 2:1-3.

See PROMISE next page

# Words Mean Things

by Rev. Ronald Bean

Because of a desire to be less offensive or because Christians have accepted the fallacy that others won't understand Biblical terminology, the language of salvation is being altered

Sinful man is described, at worst, as unsaved (a word not found in the Scriptures). Were those who perished on the Titanic unsaved? Technically, yes, but the tragedy of the event necessitates the use of the heart-"LOST." term rending description of the desperate nature of those without Christ is being avoided. Instead man is pictured as being unfulfilled, sad, incomplete, unenlightened, or unhappy. The true Biblical portrait of sinners as the enemies of God. dead in trespasses and sin, and the children of wrath and disobedience is rarely seen.

It is common to hear that people need "a personal relationship and encounter with Jesus Christ." The devil had one of those in the desert, and it had no effect on him! The same may be said for Judas Iscariot and the rich young ruler. What people need is conviction of sin, an awareness of personal guilt, repentance, faith in Christ, and conversion. They need the gracious transforming work of God in their hearts and lives. They need to hear that Jesus Christ died on the cross to save His people from their sin. He did not die, as one pitiful piece of contemporary "Christian" music says, "for those tears," but for sin.

We need not be ashamed of using the language of the Scriptures in dealing with those in need of salvation. If our terminology is unclear, we should follow Christ's example as He talked with Nicodemus and explain our terms instead of sacrificing truth on the altar of acceptability.

#### From PROMISE cover

Should anyone doubt the fact that the *Promise Keepers* movement seeks an unbiblical unity, just read the words of its founder, Coach **Bill McCartney**, as found on pages 160, 161 of *Seven Promises of a Promise Keeper*:

Now, I don't mean to suggest that all cultural differences and denominational distinctives are going to disappear. But what I know is that Almighty God wants to bring Christian men together regardless of their ethnic origin, denominational background, or style of worship. There's only one criterion for this kind of unity: to love Jesus and be born of the Spirit of God. Can we look one another in the eye—black, white, red, brown, yellow, Baptist, Presbyterian, Assemblies of God,

Catholic [emphasis FOUNDATION], and so on—and get together on this common ground: 'We believe in salvation through Christ alone, and we have made Him the Lord of our

lives'? Is that not the central, unifying reality of our existence? And if it is, can we not focus on that and call each other brothers instead of always emphasizing our differences? Men, we have to get together on this!

In this statement, McCartney's contradictory words should be noted concerning the necessity of believing in salvation through Christ alone—and then including Roman Catholics as "brothers" in spite of the fact that they do not believe in salvation through Christ alone, adding sacraments and good works as requirements for salvation.

Promise Seven—A man and his world: A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (see Mark 12:30, 31) and the Great Commission (see Matt. 28:19, 20).

(Analysis): The Great Commandment referred to in Mark 12:30, 31 records the words of Jesus Christ in which love to God and love to one's neighbor are commanded. However, *Promise Keepers* presents a faulty understanding of genuine Christian love in which reconciliation with a disobedient brother is insisted upon; whereas, in truth, separation from disobedient brethren is commanded by God (2 Thess. 3:6, 14, 15). In these days of increasing compromise, Satan

has succeeded in blinding the eyes of many believers to the fact that separation from disobedient brethren is not only for the preservation of a pure church, but is also for the disobedient brother's spiritual welfare *Promise Keepers*' mistaken premise, that genuine Christian love necessitates fellowship with, rather than separation from disobedient brethren, will do untold harm to all concerned.

The Great Commission referred to in Matthew 28:19, 20 involves not only the preaching of the Gospel, but also teaching those who believe "... to observe all things whatsoever I have commanded you." Giving the impression that it does not matter what church is attended or what doctrinal creed is embraced by any true believer is foolish—it does matter to God, and a warning against error must be given. The

apostle Paul, one of the greatest evangelists, pastors, missionaries, and teachers of all time, writing by inspiration of the Holy Spirit in Acts 20:17-32, reminded the Ephesian elders that he had not shunned to declare "all the counsel of

God" (v. 27), warning "every one night and day with tears" for three years (v. 31). Whe were these warnings about? The grievous wolves (false teachers) who would enter in, "not sparing the flock" (v. 29), and those from within the church who would arise, "speaking perverse things, to draw away disciples after them" (v. 30). Separation from, not reconciliation with such false teachers, is God's way of preserving the purity and power of the church.

Much of the strong appeal of the movement is based upon humanistic psychological principles and techniques. Many of its leaders, however, have become very proficient in using such dangerous theories even while claiming to repudiate humanistic psychology. In another of Satan's "dangerous mixture" deceptions, the term "Christian Psychologist" has mesmerized its proponents into believing that it is possible to take the "good things" from humanistic psychology and combine these with Biblical teachings. The result supposedly provides answers to problems Christians are experiencing which can be found in no other way. As a result, Dr. James Dobson, who is one of the Promise Keepers leaders, and other well-known "Christian Psychologist:" such as Gary Smalley, John Trent, an Robert Hicks are leading many astray.

We fully concur with the statement of Martin and Deidre Bobgan on page 29 of See PROMISE next page

Much of the strong appeal of the movement is based upon humanistic psychological principles and techniques.

#### From PROMISE previous page

their 41-page booklet, "Promise Keepers & PsychoHeresy." We quote:

If men are to come together as men, they would do well to follow what the Bible says rather than Freudian fables, Jungian myths, and other selfserving, man-made psychologies. And they would do well to gather together in the place where they are meant to grow-in the local church-not in huge rallies with 'mob psychology' or in groups using encounter group techniques and undermining important doctrinal distinctives.

For a comprehensive and Biblical analysis of the highly-questionable book, The Masculine Journey-Understanding The Six Stages of Manhood, which has been given massive distribution to Promise Keepers, write to PsychoHeresy Awareness Ministries, 4137 Primavera Road, Santa Barbara, CA, 93112. A second book, Against Biblical Counseling & For The Bible (200 pages), will also be very helpful to all those who want the facts concerning the dangers of Christian Psychology.

[Foundation's] own publication, "The House That Freud Built," will provide valuable information concerning the dangers of "sensitivity training" and 'small group" psychological techniques as devised for those who claim to be evangelical believers. This 40-page booklet gives the history of how "sensitivity training" was introduced into evangelical churches. Originally printed in the September/October 1994 issue of FOUNDATION, this reprint will be an eye opener to all who want to know the truth.

