

The PROJECTOR

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

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PREACH THE WORD

by
Dr. Bob Jones, Sr.
(1883-1968)



Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Timothy 4:2).

"All right, I will do that," they say, but they won't do the rest of it. The command to "reprove, rebuke, [and] exhort" is just as strong as the command to preach the Word.

I WAS THINKING about how careless we are about so many things. Paul wrote Timothy and told him to "Preach the Word," but that is not all he told him. He said, "Reprove, rebuke, exhort with all longsuffering and doctrine." Many preachers obey the part they want to obey. They say, "Preach the Word."

I was thinking about many preachers I know, who are supposed to be conservative preachers. They have great radio ministries. People know them all over the country, and they have used the Bible like you would use a museum piece. Suppose I go into the museum and pick up an old sword. I say, "Isn't this a wonderful sword?" "Yes! God made it! This is the Sword

of the Spirit. Almighty God made this Sword Himself and put it in here." Suppose I magnify that sword until I almost worship it, but then I go out and never use it as a sword. Do you know we have a ministry like that among conservative people in this country? They preach the Word. Yes, they say, "This is the Bible, and this is what it says," but that's not all that God told us to do. He told us to *preach the Word*. He told the preachers to "reprove, rebuke, exhort." How long has it been since you have heard a sermon in America where a man stood up in the pulpit and reproved you for the way you were living—reproved you for it and rebuked you for not doing your Christian duty? How many times have you heard a preacher in the pulpit in modern times rebuke people for not believing the Bible and reproving people for not living up to the Word of God?

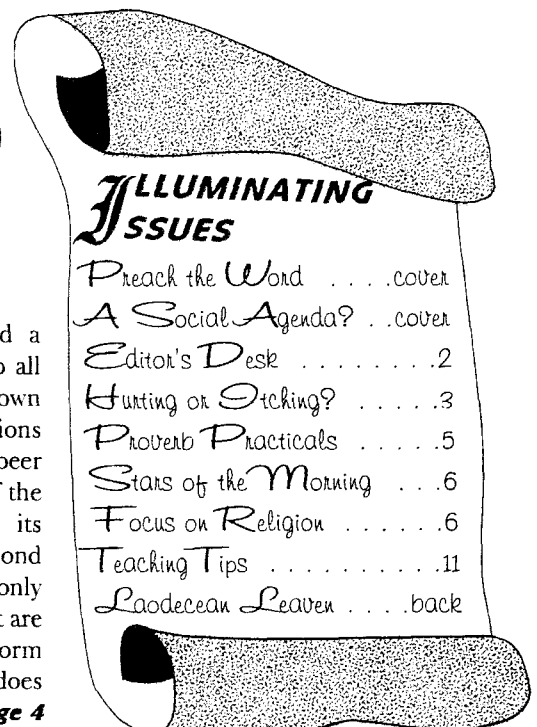
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IN JUNE OF 1951, after finishing my first year as a "preacher boy" at Bob Jones University, I was invited to conduct a two-week revival meeting in my home church. God gave us a wonderful meeting with folks coming forward almost every night, Christians and sinners alike. Many made professions of faith in Christ, and the church in general seemed to have experienced revival. On the Sunday following the close of the meeting, a dear lady in her 70's, whom I knew well, came to me and handed me a seven-page,

handwritten letter urging me to lead a moral and social campaign to clean up all the unsavory elements in our small town and outlining suggestions and instructions on how to do it, beginning with Sally's beer joint. She seemed to grasp very little of the spiritual message of the Gospel and its effect upon the lives of those who respond to the preaching of the Word. Her only concern seemed to be the social ills that are ever with us. It was my sad duty to inform this well-meaning lady that the Gospel does

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The
Editor's 
 **Desk**

Guest Editorial Quoted from:
 On Receiving Admonition,
 By the Late A. W. Tozer

Churches and Christian organizations have shown a tendency to fall into the same error that destroyed Israel: inability to receive admonition. After a time of growth and successful labor comes the deadly psychology of self-congratulation. Success itself becomes the cause of later failure. The leaders come to accept themselves as the very chosen of God. They are special objects of the divine favor; their success is proof enough that this is so. They must therefore be right, and anyone who tries to call them to account is instantly written off as an unauthorized meddler who should be ashamed to dare to reprove his betters.

