



I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.  
Revelation 22:16

## What Kind of Salvation?

As defined by the WordNet database<sup>1</sup>, salvation, as it pertains to Christianity, is the act of delivering from sin or saving from evil. It stands to reason, that one who is delivered from something should have no desire to return back to its bondage. So I contemplate, what kind of salvation is it, that one should receive and yet show no distaste for that which they have been delivered from?

The Bible explains that salvation comes by way of two things. First, one needs to repent of their sins toward God, and secondly, one must believe the Gospel which is clearly laid out in I Corinthians chapter 15. Simply put in Jesus' own words, "Repent ye, and believe the gospel" (Mark 1:15). I believe that this requires us to define these two terms: repent and believe.

First, we will discuss the latter of the two, which is to "believe". What does it mean to believe the gospel? Recently I have been motivated to question if a person has the ability to believe the gospel in their "head" (that

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## The Harlot

It is interesting that as the ecumenical movement advances in its growth, so does the departure from fundamentals of the faith as well as positions that have been held by Bible believers of the past. One of those exoduses of the past is the belief that the Roman Catholic Church is the Harlot spoken of in Revelation chapter 17.

One of the major beliefs of the Roman Catholic Church is that they are the "true church", and one must be a member of that church in order to have the possibility of going to heaven. Outside of the fact that this is the designs of a cult, it also will be a great building block during the end times. Interestingly enough, the Roman Catholic Church has recognized that some of these doctrines have built walls that have stunted their growth somewhat. Thus, they have begun, in the lower ranks, to "compromise for a season and for the good of growth" many of their past teachings. In doing so, they have built great allegiances with the ecumenical crowd, including James Dobson and Billy Graham as well as ecumenical organizations such as Promise Keepers. This continues to give them more "religious" authority and influence throughout the world. It appears that they are the vehicle that is being used to coordinate the One World Church for Satan's use.

As pointed out by so many, Revelation chapter 17 so vividly and specifically draws a direct correlation between the Great Whore and the Roman Catholic Church. It does so in its physical location, as well as in all its function, organization, power, wealth, influence, and its "worldly" beauty. Dave Hunt summed it up when he stated that "every feature of this religious Harlot is found in the Roman Catholic Church: Sitting on seven hills, a worldwide reach, yoked together with secular governments, having great wealth, having a golden cup in her hands, clothed in purple and scarlet, drunken with the blood of the saints."

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## The Great White Throne

**And whosoever was not found written in the book of life was cast into the lake of fire.**

*Revelation 20:15*

This could very well be some of the saddest 18 words in all the Word of God. As all enter into the throne room of God, there is at the focal point a great white throne, where all the purity of God will be seen. And there upon that throne of glory, is the Son of man, in all His glory, and all the holy angels with him. (Mathew 25:31). From this time forward, all that is in heaven and earth no longer have a safe retreat from the reality of the Judgment of God.

And there they stand, before a Holy, Holy, Holy God, as those hands which are pierced through showing evidence for the payment of all those in His presence, open the books which will determine their eternity.

Of the two books, the first is a record of the works of all present, which is now set aside as the reality is made known to all, that it is not those works of righteousness that the Lord will first use to judge. In amazement, it is the second book which is build upon the work of Christ, which will first be revealed.

This second book, the works of Christ for man, which is called the book of life, holds in its pages our final decision, as to whether we accepted or rejected the work of Christ Jesus and redeeming power of His blood. It is in those pages that the works or "ergon" (an act) of the dead are judged. It is then, that the words of James flash thought our minds, which remind us that it is by faith that we are justified, and by our works we are judged accordingly.

Those who have accepted Christ will at this time be

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**"I see a man cannot be a faithful minister, until he preaches Christ for Christ's sake - until he gives up striving to attract people to himself and seeks only to, attract them to Christ."**

**- Robert Murray McCheyne**

## Internet Sites to See

*Reclaim the Name*

*Daily Teenage Broadcast*

[www.reclaimthename.com](http://www.reclaimthename.com)

*Evangelist Chuck Cofty*

[www.sharperswordministries.com](http://www.sharperswordministries.com)

*Fundamental Baptists Forums*

[www.fundamentalbaptists.com/phpBB](http://www.fundamentalbaptists.com/phpBB)

## *The Church Members Responsibility to:* **The Office of Pastor**

In Ephesians chapter 5 and verse 23, we read in respect to God's first established institution, the family, that the "husband is the head of the wife, even as Christ is the head of the church". Many times, as we seek to discern the Word of God in this verse, we find ourselves dwelling on the previous verse which commands the wife to "submit to her husband", while often overlooking the verse following. Immediately thereafter in verse 25, we see the enormous responsibility given to the husband, which is to "love your wives, even as Christ also loved the church, and gave himself for it". Unfortunately, many times this seems to be our tendency; while disregarding our own responsibilities, we find ourselves pointing out and demand those of others.