What does Promise Keepers say about its history and future plans? The following information is quoted in full from the Fact Sheet which was part of the official press packet prepared in January 1995:

How we started: On March 20, 1990, University of Colorado Head Football Coach Bill McCartney and his friend Dave Wardell, Ph.D. were on a three-hour car ride to a Fellowship of Christian Athletes meeting in Pueblo, CO, when the idea of filling a stadium with Christian men first came up. Later in 1990, seventy-two men began to pray and fast about the concept of thousands of men coming together for the purpose of Christian discipleship.

Yearly attendance figures as given in this Fact Sheet testify to its small beginning and rapid growth.

1991-4,200 men met at the University of Colorado Events Center.

1992-22,000 men met at University of Colorado's Folsom Stadium.

1993-50,000 filled Folsom Stadium to capacity. 1994—Seven sites nationwide totaling 278.600 men.

1995 Plans: Promise Keepers has scheduled 13 conferences across the United States from April through October 1995. Sites include Pontiac, MI; Los Angeles, CA; Boise, ID; Washington DC; Houston, TX; Denver, CO; Indianapolis, IN; Atlanta, GA; Seattle, WA; Minneapolis, MN; St. Petersburg, FL; Oakland, CA; and Irving, TX. Total attendance for these 13 conferences is projected to be between 500,000 and 600,000.

Why "For men only": The conferences are designed for specific men's issues in the context of an all-male setting. We have discovered that men are more apt to hear and receive the full instruction of the sessions when they are not inhibited by concern for a woman's responses. One of the primary goals of the conference is to deepen the commitment of men to respect and honor women.

(Analysis): Yes. Promise Keepers is a rapidly growing movement. In addition to the plans for 1995, we understand that tentative plans for 1996 include bringing together 75,000 clergy for a conference as well as a huge rally in Washington DC with the goal of one million men in attendance. In Promise Keepers literature, repeated references are made to the supposition, "There is strength in numbers." But where is such a false idea supported in Scripture? God usually had to reduce the numerics of Israel's armies so they would not become proud and take glory unto themselves for victories won-glory which belonged to God. Read the record of Gideon in Judges 7:1-22 as a prime example. Of course, in our day, the great majority of professing Christians are willing to compromise Biblical principles, mistakenly assuming that size is all-important to God as it is to men. That is a grievous error. Fidelity to the Truth is of utmost importance.

Speakers at Promise Keepers "Raise the Standard" conferences include: Ron Blue. Wellington Boone, Bill Bright, Dave Bryant, Ken Canfield, Tom Claus, Ed Cole, Chuck Colson, Rod Cooper, Daniel DeLeon, Tony Evans, Steve Farrar, Joseph Garlington, Bill Glass, Franklin Graham, Jack Hayford, Howard Hendricks, E.V. Hill, Bill Hybels, T.D. Jakes, Jeffrey Johnson, Billy Kim, Greg Laurie, Crawford Loritts, John Maxwell, Bill McCartney, Bob Moorhead, Gary Oliver, Juan Carlos Ortiz, Luis Palau, John Perkins, Randy Phillips, Dennis Rainey, Raul Ries, James Ryle, Gary Smalley, Joe Stowell, Chuck Swindoll, John Trent, E. Glenn Wagner, Stu Weber, John Wesley-White, Al Whittinghill, Bruce Wilkinson, and Ravi Zacharias. See PROMISE page 8

Letters To The Editor

Dear Dr. Hobbs.

Greetings in the Precious Name of our Lord and Saviour Jesus Christ!

We came to know of your publication through a friend and would appreciate very much if you could send us a sample copy and information on subscription for individual and bulk rates.

CANADA

Dear PROJECTOR:

Enclosed are two names: both these men have expressed their desire to receive The PROJECTOR after they looked at my copy.

Enclosed also are twenty dollars (check). Haven't sent any money for mine!

Dear Bro. Hobbs:

My parents receive The PROJECTOR and share it with me when they are through. I have enjoyed it and received a good information from it. I would like to receive a subscription to the address shown above.

Dear Dr. Hobbs.

I was sent The PROJECTOR by [a friend and my husband and I enjoyed it so much that we want to subscribe to it. We need the information you have in these last days.

I see now that The Projector is free but please put us on your mailing list. I enclose \$20.00 to help with mailing cost. Thank you and God bless your ministry.

OK

#### From DEFENSE cover

According to one standard dictionary, militancy means "fighting or warring" or "having a combative character; aggressive, especially in the service of some cause." That is a fair summary of the idea, although we may hit our personal comfort zones at different points in that string of definitions. In terms of Fundamentalism, militancy has always been associated with the propagation and defense of God's truth. Because the movement was galvanized by the battle with modernism, the cause about which it was combative and aggressive was orthodoxy. particularly with relation to a cluster of doctrines surrounding Jesus Christ and the

Fundamentalists have always been militant about articulating biblical doctrine, refuting unbiblical teachings, and refusing to cooperate with unbelief and compromise. Fundamentalist militancy has consistently been evidenced by steadfastly proclaiming God's truth, by exposing those who deny and compromise God's truth, and by separating from unbelief (either by removing it or removing themselves from its presence). The Fundamentalists' compelling belief that separation was a thoroughly biblical command, coupled with a deep understanding of the sinister nature of unbelief, led to a

militant commitment to separation from those who disobeyed God's command to break with religious apostates. This commitment was militant because:

(1) it was aggressive, i.e., it actively sought to break from the New Evangelical mindset, and (2) combative, i.e., it took seriously the biblical responsibility to confront error with biblical truth.

Is Fundamentalism losing its sense of militancy? This is where the debate is brewing. Allow me to offer one man's opinion: when understood in its historic sense, the answer seems to be "yes." Three leading indicators suggest that we may be shrinking away from maintaining our historic position on militant separatism. First, there appears to be a genuine loss of clarity among many about very nature or meaning the Fundamentalism. Perhaps this is the result of so many people claiming the name; but it seems obvious that fuzziness about the nature of Fundamentalism must have a diminishing impact on militancy. How can one be aggressive about an unclear cause?

Second, there seems to be a loss of strong conviction among many Fundamentalists.