If anyone imagines that we are merely playing with words let him approach at random any religious leader and call attention to the weaknesses and sins in his organization. Such a one will be sure to get the quick brush off, and if he dares to persist he will be confronted with reports and statistics to prove that he is dead wrong and completely out of order. "We be [Abraham's seed]" [John 8:33], will be the burden of the defense. And who would dare find fault with Abraham's seed?

continued next page

From PREACH cover

Now, take a look at this verse of Scripture, "Preach the Word." I have heard that quoted so many times. They say, "I am going to give you the Word now," but that's not all the verse says. It says, "Reprove, rebuke." What else? Exhort! Now you tell them what the Bible says; you *rebuke* them for not living up to it; you *reprove* them for not living up to it; then what do you do? Then you turn around and *exhort!* You *urge* them to live up to it. Then what else? You are patient, with all longsuffering and doctrine (that is, teaching). We need to just get this idea clearly in our minds: partial obedience is disobedience. You are disobedient if you do not obey what God says to you clearly in the Bible.

The Bible is as clear as day on every essential thing. You can't preach the Word without preaching that man is a fallen creature; you can't preach the Word of God without saying that in Adam all die; you can't preach the Word of God without telling people that they have to be born

again; you can't
 preach the
 Word of God
 without
 reprov-
 ing,

*Preachers are clearly
 commanded in Scripture to
 reprove, rebuke, and exhort.*

rebuking, exhorting. Don't just start with this verse, "Preach the Word." Go on and do something else, too—rebuke, reprove, exhort with all longsuffering and doctrine. What this country needs today is a balanced ministry. Now wait just a minute. We have been training executives to run churches, and we have a lot of pretty good executives. They have built magnificent churches and cathedrals and set up organizations all over this country, but you know the old-time reprov- ing, rebuking, exhorting, doctrinal preaching has gone out practically in America. And when a man comes along and begins to give it to people and give it to them straight, people think he is warped. They say he does not *love* anybody. Is that so? Do you

love your child when you refuse to rebuke him when he ought to be rebuked, when you refuse to reprove him when he ought to be reprov- ed, when you refuse to exhort him to live right? Do you mean to tell me that that is a sign of loving a child? Don't ever reprove him; don't ever rebuke him; you just *love* him. It's crazy!

All right, what am I to do as a preacher? "Preach the Word." What else? "Be instant in season, out of season." Just keep on; don't get lax. What else? "Reprove, rebuke, exhort with all longsuffering and doctrine [or teaching]." Now that's a clear commandment. All of that is tied together. It is not just "Preach the Word" and stop. Somebody says, "Well, he preaches the Word." Does he? You don't preach the Word if you don't do what the Word tells you to do. What does the Word tell you to do? It tells you preachers to "reprove, rebuke, exhort with all longsuffering and doctrine." You say, "I don't believe in doctrinal preaching." Then you

don't believe in the
 Bible! Now may
 God help us to see
 it. Read these
 verses in the
 fourth chapter of II

Timothy. Read that whole chapter through, and make up your mind where you are going to stand!

Prayer: Our Heavenly Father, help us to be faithful to Thee, faithful to Thy Word. "Forever Thy Word is settled in Heaven." If we didn't have the Bible, we would not know anything about Jesus. We would not know He was virgin born; we would not know He was God manifest in the flesh; we would not know that His blood washes away our sins; we would not know that He rose from the dead. You gave us this Book and made in this Book a record that is forever settled in Heaven. Help us to be true to Thy Word in this time of crisis and unrest. We pray in the precious name of the Lord Jesus Christ. Amen. Ω

Hurting or Itching

from the miscellaneous writings of Dr. J. Vernon McGee

In this day of the new morality and situation ethics, which is a capricious way of covering up old-fashioned sin with new terminology, the Christian has found himself or herself in a dilemma. This has produced for many Christians—who tried to throw off the old and put on the new—a tragic situation. Many lives and homes have been changed with heartbreaking results. They have been hurt. These folk need to have the Word of God applied to their lives as the balm of Gilead. The blood of Jesus Christ will just keep cleansing them from all sin. The soothing effect is miraculous when the sinning Christian makes application in confession of the sins. The hurt will be healed.

In our affluent society most Christians are enjoying many of the luxuries of our contemporary culture which were not available to them heretofore. They are not suffering because of a lack of the basic necessities of life. They are not in need of food or clothing, nor are they deprived of medical aid.

There is a danger of developing an itch for more things and more attention. This was the one problem of Israel:

But Jeshurun [Israel] grew fat, and kicked ... (Deuteronomy 32:15).

Israel had everything, including flies that made her itch. She kicked to remove the flies and relieve the itch. The "flies" of having too much cause the "itch" of wanting more. Many of the saints are looking for a new church building where the lights are bright and colored, the heat or air-conditioning is just right, the seats are padded and all the accessories are plush.