As we turn our focus on God's second established institution, the church, are we surprised that in the same way, we find ourselves focusing on the responsibilities of the pastor<sup>1</sup>, and yet not realizing that we too have our own. Indeed we may teach Sunday school, a youth group, or be active in a ministry in the church, and thus conclude that we are fulfilling our responsibilities. However, we very rarely seem to concentrate on our responsibilities toward our pastor. Without a doubt, scripture is very clear as to the pastor's responsibilities as well as to the traits of servitude that he should possess. Again I emphasize, it is rare that we turn the table and look at our responsibly to God's chosen man.

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being intellectual knowledge) and yet not have obtained salvation because they have not applied it to their heart (that being spiritual application and understanding). Two hundred and twenty one times we see in the New Testament, the word pronounced pist-yoó-o being used and translated either believe, believed or believeth. This word clearly means to entrust, especially one's spiritual well being to Christ, to commit, and to put trust with. Having said that, I believe that true belief is a saving belief. There are no white lies that are not lies, just as there is no belief that is not true, biblical, saving, trusting, committed, faith-filled belief. One who truly believes the gospel will not doubt it, correct it or attempt to explain any part of it away. For one to believe the gospel they must understand that they are a sinner (how that Christ died for our sins (1 Corinthians 15)) in need of Christ's redemption and justification. Thus, the acknowledgement of sin is an attribute of belief and both are required as a part of saving faith. However, belief alone is not all that is required for salvation, as we can see in James 2:19 "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

That leads us back to the former, repentance. If one has truly believed the gospel, understands it, and has accepted that they are a sinner in need of a Savior, it leaves salvation just one decision away. That decision is it to accept the gift of salvation or to reject it, and to accept it one must repent. Repentance, by definition, is the turning away from sin, the turning to God that results in a change of life. This is clearly displayed and defined in scripture where we read in Acts 26:19-20, "that they should repent and turn to God, and do works meet for repentance." Repentance is a crucial key to biblical evangelism and salvation; John the Baptist, all the apostles, and the Lord Jesus Christ Himself preached repentance. Repentance is the Bible way of dealing with sin and it is God's purpose in dealing with sinners. This is exactly why we must deal specifically with sin in our evangelism and presentation of biblical salvation. I cannot tell you how many times I have heard a preacher say something like "you don't have to stop the sin you are in" or "don't worry about the sin you are involved in", as well as other "feel good" adages. Understandably, it is sinners that need saving. However, they say these things without stressing the repentive desire that one should possess, wanting to stop sinning because of the recognition that it is offensive to God. If a person truly understands their condition, their penalty and the price which was paid by Christ Jesus, they will not want to offend Him any longer. Thus, repentance is an action separate from belief. It is also not simply a turning from unbelief to belief, as it is more than just turning from that one sin. Repentance is also not simply the recognition of and sorrow for sin as we can see by the examples in Esau and Judas' lives. Tears alone don't save. Also, as it has been pointed out to me, we need to be very careful of those who would like to redefine the terms of repentance, such as the Church of Christ. They speak of a man centered, man initiated, man accomplished work. It is nothing less than the supernatural work of God in a responsive sinner's life; "it is part of salvation and the work of the Holy Spirit in conversion that produces post-salvation fruit".<sup>1</sup>

So, is it possible for someone to have saving belief and yet still reject the gospel? I believe so, because both repentance and belief are required and at the point where they overlap, is the point of salvation.

I believe that I personally lived for seven years in belief, without repentance. How dangerous that was! I believed the gospel, understood it and tried to live the Christian life, but there was no true repentance for my sin. It was on the afternoon of February 4<sup>th</sup>, 1997 that through the work of the Holy Spirit that I truly repented for my sin toward God. If that was the case, it was at that point the true salvation took place. Many pastors have stated that they believe that 75 to 90% of the church membership where they pastored was still lost.<sup>1</sup> As a matter of fact, Dr. Monroe Parker said, "If we could get half the church members saved, we would see a great revival" I believe that many of those are unsaved as a result of belief without repentance.