Again, the negative impact of pastors/people who have strong convictions that are backed by non-biblical arguments (if any at all) has had its toll. But so has the generation's worth of relativism and pragmatism that has been pumped into our churches via our culture. Any dogmatism that claims to be biblical must certainly be backed by careful exegesis, and for this we must strive. The spirit of our age, which only raises

questions and seldom provides answers, seems to be weakening our

compelling belief that it is not just an option, but the right thing to do.

A third indicator that militancy seems to be this matter among we can just concentrate on our local church

> without addressing the larger ecclesiastical context. Or, as I heard one man publicly state, the current generation

Fundamentalists lives in a less hostile environment, and the implication of this was that we need to rethink militancy. To make such a statement is to admit ipso facto that militancy has already been rethought! How can an environment that forges concords such as "Evangelicals and Catholics Together" be less hostile to Fundamentalism? How can an hostile environment be more Fundamentalism than one in which a movement like Promise Keepers can thrive? How can an environment where professing Fundamentalists deny the biblical doctrine of inspiration by attributing it to a single English translation be considered less hostile? How can an environment in which the doctrine of salvation is being threatened by professing Fundamentalists who deny that a sinner must

I have never had a conversation with a militant Fundamentalist who denies that some of us have sinned in doing what we believe is

repent to be saved possibly be considered less

right. We have taken the right stand with the wrong spirit (cf. 2 Thess. 3:15), or we have taken a stand on some issue too hastily or without solid biblical support. But these problems do not invalidate the cause of Fundamentalism or of being militant about separation. Unfortunately, those who reject our position are quick to paint caricatures of our movement. The liberals did it; the

> New Evangelicals followed example; and every defector from militant

Fundamentalism has used the same tactic to prove his position while rejecting militant separatism (cf. the writings of John R. Rice, Jerry Falwell, Jack Van Impe, and John MacArthur).

Is Fundamentalism losing

its sense of militancy?

The tag of belligerence is no new one. Militant Fundamentalism has borne it many times before. The very nature of the combat, the very essence of being aggressive in a cause means that some will think one to be too zealous or belligerent. For those of us being tempted toward a Fundamentalism that softens its image and tones itself down, the words of George Marsden should serve as a wake-up call.

The neo-evangelicals were thus still torn internally over variations of the same issues that were dividing them from separatist fundamentalists. Their one impulse was to insist that the exact positions won in against stand fundamentalist modernism were too important ever to abandon. At the same time, they clearly wished to purge themselves of all the unessential traits acquired during the fundamentalist era, especially the spirit of belligerence. To put their dilemma in a question, To what extent was their movement a reform of Fundamentalism and to what extent was it a break with it? The "new evangelicals" had no easy rules by which to settle these issues (Reforming Fundamentalism [Eerdmans, 1987], p. 170).

It seems to me that those who are wanting to rid contemporary Fundamentalism of its alleged belligerence should watch the pathway carefully. The last group of people to take that path found it to be a winding road which ends up in a theological wasteland.  $\Omega$ 

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> > Please remember The PROJECTOR in your brayers!

ability to exercise discernment. Even some evangelicals are beginning to admit this. This loss of conviction will have a terrible eroding effect on the practice of ecclesiastical separation. It is difficult for most of us to handle the relational pressure that comes from being a separatist without a strong,

waning is the subtle, and sometimes open, repudiation of speaking out about separatism. There seems to be a significant loss of voice Fundamentalists. The implication of some is that there are no issues to confront, therefore

Militant Fundamentalism has borne the tag of belligerence many times.

hostile?



esus said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" (Luke 11:11-12).

Men of distinction are sometimes called by their initials, but seldom is a young master of only six years so called. Usually such a young "William Floyd" would have been called "Bill" or "Billy," but not this little guy. He was "W.F." A fine lad he was—sturdily built, strong, smart, well-mannered, and even talented. His sense of humor got him through a lot of tough spots, and he was developing some degree of self-confidence and independence—at least he was working at it.

He was down there that day when quiet excitement and happy expectation filled the basement of his home. Every turn of the freezer crank brought the anticipation of the delicious sweet taste of smooth, cold, homemade ice cream closer to fulfillment. Each one had his turn at cranking the freezer, but the children were nearly ecstatic as the ice cream began to harden and Father stepped forward to give the last powerful turns to finish it.

"W.F." was just as interested in the prospects of this tempting dessert as anyone else; so with a smile and a twinkle in his eye, Father said, "Well, Son, go upstairs and get yourself a dish. I'll fill yours first."

Oh, joy! "W.F." hurried up the full flight of stairs to get his dish and came right back down again. By this time the freezer was open, and everyone was "oohing" and "aahing" and begging permission to "lick the paddle." The boy waited patiently, but soon anxiously reminded his father of his empty dish and his promise.

"Yes, sir, young man. Let me fill it up!" With the rattle of the freezer lid, the crack of the big spoon against the dish to make the ice cream fall into it, and a reminder of how delicious the ice cream would be, the dish was given back to the boy with many cautions. "Be careful going up the stairs. Don't spill it!"

So the little fellow stepped very carefully up each step, one hand holding the dish and the other the stair railing. Slowly he felt his way to the top. He knew exactly how many steps there were. At last he reached the top and disappeared into the kitchen.

Below were winks, giggles, and laughter. "What a good joke," they thought. "Won't he be surprised?"

Surprised, indeed, but nonetheless disappointed, for when the child sat down at the table to take the first tantalizing bite of ice cream into his spoon, there was nothing there. The boy felt the edge of the dishthen put his fingers down into the center. There was nothing there—nothing at all! All that time, all those carefully balanced steps, all that waiting and anticipation was for nothing. He had no ice cream at all.

You see, the little fellow was totally blind! Trusting the telling sounds of the rattling of the freezer lid, the cracking of the big spoon against the dish, and depending on the word of his father, the boy had walked in his total darkness, confident that he would soon enjoy a delicious treat. But treat turned only to trick and bitter disappointment.

No doubt it was all in fun, but it was a cruel joke at the little blind boy's expense. When the laugh was over, Father straightened out the roguish deception, and soon really filled the dish with that wonderful, sweet, cold stuff—but the trick was one never to be forgotten.