They seek entertainment, not instruction in the Word of God. The sermon must be given in an engaging and exciting manner to hold their attention. They are apt to complain of the sacrifice they are making for Jesus. They have developed the itch for change and for Christianity to be served on a golden platter.

They are not *hurting*—they are *itching*. They do not want the balm of Gilead to heal a hurt. They have an itch and want to be scratched. Many are going to church to be scratched.

These folk need to be told that the Christian life is not a bed of roses but a battlefield where we are commanded as soldiers to endure hardness. We are told that we are to wrestle against spiritual

forces of darkness. We are enjoined to put on the full armor of God to meet the enemy without retreat. We are told to fight the good fight of faith. We are given instruction to train for the contest and struggle.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (I Corinthians 9:24-27).

Try to scratch yourself with these verses: Romans 12:1 and 2; 2 Corinthians 4:17; Galatians 6:17; Ephesians 6:12; Philippians 3:8 and 14; and Colossians 3:5.

Many saints are trying to use the Word of God to scratch an itch; but it is an ointment to heal the wounds of life. It is not a spray for body odor, it is not a powder to relieve an itch. It is a power to overcome the world. The Christian life is a struggle—it was never intended to be easy. The Bible is not a bandaid to place on a scratch. It is the balm of Gilead to heal the open wounds of life and the pus-filled sores of sin.

Many saints are not hurting—they are itching. They are looking for a pastor, a church, or a radio program to scratch their backs. They really do not want the strong medicine of the Word of God which burns and hurts as it penetrates beneath the scab of sin. But it will heal and relieve the deep-down pain of sin.

Here is the Great Physician's private prescription:

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).

If it has helped to heal you, pass it on to someone who is wounded in life's battle and suffering from the scandal of sin. Ω

From EDITOR previous page

Those who have already entered the state where they can no longer receive admonition are not likely to profit by this warning. After a man has gone over the precipice there is not much we can do for him; but we can place markers along the way to prevent the next traveler from going over. Here are a few:

1. Don't defend your church or your organization against criticism. If the criticism is false, it can do no harm. If it is true, you need to hear it and do something about it.
2. Be concerned not with what you have accomplished, but over what you might have accomplished if you had followed the Lord completely. It is better to say (and feel), "We are unprofitable servants: we have done that which was our duty to do."
3. When reprov'd, pay no attention to the source. Do not ask whether it is a friend or an enemy that reproves you. An enemy is often of greater value to you than a friend because he is not influenced by sympathy.
4. Keep your heart open to the correction of the Lord and be ready to receive His chastisement regardless of who holds the whip. The great saints all learned to take a licking gracefully—and that may be one reason why they were great saints. Ω

Taken from:

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From AGENDA cover

not, nor was it given to, work general social change in a community, but rather for the purpose of bringing lost sinners to Christ. God is in the business in this, the Church, dispensation of calling out "a people for His name" (Acts 15:14). To the extent that those individuals make a difference in a community by their changed lives, the community is better. There have been times throughout the history of the Church when God sent such revival to a certain area that, to some degree, the social life of that area was effected for good; however, that benefit was short-lived and, within a generation, disappeared.

THE SOCIAL AGENDA OF EVANGELICALS OF THE 1950'S

After the Second World War, there emerged from the ranks of those known as Fundamentalists, men who felt they were an ignored minority; men who felt they were improperly labeled "unloving and insensitive to a world in need." In the September 16, 1996, issue of *Christianity Today*, the 40th Anniversary issue, Billy Graham, in an article entitled "Standing Firm, Moving Forward," identified the condition and spirit of evangelism at the time when the magazine he founded, *Christianity Today*, was launched. I quote from that article:

"Small in number and insignificant in influence, evangelicals then were an ignored minority in most ecclesiastical circles. Those who claimed to take the Bible seriously were often labeled hopelessly obscurantist [opposed to the spread of knowledge, ed.] or unloving and insensitive to a world in need.... Repeatedly in those days I came across men and women in virtually every denomination who were committed to the historic biblical faith, believing it was not only spiritually vital, but socially relevant and intellectually defensible." Mr. Graham goes on to state that *Christianity Today* came in to fill that vacuum. Looking to the future, Mr. Graham

states that the impact evangelicals will have will depend upon, among other things, whether "We will seek to overcome the racial and economic barriers that divide us and condemn untold millions to hopelessness and poverty."