So that leaves us understanding some of the differences as well as the importance of both belief and repentance. It is clear that true conversion unto salvation (Repent ye therefore, and be converted, that your sins may be blotted out (Acts 3:19)) requires the presence and application of both independently.

It is clearly seen today, among neo-evangelicals and sacredly among many fundamentalists of yesteryear that the doctrine of repentance is being completely left out of their gospel presentation. As that is being done, the emphasis is being put on a prayer, as the main focal point. People are being told to "pray a prayer" for salvation void of any instruction of repentance, or sadly even belief on the Lord Jesus Christ at times. Many times it is simply given as an escape from a bad place (called... well... "the bad place") to a good place called Heaven. "Let me ask you, where would you rather be? Then just pray this prayer!" The emphasis at this point then becomes one of "faith" and "prayer", and not "repentance" and "belief". The focus is now on heaven, God's blessings, and the love of God, while leaving out the holiness of God, His righteous demands upon mankind and the essential need for repentance.

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## **Rick Warren: Global Vision or Purple Haze?**

Friday Church News Notes, April 29, 2005 (Fundamental Baptist Information Service, [www.wayoflife.org](http://www.wayoflife.org) fbns@wayoflife.org, 866-295-4143)

Speaking April 17 before 30,000 members and attendees of Saddleback Church at the congregation's 25th anniversary celebration, Rick Warren announced his plan for a global vision called P.E.A.C.E. The plan is described as nothing less than "a new reformation in Christianity and vision for a worldwide spiritual awakening in the 21st century." Warren wants to enlist "one billion foot soldiers" to overcome the five "global giants" of "Spiritual Emptiness, Self-serving Leadership, Poverty, Disease and ignorance (or illiteracy)." The acronym PEACE gives the means of overcoming these giants -- Planting Churches, Equipping Leaders, Assisting the Poor, Caring for the Sick, and Educating the Next Generation. Warren's program both expands and narrows the Great Commission given by the Lord Jesus Christ (Matt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Acts 1:8). It expands it with a global social agenda that we see nowhere in the New Testament. It narrows it by abridging and simplifying N.T. doctrine and practice. Whereas Christ commanded that believers be taught "to observe all things whatsoever I have taught you" (Mat. 28:20), Warren suggests they observe a few things that have been summarized and reinterpreted by a contemporary church growth guru. Before Warren stated his new vision, he did something he said he had wanted to do for a long time. He sang Jimi Hendrix's drug-drenched song "Purple Haze" to his congregation, accompanied by his "praise and worship" band! There has never been anything innocent or pure about rock and roll (not to speak of holy). From its inception it has had two grand themes: licentiousness (sex, drugs, etc.) and rebellion, and this is nowhere more evident than in the music of Jimi Hendrix. I want to say publicly, "Shame on Rick Warren, and shame on his fellow Southern Baptist Convention leaders for not publicly rebuking him for such worldly shenanigans." See the "Church Growth" section of the Apostasy Database at the Way of Life web site for more information -- <http://www.wayoflife.org/fbns/fbns-index/churchgrowthfbns.htm>.

First of all, we must recognize the office of the Under-Shepherd of God (which is the shepherd under the Great Shepherd<sup>1</sup>) in this dispensation, as well as his God given authority.<sup>1</sup> This is God's called and chosen man for such a time as this, to be the overseer and the protector, and to "feed the church of God, which he (the Lord Jesus Christ) hath purchased with his own blood." (Acts 20:28) In recognizing this, we can not only begin to respect the authority, but also appreciate the love of the office, as was often indicated by Paul. This should then motivate us to show that same respect and love toward the pastor. In doing so, we can fulfill the command of God for us to "esteem them very highly in love for their work's sake." (1 Thessalonians 5:12-13)

As we just spoke about the responsibility of the pastor to oversee and protect the flock, we must understand that the church can not be protected unless they want to be. So then, the church must obey and submit to that authority<sup>1</sup>. Not only as the spoken word of man, but as the Word of Truth proclaimed by God's man. The church should not only seek to do this in cases where in doing so there is no sacrifice, but in all times, as in duty.<sup>1</sup> It is also understandable that a great part of that protection comes in the form of teaching the flock. If the church body is not willing to obey the pastor as he submits and follows the Word of God, he is then unable to protect them, and thus unable to fulfill his responsibility. We must give great consideration as to how our actions and decisions affect our pastor. Although he will not be held responsible for our action, we indeed will be help responsible for hindering his effectiveness.