How different from the father of whom Jesus spoke in Luke 11:11-12. In Bible days in the Holy Land, bread was often dark, made in small loaves, and often baked by an open fire in an earthen oven. Sometimes it would even have ashes from the fire on it. No wonder it might be mistaken for a stone, but Jesus said that no concerned father would mock his son by giving him a stone when he was hungry and asked for bread.

There are also in that land, types of little slim fish which people eat that look very much like a deadly water snake. A little child might not know the difference, and if he got hold of the serpent instead of the fish, he could be in serious trouble, maybe even face death. Yet Jesus said that a loving father knows what is right and best for his children and would never deceive them or place them in danger by thrusting a deadly serpent into their hands when they needed good fish for food.

How could a scorpion look like an egg? It is said that there are many scorpions in Bible land, and there is one kind that is very light-colored. When it curls up tightly, it could even be mistaken for an egg. What a calamity it would be if a child should think one were an egg and pick it up. That mistake could be fatal!

Earthly fathers, for whatever reasons, might trick or play jokes on their children, but it is wonderful to know that our Heavenly Father plays no jokes. He will never trick or mock His trusting children. He will never deceive them by giving them something that would endanger or harm them when they were looking to Him for their needs. Some folks like to say that God has to have a sense of humor because He made some very funny creatures like monkeys, donkeys, and some people. That is true, but you can be sure God does not play tricks or jokes on His children, and He never will mock His children's prayers. He wants them to come with every need and problem. He will answer prayer. He delights in meeting His children's needs. He will not trick or deceive. No tricks, no There disappointments! Ω disappointments in Jesus!

Reprint from Wally the Wallaby and Other Short Stories. Nine short stories. \$2.95 from Gospel Projects Press, PO Box 643, Milton, FL 32572.

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# FOCUS ON RELIGION

by Rev. Tod Brainard

## APOSTLES OF PSYCHOBABBLE

Spiritual Renewal on College Campuses: Coping with Brokenness?

N THE MAY 15, 1995, issue of Christianity Today, an article entitled "Spiritual Renewal Sweeps Schools, Restores Students," chronicles "the spiritual renewal through public confession" taking place at colleges, universities, state schools. seminaries. The article notes the beginning of this "renewal movement" and its spread across the nation. Some evangelical leaders are likening these current activities on college campuses to those "campus revivals" that took place in the 1950's and 1970's. According to the CT article written by Editorial Resident Helen Lee, "Confession, acceptance, release, and joy all have been components of a historical renewal movement across the nation. A growing number of schools have reported impromptu meetings where students have openly confessed sins, cried, and prayed for one another while discarding items such as pornographic magazines. illegal drugs, compact disks, tobacco, romance novels, and credit cards . . . So far, meetings exhibit no signs of orchestration or planning."

Later in the article, under the heading "Coping With Brokenness," the writer quotes Stephen Kellough, Wheaton College chaplain, as he explains, "People who were students in 1950 would be very surprised at the level of hurt and frustration, brokenness and dysfunction [today]." The author then comments, "Students all over the country testified to struggles they were having with sexual immorality, low self-esteem, pride, dishonesty, and hatred. Many working on these campuses acknowledge that the depth and breadth of this generation's pain has been greater. 'I was amazed that so many students could get out of bed with the baggage they were carrying,' Beougher says." (Tim Beougher is Wheaton College professor evangelism.)

Is there a genuine revival taking place amongst our college students of America? Is God visiting our college campuses in answer to the prayers of Ecumenists who have been meeting and praying for revival (i.e. Bill Bright, James Dobson, Bill Gothard, etc.)?

There are some interesting marks of this so-called "renewal movement" that may help us understand what may actually be taking place on these college campuses.

# A WRONG UNDERSTANDING CONCERNING CONFESSION

Confession of sin to man is not taught in Scripture. Confession of sin is always directed to God, who only can forgive sin. It is interesting to note that the article did not mention that these students came under such conviction of sin that they confessed their sin before God; instead, these students publicly or privately confessed their sins before students, friends, and/or faculty members. Several times the article mentions that these confessions were brought about by a "visitation of God." but never were these confessions of guilt reported to be "to God." The shedding away of the mask of sin before man does not necessarily constitute true confession of sin or spiritual renewal. In fact, it may be just the opposite—a sign of spiritual lawlessness. Sinful man often soothes his conscience by getting his troubles "off of his chest" by confessing them to sympathetic hearers (i.e. Roman Catholic Church, confessionals). Esau is a good example (Hebrews 12:16-17).

Nowhere does the Bible tell us to confess our sin to men! Some may try to make James 5:16 mean that, but the word "faults" does not mean "sin," rather it indicates wrongs done to one another that demand apology.

# TOUCHING AND EMBRACING

Two pictures were included by CT magazine showing students embracing and holding each other as they confessed their sins one to another. The evangelism of today places a great deal of emphasis

See FOCUS next page



#### STRANGE BEDFELLOWS?

In these last days, there seems to be an ever increasing drive by various religious groups to join together for some supposed "spiritual, worthwhile" purpose. Almost every day it seems this ecumenical outburst expresses itself in some new venture or union. Peace and unified effort toward some goal seem to be the devil's main offense today.

#### PROMISE KEEPERS

"Promise Keepers" has a full head of steam at this time, and thousands of men gather in stadiums around the country to commit themselves to being better husbands. Very few communities in America are untouched by ecumenical effort, as even the smaller towns send busloads of men to the larger cities for rallies. Although the declared objective of making men better husbands may be a noble one, the end result will be a weaker Church and weaker homes; for the fact of the matter is that it is impossible to accomplish biblical goals while one is at the same time violating biblical principles in order to accomplish those goals. "It is never right to do wrong in order to get a chance to do right," is the way Dr. Bob Jones, Sr. used to express it. The bringing together of a hodge-podge of religious groups, many of whom do not hold to the fundamentals of the Word of God, can only end up with a weakening of the position of the strongest of the group.

#### CATHOLICS AND EVANGELICALS TOGETHER

This effort, one of whose leaders is Chuck Colson, a man who calls himself a fundamentalist (which is a joke in itself), will also end up in the surrender or weakening of any biblical positions that are possibly held by any of the signers. The old saying, "Lie down with dogs and you get up with fleas," applies here. I apologize to all dogs for the stereotyping this old adage depicts, for I am a friend of dogs, which is not true of this breed of ecumenists.