A FUNDAMENTAL ETHIC

Mr. Graham's statements concerning the neo-evangelical community—their dreams, their hopes, and their aims—does, of course, not surprise me, for this has been their agenda for over forty years. What does surprise and concern me is a drift in a very large section of Fundamentalism toward some of the same positions. The 1997 theme of the National Leadership Conference for its third annual meeting concerns ethical issues. The card announcing the conference, which also states that over 700 leaders attended in 1996, states, "It is time we courageously and biblically address the issues confronting us such as: Dealing with minorities, Racism, & Discrimination; The Poor; The Role of Women; Medical Issues; A Proper Theology & Ethic of Ecology; The Biblical Perspective of War & Peace; Proper Ministerial Ethics; Institutional Ethics; and a host of other problems that need to be addressed from the viewpoint of a fundamentalist ethic." Some of these may be legitimate issues of concern for Fundamentalists; however, the whole agenda smacks of New-Evangelicalism and has the ring of the agenda that the Neo-Evangelicals might have used some forty years ago.

A PREACHING AGENDA

My concern is that many Fundamentalists are deserting a preaching agenda for a social agenda. The desire for recognition and acceptance is one of the ploys of the devil. The problem is not that preaching has been tried and found wanting; the truth of the matter is that preaching has not been tried. There is a great deal of what is called today "Preaching the Word," but very little of the reproving, rebuking, and exhorting that must of necessity accompany any genuine preaching of the Word.

A PEOPLE FOR HIS NAME

In Acts 15:14, James settled once and for all what God's plan and purpose is for today: "Simeon hath declared how God at the first [for the first time] did visit the Gentiles to take out of them a people for His name." James goes on to say that after this, He (Christ) will return to build again the tabernacle of David. Our responsibility in this age is two-fold: (1) evangelism, the calling out of a people, and (2) "the perfecting of the saints, for [unto] the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

A POWERLESS GOSPEL?

What kind of gospel is it that does not change lives nor resolve man's relationship with man? That seems to be the kind that some so-called Fundamentalists are preaching. To desert the Gospel that is effective in transforming lives and putting love in the heart for one's fellowman for a gospel that must be propped up with self-help workshops and ethics seminars in order to resolve the problems of how to deal with minorities, racism and discrimination, as well as the role of women, medical issues, war and peace, and a proper theology and ethic of ecology, speaks of how anemic some of those are who call themselves Fundamentalists today. Some of these men speak disparagingly of some of the outstanding preachers of our past, blaming them for not dealing with issues such as discrimination and racism. In 1952, Dr. Bob Jones, Sr., made a tape speaking scripturally to that issue. The summation of that message was that any man who would mistreat a black man would also mistreat a white man. In other words, the problem with man is in his heart, not in his head, and the only way to resolve that or any other relationship problem is not with ethics seminars but the plain and bold preaching of the Word of God. If that won't do it, it will not get done. Ω

To see a large
section of Fundamentalism
drifting toward the neo-evangelical
community is of great concern.



Please remember
The PROJECTOR
in your holiday
prayers and giving!

PROVERB PRACTICALS

by Lud Opager

*My son, fear thou the LORD and the king:
and meddle not with them that are given to change:
For their calamity shall rise suddenly;
and who knoweth the ruin of them both
[or the ruin that comes from both of them].*

Proverbs 24:21-22

THIS PROVERB COUPLET involves fear, yet it is a prescription for holy and happy living for us and our children. Solomon instructs in the proper order, fear the Lord and the king. Fear of the Lord is the higher fear; therefore, fear of the king must be subordinate to the fear of the Lord. Not only are we to teach our children to fear the Lord, but we are to teach them to fear the king. Not having kings, we are to teach our children to fear the authorities that God has placed over them. We are not to tear down authorities in the minds of our children by our speech or actions. On the contrary, we are to reverence authority.

The book of Romans tells us that all authority comes from God and that those in authority are to be considered as ministers of God for good. Do not let those who wish to paint this subject in grays of varying shades confuse your thinking. That idea comes from a fool who explores his heart, refusing to explore the Word of God.

Since authority comes from God, those who are given authority are expected to exercise that authority within the framework of God's Word. Both those who have authority and those who are under authority are responsible to God, and the behavior of one is not to establish the behavior of the other. The key is that both are responsible to God, the ultimate Authority!

Paul, in Titus 3:1, writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." And in I Timothy 2:1-2, he exhorts us to pray for all in authority, "that we may lead a quiet and peaceable life in all godliness and honesty." We are not to fight authority but are to pray for those in authority. God values a quiet and peaceable life for His people; therefore, He gives authority to those over them for their good. Letting "all things be done decently and in

order" (I Cor. 14:40) cannot be done without authority. It just does not happen! God provides for us to live an orderly life, and authority must be exercised to accomplish this.