We must also be vigilant to not only listen to our pastor, but also to observe him. We must be sure to "follow their lead" as some would say, as they follow the Lord Jesus Christ. As we see their faith and holiness lived out and their example of Christian living, this too should be our focus and desire to follow suit.<sup>1</sup> Once we are born-again and the transformation of change (2 Corinthians 5:17) begins as we become more like our Lord Jesus Christ, it should be our desire to be around and seek the example of those who are filled with the Holy Spirit.

It is imperative that we keep in mind that it continues to remain our responsibility to search the scriptures, for our command to obey is voided, when the teaching from the Office is found to be contradictory to the Word of God.

There are at least two areas that I believe most church members recognize as an important and crucial responsibility owed to the pastor. The first is its

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So the question is, what kind of salvation requires the sinner's prayer? I am not diminishing the importance of prayer. However, there is only one prayer that God hears from a lost person and that is one that is drenched in belief and saturated with repentance. Albert Barnes stated that "The only prayers which God will not hear are those which are offered in mockery, or when the man loves his sins and is unwilling to give them up." Indeed. How is a sinner, who is unrepentant, able to pray to God for anything? Psalms 66:19 clearly states that "If I regard iniquity in my heart, the Lord will not hear me:". In addition to that, I find no where in scripture where one is told to pray for salvation, only repent and believe.

One of the verses that some have used to support this "prayer-BASED-salvation" is Romans 10:9, which reads "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." They have stated that the confession with thy mouth is indeed referring to the "sinner's prayer". I believe that a careful study of the passage reveals that the confession that is spoken of is a public pronouncement of their faith, which is expounded on in verse 11 as it stated that "Whosoever believeth on him shall not be ashamed". I believe this is belief followed by a profession of discipleship. If the physical act of praying were required for salvation, would not this be a function of works. However, as a physical act after salvation it is a fruit, as well as a work of and prayer of faith, as spoken of by James.

I think that a brief reminder of what prayer is would be beneficial at this point. Prayer is primarily a form of worship. It is a time of adoration where which one makes supplications and gives thanksgiving with contrition (repentance). This can be seen clearly in the model prayer as given by our Lord Jesus Christ in Matthew chapter 6. Throughout this prayer, the focus is always on worshipping, repenting, and praising God. It is interesting in John 9:31 that we read "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth."

Having said that, I have to question the "corrosion" of prayer in the evangelism and the "salvation" of souls today. Please hear me when I say the "corrosion" of prayer. Again, I am not saying that prayer does not have a part, the question is, what part?

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## "Preaching is Truth, Set on Fire"

### Why I Have a Burden for Youth

Webster's 1828 dictionary gives two definitions for the word "Burden". The first definition is, "That which is born or carried; a load; that which is borne with labor or difficulty; that which is grievous, wearisome or oppressive." Traveling America in meetings each week my heart breaks as I see the condition of our nations youth. Let me explain my BURDEN for the youth by making an outline. You will see six reasons for the "load" I carry for America's youth.

**B**ecause of the evil influences brought upon the lives of our Youth.  
**U**rgency of proclaiming the gospel to their young hearts.  
**R**ighteousness exalts a nation but sin is reproach to any people.  
**D**evil is after their bodies, minds, and souls.  
**E**ternity is waiting and taking many to the grave without Christ.  
**N**ationally, the youth are ready for the truth.

Do you have a burden for the youth of our country. Every week it seems like we hear about a shooting or some other horrible act of violence somewhere in our country involving young people. You would have to blind not to see the glaring problems in the lives of our youth. But pointing out problems and solving problems are two different things. Do you have a burden for youth? I think you should. America's youth need the gospel. America's youth need people who care.