# REFORMED CHARISMATICS

In the July, 1995, issue of the Chalcedon Report, there is an article by Rev. Andrew Sandlin, the Editor-in-Chief, entitled "A Welcome To Reformed Charismatics." There is also an article by Joseph R. McAuliffe, a self-confessed Reformed Charismatic (RC), entitled, "Dominion Work: Reformed Charismatics," in which he states, "The title of this article is not an oxymoron, nor does it refer to someone who was once charismatic but now because of Reformed doctrine is in theological recovery. Rather it describes an individual who believes that the grace gifts (charismata) of the Holy Spirit are a part of the New Covenant experience and that Reformed theology, as enunciated in the Westminster Confession, is the most orthodox summary of Biblical Faith."

The Postmillenialist position of the Dominion oriented Reconstruction movement opens the door to all kinds of heresies. Beware of the likes of R.J. Rushdoony, James Kennedy, and a host of other men who believe "... Christ will return to earth only after the Holy Spirit has empowered the church to advance Christ's kingdom in time and history." (From "The Creed of Christian Reconstructionism".)

#### From FOCUS previous page

upon the physical and the emotional. Touching, holding, embracing a fellow person is common in many churches, especially those of the charismatic stripe.

God speaks comfort, encouragement, admonition, and rebuke through His Blessed Word. The Word, directed by the Holy Spirit of God, does the work God wishes to accomplish in lives. God's Spirit bears witness with our spirit, not our body, that we are the sons of God.

The sinful heart of Man wants instant gratification, a feeling of acceptance among peers. Physical contact brings about this desired acceptance that is both instantaneous and gratifying; however, there is nothing necessarily spiritual involved in such activity.

#### WORLDLY-WISE VIEW OF SIN

One of the most disturbing things recorded in the many articles that have been published on this "renewal movement" is the gross iniquity common among these students. The sexual immorality, pornography, and illegal drug use among students, who confessed outwardly before their fellow peers, is appalling. Can true "believers" live this way on "Christian" college campuses? Can these college students practice sin commonly and then simply be labeled as "backsliders" in need of renewal? It is my opinion that in general there is a very weak view of sin among these students and their leaders. The stigma once placed upon wickedness and spiritual corruption is no longer "evangelistically correct." A worldly-wise view of sin has been adopted by many new-evangelicals, and sin is now pictured in terms such as "baggage," "brokenness," and "dysfunction." The Scriptures make it clear that man in his corrupt state is in need of regeneration, not renewal.

#### COPING WITH BROKENNESS

This phrase, common among the psychobabblers of our generation, captures the essence of what is taking place. These young, impressionable students are unburdening their "psychological woes," known in Bible terms as sin, upon their fellow peers, and Christendom is hastening to call it spiritual renewal. What we are seeing is the product of the man-centered gospel of modern evangelism. Robert Schuller, one of the great heralds of the psychological gospel,

summarizes its tenets, "For the church to address the unchurched with a theocentric (God-centered) attitude is to write failure in mission . . . The unconverted will, I submit, take notice when I demonstrate genuine concern about their needs and honestly care about their human hurts. For decades now we have watched the church in Western Europe and in America decline in power, membership, and influence. I believe that this decline is the result of our placing theocentric communications above the meeting of deeper emotional and spiritual needs of humanity." 1

Genuine Biblical concern for the unconverted is always directed at the spiritual need of the heart, not the physical or emotional needs of the body and soul. This man-centered, "needs and hurtsoriented" psychobabble has produced a nationwide movement that looks and sounds impressive, but lacks genuine Scriptural substance. Revival only takes place among God's people and always in line with the purpose and counsel of God. We need to look to God and His Word before we leap on this bandwagon of revival and renewal about which many are raving. It may be Satan's greatest counterfeit yet!

<sup>1</sup>Robert Schuller, Self-Esteem: The New Reformation, p. 12. as quoted by Ernest Pickering, The Tragedy of Compromise, p. 131-132.

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#### From PROMISE page 3

(Analysis): Without doubt, these speakers are very capable teachers who are able to give forceful presentations of what they teach. The question to be raised however, concerns whether or not they will be giving these huge crowds of men the whole counsel of God or a modified, altered, misleading presentation of essential Scriptural truths. Since the ministry of these teachers runs the gamut from compromising new-evangelicalism and charismatic error, to ecumenical liberalism, it is clear that they will be introducing the *Promise Keepers* to unscriptural doctrines and fellowships. This is a very serious matter.

Promise Keepers officers and major staff members are obviously very capable

communicators and seasoned motivators—their combined talents provide an amazing base for publicity and continued support. An article by Stephen R. McLauchlin in the January/February, 1995 issue

of Religious Broadcasters magazine reports that the free 90-second daily "Promise Keepers Men in Action" spot announcements are already being carried on approximately 400 stations. This article encourages stations to publicize Promise Keepers by "giving coverage to the conferences, signing up to air 'Men in Action,' and covering local stories that highlight grass roots experiences of the movement."

Campus Crusade for Christ is also involved in the movement. In the "Alumni Relations" newsletter of January, 1995, the following article was included which describes the purpose of "Strategic Alliance," the title they have given to the Promise Keepers/Campus Crusade organizational link: "Strategic Alliance-Have you attended Promise Keepers and want to receive further training? 'M.A.N. to Man' seminars are part of a Strategic Alliance between Campus Crusade for Christ and Promise Keepers to help men 1) personalize issues that concern men; 2) provide basic leadership training; and 3) give information on small-group Bible studies especially for men."

Campus Crusade has a long history of increasing compromise. It adopted at its inception the policy of totally rejecting Biblical separation; infiltration rather than separation has always been CCC's stated strategy. As a result of adopting this unbiblical course, CCC has increased its compromise. Liberal, Roman Catholic, and Charismatic delusion are now firmly lodged within this incredibly influential organization. Their

support will give *Promise Keepers* a tremendous boost.

Consider also The National Religious Broadcasters which now number some 800 broadcasters, representing a wide array of diverse theological positions. The NRB is an official arm of the National Association of Evangelicals which, since its founding in 1942, has represented a position of compromise between Biblical Fundamentalism and Ecumenism. Fifty years ago, the NAE recognized Roman Catholicism as a false religious system, but it has now become one of the major forces which, while admitting that there are some differences, is now advocating cooperation with Roman Catholics as though it could now be considered a part of the body of Christ. It is

obvious that such a position is held by the majority of professing believers today, but that makes it all the more important for all who stand for the Bible and

against all compromise to warn all who will

The pressure to follow the crowd and silence the voice of scriptural reproof is growing. In closing this article, however, we would point out that any pastor and church wanting to stand against such compromise will have to take a stand now against the *Promise Keepers* teachings. Many who have already joined this group are now bent on recruiting new members with fully as much zeal and pressure as sports-minded college alumni men seek to recruit top athletes for sports programs.

We see this recruiting zeal of those who become involved in the movement to be one of its greatest hazards.

Why? Because there will be many faithful pastors who have in the past taken a stand against a

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ecumenical endeavors and movements which would introduce doctrinal error and the devilish spirit of new-evangelicalism into their congregations, but who now are pressured into buying into the *Promise Keepers* program.

How could a pastor say, "No, we cannot..." to men returning from a *Promise Keepers* conference who promise the pastor they will support him, work with him, and pray for him as never before? How can he deal with these undoubtedly well-meaning, yet misled, men within his own church who are now exerting pressure upon him to fall into line with the program? Imagine the faithful pastor's

dilemma! Up until now he could herald a warning against Romanism, liberalism, ecumenism, charismatic delusion and the like without reservation. But now he have men within his own flock who are introducing the people to all of the above and more under the attractive packaging—Promise Keepers!

Fundamental, Bible-believing pastor, you must take a stand against this or you will be taken down by it. The machinery is coming into place for this movement to have a continuing influence on its *Promise Keepers* for years to come. Should you be forced into the program now, dear brother, you will be battling its impact for the duration.

A closing word about those who say, "Why not just emphasize the good things in Promise Keepers?" Such an argument sounds reasonable until you consider the very serious doctrinal errors involved. When a deadly poison is discovered in a popular medicine, no one insists on emphasizing the good ingredients; everyone insists on identifying and warning about the poison. When meat or other food is found to be contaminated, the concern is not about the beneficial substances involved, but rather the giving of strong warnings as to the nature, source, and elimination of the contamination. Spiritual poison and contamination (error) are ever more dangerous since they affect the eternal welfare of individuals and the reward or loss of reward for believers (1 Cor. 3:9-15; 2 Jn. 8; Rev. 3:8-11).

As far as naming names is concerned, this also is frowned upon by most believers today. Yet, the Lord Jesus Christ (who is the very personification of love) issued some of the strongest warnings and rebukes ever given to the false teachers of His day. Read

Matthew chapter 23 and pay careful attention to the words our Saviour used concerning the Scribes and Pharisees. Notice His instruction to "call no man father" upon earth (v.9), and also the particular words He used forbidding repetitious

prayer (Matt. 6:7). Both of these are disobeyed by Roman Catholics. And, mark well the warning of Jesus Christ in Matthew 7:15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." And, what about Peter, one of the three disciples who [was] closest to Jesus Christ during His earthly ministry? Was Christ's rebuke of Peter before the other disciples unnecessary and unloving (Matt. 16:21-23)? And, look carefully at the experience of Peter who learned the hard way about the disaster of claiming to be a promise keeper in his own strength (Mark 14:26-42).

Fundamental, Bible-believing pastor, you must take a stand against this.



### SPECIAL REPORTS

Researching a subject of special interest to an individual student is an important method to help every child in class develop individuality. As the other classmates choose and study different subjects of interest to them, interest can be sparked in a wide variety of areas for the class. After studying his chosen subject, each student should be able to discuss his topic orally with the class. This oral report should then be ready to take on written form. Written reports such as these are very important to children and, if done well, will be kept for years to come. Teachers should set to work early teaching children to write good reports by breaking the process into its various components, requiring excellent performance, and expecting rewarding results.

First, teachers must recognize the challenge of assigning such a project and be willing to give the necessary time to guide students through the processes (otherwise known as headaches) to produce good reports. This requires long-range planning and organizational skills. Teachers should provide a set of checkpoints with due dates to help students in a step-by-step approach. Since these projects will take several weeks to complete, the highest challenge is often to keep students motivated and the interest level high. This is partly accomplished by choosing the subject best suited for each child.

One of the first such lengthy projects that students must tackle is the state report in about the fourth grade. Much has been written to direct this process and help students do well. All students should continue such projects at every grade level to continue to develop and refine written communication skills. High school teachers will appreciate receiving upcoming students who have been carefully taught these skills, especially when term papers are assigned.

It is necessary for the teacher to draw up a timetable with deadlines for the various stages of the project. This will provide students with a sample outline for the paper presenting the purpose of the paper with a detailed, orderly arrangement and method of achieving each step, as well as the completed report. The teacher needs to review or teach new skills as they are needed to accomplish each step of the report. Since each student must be able to complete his project with some degree of success, it is the teacher's role to make suggestions to improve the child's work, as much as it is the child's role to follow through on the suggestions made. Good planning, definite guidelines, and the teacher's cumulative suggestions will help every student reach his best potential.

Grading long-term projects is probably one of the most difficult tasks of a teacher. Grading should be objective and fair, both on the sectional checkpoints and on the final draft. The final grade should be no great surprise to the student if he had been guided along the way and made suggested corrections.

Long-range projects teach students valuable skills, such as budgeting time, personal study habits, self-discipline, diligence, proof-reading, correcting, re-writing, and final form. The key to success is, of course, the teacher's determination to demand and receive a good report. In the future, students may look back and remember little of what the teacher said, but they will remember what the teacher did to make their year a profitable and memorable one.

# THE APOSTASY OF THE VISIBLE CHURCH

PART THIRTEEN (CONTINUED) by Dr. Dayton Hobbs

Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law (Zephaniah 3:3, 4).

The true condition

of a nation is revealed

not in its financial or

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its people.

#### **ROARING LIONS**

Now these are not just words that Zephaniah is using in order to be colorful and descriptive; they are, indeed, words that truly describe the moral condition of those in places of leadership in Jerusalem. He uses words describing them as beasts, lions, and wolves, because that is what their actions displayed. Instead of protecting the rights of the underprivileged, instead of being genuinely concerned about the poor and helpless, the widows and orphans, the

leaders were using the unfortunates, seizing their goods, and taking advantage of them. Greed was the driving force of the hour, and corruption of power was the prevalent condition of

Zephaniah's day and in

most of the world today. This describes the princes of Zephaniah's day; roaring lions. They made great promises to the people, just as do many politicians now, but the end result was their own prosperity. Most men who go into politics poor come out rather well off with many contacts that likely will make them even wealthier when they leave office.