Evangelist Jimmie Clark  
Lexington, NC

Source: The Baptist Bible Trumpet, Vol. 48, No. 4, May 2000  
<http://www.baptistbibletrumpet.com/trumpet/may00/index.html>

The Great White Throne – Cont.

confirmed in the sight of eternity, while those who have rejected Him, will now suffer the wrath of God and be cast into the lake of fire, the place of "everlasting destruction from the presence of the Lord" (2 Thessalonians 1:9)

It is at this White Throne Judgment, that "at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10 -11)

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I believe that true conversion takes place in person's life prior to any prayer that might be spoken. I believe that when true repentance takes place in one who believes on the Lord Jesus Christ, it is at that point that they are born-again into the family of God. I believe that the prayer that "might" follow is one of worship and praise and that true salvation has taken place prior to that prayer.

What kind of salvation is followed by a prayer? The kind of salvation that the publican received prior to worshipping God with the words "God be merciful to me a sinner", that is the kind of salvation this is. The kind of salvation that Paul received prior to worshipping God with the words "What wilt thou have me to do?", that is the kind of salvation this is. The kind of salvation that Zacchaeus received as was evident by his fruits to follow, that is the kind of salvation this is. Time after time after time, throughout scripture, we see examples of the fruit which salvation produces. Every time that we see a soul saved in the Word of God, we see a drastic change in their life style and spiritual life. The kind of salvation which results in a changed life is the kind this is!

However, that is not the kind of "salvation" that is produced through "easy-prayerism", or "pray-BASED-salvation". I believe that those using the techniques of "easy-prayerism" are critically damaging untold numbers of souls for eternity. They are targeting those who show only an interest in Christ and a willingness to pray a prayer. I say critically, because with this false profession, they are given false security.

Two things that I have learned while teaching Bible study in the protective custody unit of our county prison was that everyone is innocent and most everyone gets "religious". In this atmosphere, since they have an "interest" in spiritual things, it would be very easy to get the inmates to pray a prayer. They will indeed enjoy hearing about a God that can fix all their problems, if that is your ploy. However, rarely will you get a prisoner to repent. Sadly, the few that I had "felt" were sincere either returned or since have not sought the things of the Lord. Jesus said that "If a man love me, he will keep my words". He also sayed that " If ye love me, keep my commandments.". Both of these call for changed lives whereby one would turn "to God from idols to serve the living and true God;". Both of these require a person to turn from sin to God, which would inherently result in a change of life.

It is not about numbers, it is not about prayers, it is not about penance or turning over a new leaf. It is about sinful man being convicted by the Holy Spirit, repenting of their sin toward a Holy, Holy, Holy God and believing on His Son, the Lord Jesus Christ, for salvation, where with a person is then converted into a new creature, with new desires which are visible by a new way of life. There has been a payment made and a penalty paid to all who will repent and believe.

I recently conducted an online web survey of a cross section of people that I have had email correspondence with (those in both my personal and work address books), which include both born-again and unsaved individuals. The following are the questions that were asked of them:

1. Do you believe that Jesus Christ is the Son of God?
2. Do you believe that He died as the Bible says He did?
3. Do you believe that He died to pay for your sin?
4. Do you believe that He was buried in a tomb?
5. Do you believe that He rose from the dead after three days as the Bible says, from that tomb?
6. Do you believe that you are a sinner, which commits sins?
7. Does it bother you when you sin? (lie, cheat, steal, think sexual thoughts, etc)
8. Would you like to stop sinning?
9. Would you rather not stop these types of things, just as long as no one else new about it?
10. Do you want to stop sinning because it offends God?
11. Have you really thought about these things before?
12. Would you call yourself a Christian?
13. Would you call yourself a "born-again" Christian?
14. Do you think that turning from sin, to God, that results in a change of life is a necessity for salvation?
15. Do you believe that simply believing that there is a God, and by being a "good person" you will be able to get to heaven?
16. Explain briefly why you would or would not call yourself a Christian.

responsibility the pray for him. As with any ministry, this is the most important area, how much so for the pastor. If Satan and his demons are going to attack anyone, I can also guarantee you that the pastor will be first on their list. Thus, we must pray and pray earnestly, as we strive together.<sup>1</sup>

Secondly, it is that of the physical and monetary needs. I don't believe any Christian would expect that the pastor not be compensated for his work. Although sadly enough, churches often find themselves a little less generous than they are with their chicken salad, during a church dinner. It is surprising to hear, at what standard of living the pastor and his family are sometimes expected to live. However, we are commanded to give "double honor" and reward to the elder, thereby caring for his physical, earthly, and monetary needs.<sup>1</sup> This stresses the importance of tithing to the storehouse. There is a need for the church members to understand that their first responsibility is to their local church and pastor, especially in a day and age when much of God's money is being stolen from him and given to Para-church and other organizations. It is commanded of the members to support the local church with tithes and offerings, which thus provides for the needs of the pastor.<sup>1</sup>