#### **EVENING WOLVES**

The judges were described as "evening wolves." They were greedy, working night and day to defraud. They cleaned the bones of their victims. They gnawed upon them until they were white, chewing them up completely, leaving nothing for the morning. This speaks of their greed, and of the intensity with which they went after their victims.

#### TREACHEROUS PROPHETS

We go from the political and judicial leadership, as seen in the princes and judges, to the spiritual leadership, as seen in the prophets, which gets right down to the heart of a nation. The true condition of a nation is revealed not in its financial or social condition, but in the spiritual condition of its people. Here we find that the prophets were "light;" that is, they were spiritually unstable. We could also interpret the word "light" as arrogant. They were very shallow, unstable, and treacherous.

Their messages were shallow, carrying no weight, no repentance, no judgment, only sugar-coated, feelgood messages, bathed in psychology, the thinking of man. The Jerusalem of the

prophet's day reflects the condition of the apostate nation, a nation ripe for judgment.

#### CORRUPTED PRIESTS

The priests of Israel give us a pretty good description of preachers in America today. Notice the charges against the priests. First, they polluted the sanctuary. They brought the world into the holy place. God's priests had the responsibility for teaching the difference between the holy and the profane, between the clean and the unclean. The sacrifices, their requirements, the way they were to be offered, the whole process of worship and the sacrificial system of Israel was designed to teach separation—separation unto God. Many times the emphasis of preachers is separation from. There is an aspect of separation that is from; however,

separation that is *from* is a natural reaction of separation that is *unto* God. Separation is first and foremost *unto* God. We need to understand that. Separation is *unto* God! Now if I separate *unto* God, they I must separate *from* those things that are contrary to God's will. If I am loyal to that which I am separated unto, then I must be against anything that is opposed to that position.

If I am going to be separated unto my children and the rearing of my children for God, then I must be opposed to anything that will interfere with my rearing my children for God. I do not pick what I want to be against. What I am against is picked by those who are for ungodly things. If you are for those things that would hurt my children, then I am going to be against you, not because I have anything personal against you, but I must stand opposed to those things that will harm my children. When I find a preacher, for instance, who on the radio or television endorses things that I know are against the Gospel, then I am going to be against that position. Now he chose that position; I did not choose to be against him. We who stand for principle often get accused of hating individuals. I

Continued

#### From PROMISE page 8

Furthermore, the apostle Paul, one of the greatest Bible teachers, pastors, evangelists, and missionaries of his day spent three years warning the Ephesian elders about the wolves (false teachers) who would enter into the flock from without, and a similar warning about those who would arise from within the church who would desire to "draw away disciples after themselves" (please read Acts 20:17-32). Likewise both Paul and the other apostles, writing by inspiration of the Holy Spirit, did not hesitate to mention names. Notice how often they rebuked by name those who were disobedient to the Word of God. 1 Timothy 1:20; 2 Timothy 4:10, 14; 3 John 9. We must follow their example and obey God rather than to trust the promises of any man.

Promise Keepers is dangerous, but please do not forget that these words of warning are an effort to "speak the truth in love," praying always that God will help those affected to see this.  $\Omega$ 

Copies of this complete article in leaflet form available from Gospel Projects Press. 15¢ or 8/\$1 plus postage. have no animosity against any individual. I am just for certain things, and I am going to be against anything that is against that. Don't you think that is right? Don't you think that is the way it ought to be? That is what you call loyalty. It is

loyalty! It is faithfulness to what you are for. I am for truth; therefore, I must be opposed to error. You cannot straddle the fence. You cannot do as they did in

The first thing that seems to go down in a sound church is its music.

Elijah's day and as some do in our day, halt between two opinions! Some seem to say, "I am going to be for this when I am around this crowd, and I am going to be for that when I am around that crowd because I do not want anybody to dislike me. I want everybody to think I am nice, so I am going to be for what these people are for as long as I am with them, and I am going to be what those people are for as long as I am with those people." Let me say this: I do not want you on my side if you are that kind of person. I want you to be loyal to Jesus Christ, and I want you to be disloyal to everything that is against Jesus Christ. You have to be against error, you have to be against sin, and you have to be against the people that oppose Christ, not against them personally, but against their position. There are some people whom I very much like personally, but whom I have had to expose in writing. There are some folks who are difficult not to like, but they take unscriptural positions. So I can like them but still oppose them. I have no hatred for them. I am just not going to agree with them, and I am going to warn folks where I think they are wrong. That is how true fundamentalists have always been. Now the breed of fundamentalists that we have today are weak on militancy. They are afraid to take the "heat" for holding strong positions. The priests of Zephaniah's day also had a primary problem, which was lack of separation unto God. They had polluted the house of God, because they had not stood for God and God's way or worship and living. They had polluted God's house by allowing the world's way, man's way, to enter.

#### **POLLUTED MUSIC**

The first thing that seems to go down in a sound church is its music. Perhaps that is because music is more directly tied to our emotions than other aspects of worship; however, the primary reason I believe bad music creeps in so easily is the weak theology coming from most pulpits. Much preaching has little depth, and congregations not grounded deeply in the

Word become easy

prey for more e motionally-centered music.
That is polluting the sanctuary.
That is polluting music. It is my position

One of the true

tests of a saved

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Word of God.

that there are only two kinds of music: good music and bad music. We do not have young people's music and adult music. We try to use only "good" music, built upon a strong theological base. We believe young people ought to sing good music, and we believe adults ought to sing good music; therefore, we can sing the same music. No problem! But these priests were polluting the sanctuary. Notice that God blamed the priests. He did not blame the music director. Someone said that when the devil was cast out of heaven, he

fell into the choir loft. I don't know about that, but I do know that that is where many churches start going bad, that is, in their music.

You see, the preachers are responsible

if they let someone bring in error. They are just as responsible as if they had brought it in themselves. If I allow bad music to come into this church, I have brought bad music into this church. If I allow some group to come in here and set up their big speakers and blow you back against the wall with their worldly music, then I, as the pastor, am guilty for letting it come in. The music man is not to blame; somebody else is not to blame; I am guilty. Leadership! Everything rises and falls on leadership. Leadership is responsible! When you take a place of leadership, you take the responsibility that goes with it.

#### **PSYCHOLOGY**

These priests had brought the world into the holy place. The place where God was to be worshiped had been corrupted with man's ideas. That is also happening today. Churches are being polluted with psychology and other forms of the ideas of men. Today, most of those in the pews do

not know the Word of God; they do not study the Word of God. You cannot entertain people as they want to be entertained with the Word of God. Preachers, therefore, go to other means to get them and hold them. It is called entertainment. The Word of God is not entertainment but spiritual food for hungry souls. If the Word of God will not draw men to God, nothing else will draw them to God. If the Word of God will not attract young people to Christ, then all the programs, games, and other means of entertainment are of no avail, if indeed, your purpose is drawing people to Christ. If, on the other hand, your goal is to have a large crowd and keep them coming back, then by all means get the most and the wildest entertainment you can get.

A person who has an appetite for the Word of God and loves the Word of God is a saved person. One of the true tests of a saved individual is that he has an appetite for the Word of God. You have to be saved to have a spiritual appetite. Man

naturally does not have a

spiritual appetite.

Man naturally is dead in trespasses and sins.

That is man's natural condition. That is the way he comes into the world, and unless the Holy Spirit puts within him a spiritual

hunger, he will not have a spiritual hunger. Conversion is the work of God, not the work of man. Conversion is the work of the Holy Spirit, whereby the Holy Spirit works on you, draws you to Christ, creates in you a hunger and causes you to hate your sin and turn to Christ. The Holy Spirit does that. And the Holy Spirit creates the hunger for the Word of God.

This is what was happening in Israel. The priests had polluted the worship service and the sanctuary. The whole process had become just worldly business: false gods, false ideas, and the false thinking of man. I do not know how far advanced psychology was in that day, but I can tell you there was plenty of philosophy, which is nothing more than the ideas of sinful men.

To Be Continued



### PROVERB PRACTICALS

by Ludwig Opager

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. (Proverbs 19:8).

FE FIND IN THE BOOK of Genesis the LORD God forming man of the dust of the ground, breathing into his nostrils the breath of life, making a living soul. When God formed man, man was simply an inanimate object without capabilities to think, move, hunger or thirst, feel, know, desire, be satisfied, rejoice or weep, hope, praise, or exercise willpower. The body of man was formed of dust, but without the breath from the mouth of God, that form was not vital-that body was without capability. It was a body that could not nor had ever, functioned. It was not dead because it had never been alive. It could not perform any useful purpose in the physical or the spiritual world; nor could it serve or worship God.

Picture a massive locomotive connected to one hundred rail cars sitting idle in a rail yard. It has no capability to do anything but sit there. It is just a mass of steel holding down track. Entering the locomotive, the its Creator was all that body lacked. All organs were in place, a heart lay still awaiting its first beat, veins bulged with unmoving blood, legs held no load, hands could not grip; but because of the breath of life that God gave Adam, Adam became a living soul, now equipped to obey, serve, and worship God.

That same breath of life entering Adam continues in every member of the human race. That breath of life, which caused him to be a living soul, is the same breath of life which causes you and me to be a living soul. The body requires a living soul in order to be capable of anything. The soul is the engineer of the body, and without the engineer, the body is like any other dust of the ground. That is why a body without a soul is returned to the ground from whence it came.

This proverb tells us that he that getteth wisdom loveth his own soul. Getting wisdom is love for our soul, because

must be well prepared to operate the train. All his faculties must be honed to sharpness in order to effectively make the train what it ought to be. Loving our soul means that we provide our soul all the wisdom, all the understanding, that will make our soul all that it can be for our Owner. Being all that we can be for God is loving our soul!

**SUMMER, 1995** 

Loving yourself means that you are concerned about yourself simply for your own benefit and self-interest. Loving ourselves is loving the way we are, most likely based on a false or distorted view of ourselves. Loving ourselves is esteeming ourselves not for the benefit of our Owner, but for the benefit of ourselves and our own advancement.

In other words, loving your soul is loving that which is created by God to worship and serve God. You love your soul when you receive instruction in wisdom, justice, and judgment by hearing the Word of God. Your soul is loved by hating evil, pride, arrogancy, the evil way, the froward mouth, and by walking in the way of righteousness.

When you feed your soul, you will see the goodness of Jesus Christ, but when you feed your "self," you only want to see how good you are. So loving your self instead of loving your soul is loving that which you have created to worship and serve. God saves a soul; he does not save a self. Getting wisdom is good for the soul. Keeping understanding—that is, understanding of the Holy—promotes the soul and provides for the eternal benefit of the soul.

"When peace, like a river, attendeth my way, When sorrows like sea billows roll; Whatever my lot, Thou hast taught me to say, It is well, it is well with my soul!"

Horatio G. Spafford

It is well only when you access wisdom for your soul through the grace of our Lord Jesus Christ.  $\Omega$ 

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engineer quickly moves a few levers, sets a few dials, and soon sounds are heard and movements are seen. The huge train comes to life with capabilities it now can use for the benefit of the owner of the train. It now can move vast quantities of materials great distances. The train now has "soul." It has an engineer who can operate the train in a manner that makes it useful.

Only when God breathed the breath of life into the object fashioned from the dust of the ground did that object become a living soul. That object was now capable of functioning in the physical world that God had created. Without that breath which God imparted to the body of man, that body could not function. That breath of life from

wisdom provides for a continuance of that which can obey, serve, and worship God. Our Creator has designed our soul to continue and provides means for it to do so. Wisdom is available to the soul, and if gotten, is an expression that the soul is loved. Refusing instruction, however, is despising our soul, because it hinders the continuation of our soul. Getting wisdom promotes a healthy soul, but refusing instruction promotes a sick soul.

It is apparent then that loving our soul is a good thing, and despising our soul is a bad thing. But is loving our soul the same as loving our "self"? Consider the engineer of the train. Without the engineer, the train will not function for the owner. The engineer

#### The PROJECTOR



EDITOR Dr. Dayton Hobbs

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