As part of caring for the needs of the pastor, it is also important to remove as many of the temporal responsibilities that he is faced with so that he can focus on prayer and his study of the scriptures.<sup>1</sup> It is these things that the deacons are to assist in, and the church members gladly allow them. However, we must remember that each and every church member is a servant, and they too have a responsibility to assist the pastor in area's such are housekeeping, visitation, clerical, as well as any other way that may be helpful to him. We can look to the example of Phebe in Romans 16:1 to see that you don't have to be a deacon to be a servant.

In closing, we need to remember that the pastor is human, and the office can be one of discouragement, loneliness, and even frustration at times. It is not only the local body's responsibility to adhere to the above mentioned items, but also to assist in the protection of his spiritual well-being, thus the importance of encouragement. I wonder how often the pastor receives such encouragement, even after a sound doctrine filled sermon, in comparison to the number of criticisms overall. Ironically enough, it might only involve our faithful attendance in all the services, in which the pastor pours his love into throughout the week, which would act as a great encouragement.

He is our bishop, our elder, and our pastor; ordained by God to love, nourish, oversee, and protect, and we are his sheep.<sup>1</sup>

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### Campus Crusade's Association with the Roman Catholic Church in Poland

Friday Church News Notes, May 6, 2005 (Fundamental Baptist Information Service  
[www.wayoflife.org](http://www.wayoflife.org) - [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143)

Upon the death of Pope John Paul II, a report in Christianity Today described the late Pope's role in bringing Campus Crusade into a close relationship with the Roman Catholic Church in Poland. John Paul II's name before becoming Pope was Karol Wojtyla and as the head of the Catholic Church in Poland he helped establish the Oasis youth movement, featuring annual retreats in the Polish mountains at which hiking and singing around bonfires was intermingled with prayers to Mary and Romanist masses. In 1976, Campus Crusade for Christ sent 10 representatives to the Oasis retreats, at the instigation of Bud Hinkson, CCC's Eastern Europe director. "The Americans attended Mass and sat in on small group discussions afterward" ("The Pope We Never Knew," Christianity Today, April 19, 2005). In 1977 Oasis began using a Catholicized edition of CCC's Ten Basic Steps toward Christian Maturity and Campus Crusade sent 30 workers to train Polish student leaders. According to Christianity Today, "When 27,000 Oasis pilgrims showed up for their retreats the next summer, what they experienced was a strange unabashed mix of Polish Catholicism--MARIAN DEVOTION INCLUDED--and American evangelical revivalism." The late Bill Bright, founder of Campus Crusade, was a signatory to Evangelicals and Catholics Together.

Everyone who responded to the survey stated that they “believed” that Jesus Christ was the Son of God, died on the cross as the Bibles says and did so to pay for their sin. They also stated that they “believed” that He was buried in a tomb from which after three days He was resurrected. Ninety-nine point nine percent of those who responded, also stated that they recognized that they were sinners, and that their sin was offensive to God. By most Bible preaching standards, and by the simple preaching of I Corinthians 15, these are all born-again believers. However, interestingly enough, 47% self admittedly stated that they were not born-again Christians. So how is it that so many can “believe” and yet not be saved? I believe that it is because of their rejection of the Holy Spirit’s working, it is belief without repentance. Consequently, I am quite sure I could get many of these people to pray a prayer.

In conclusion, the Word of God explains to us that God’s work of salvation is such, that it will transform the life of its host. Being in Christ, that person “is” a new creature, whose ways and desires of old will be no more, as “all” things are become new. (2 Corinthians 5:17). The true test of salvation lies in the evidence of the fruits thereof, and as the “Spirit itself beareth witness with our spirit, that we are the children of God:” (Romans 8:16). “When you say “I am a child of God”, does the Spirit say “AMEN”?”<sup>1</sup>

It continues to remain our responsibility to stress, teach and preach the pathway to true salvation. What kind of salvation, Biblical salvation, birthed only by Holy Spirit repentance and belief on the Lord Jesus Christ. We need to do so for the sake of our church members and for the sake of a lost and dying world, so that one day they do not hear the words... “I never knew you”.

**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;...  
...And then will I profess unto them,  
*Mathew 7:21-23***

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