To avoid opposing authority, we are told by this proverb to separate ourselves, to not meddle with those who are given to change. The word "meddle" in this proverb is from the root word, which means to braid, to intermix, to mingle. So, not braiding, not intermixing, not mingling means to be separate from those who are given to change.

Now the word "change" means to transmute something into a different form or nature. In other words, we are to separate from those who change the commands of authority into a different form or nature. We are to separate from those who disguise, pervert, or alter the commands of authority.

According to this proverb, this includes the commands of the Word of God, and it also includes the commands of the king or, in our case, the commands of the authorities over us. We are not to intermingle ourselves with people who rebel against authority and distort the commands of authority.

Jude calls them "filthy dreamers" who despise dominion. Men of this ilk propose change in order to intermingle themselves in change, which may give an appearance of progress. They propose ideas which tickle the ears of the foolish and attract a following for their own selfish purposes. Rebellion against that which authority commands will usually attract a following, and some men, from the depths of their hearts, desire a following. These men will use man's natural dissatisfaction with authority in order to gain a following.

Remember what took place in the garden of Eden when the devil deceived Eve in order to gain a following? And what a following he gained because she meddled with him who was given to change! Did he

not disguise, pervert, and alter the commands of authority? Did not he say unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" and "Ye shall not surely die?" So mingling herself in conversation with the serpent, she ate of the tree and gave her husband to eat, thus bringing about man's ruin.

Do we not hear the devil in our daily relationships? Did you ever hear him pose questions or declarations like these?

"I can't imagine your boss expecting you to do all that."

"You mean your Pastor really said that? That's unreasonable!"

"The Bible may say that, but nobody does it!"

"I can't believe your mother makes you do all that!"

"I don't care what the law says, I'm going to do it anyway!"

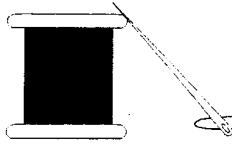
But be sure that the Lord and the king have plans for those who play the devil, for our proverb says: "For their calamity shall rise suddenly; and who knoweth the ruin of them both?"

The Lord and the king have plans for those given to changing the word of authority. Who knows the ruin that the Lord and the king have planned? Whatever it is, it is a ruin planned by authority established by God, and it is planned to happen suddenly.

Remember dissatisfied Korah who coveted change? God commanded the earth to open her mouth, and swallow them up, "and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation" (Num. 16:31-33).

How suddenly did their calamity arise! How quickly their mouths were silenced from changing the Word of the Lord! Ω

Stars of the Morning



by "Aunt Carolyn"
Mrs. Threads
Can Make Anything

"Help, Mother! Come quickly! There's a wild beast loose in the house!" Dad's arms flailed in excitement and fear.

Mother came running. "Whatever is wrong?" she cried. "What is it?"

"Why, a tiger has broken in from the wild! Help! Save me!" wailed Father.

The wild beast roared toward Father. Father leaped behind his big chair, pleading, "Don't eat me! Don't eat me! Help!" The terrible tiger suddenly stopped dead still. What was happening? What would it do next?

With a deep breath and quite a struggle, the fierce tiger removed its head revealing underneath a smiling, happy boy, delighted with all his antics. "See, Father, it's me! It's Davey! I fooled you!"

Father came out of hiding and gave a great sigh of relief. He gave the mighty tiger a giant bear hug and pulled the laughing, giggling boy onto his lap.

"Oh, what a fright you gave me," Father sighed in mock relief. "I thought that tiger would be the end of me! Where in the world did you get such a costume?"

"Mrs. Threads made it!" Davey announced proudly.

"Mrs. Who?" gasped Father.

"Mrs. Threads! You know, the pretty lady with the white hair who sews for people? She can make anything!" Davey crowed.

Mother interrupted to answer the puzzled look on Father's face.

"Dear, Davey is talking about Mrs. Malloby."

"Do you mean the Mrs. Malloby with the 'Sewing and Alterations' sign down on Maple Street?" Father asked.

"Yes, she sews very well and quickly, and for some reason, Davey loves to go there, even when he has to try on such a costume."

"Sure!" chimed in Davey. "She always gives me good cookies! And she says I may come often and play with Dickey. He's her grandson."

"Ahh, so that's the attraction," said Father, "but she must be quite a seamstress!"

"Yes, sir!" chirped Davey. "I call her Mrs. Threads because she has so much pretty cloth and so many colors of thread. Mrs. Threads can make anything!"

"Really?" answered Father. "Well, she did make a fine tiger outfit!"

"Yes, I fooled you, Daddy! I fooled you, didn't I?"

"Well," replied Father, "I'd say you did a pretty good job. You took my little boy and made him seem like something ferocious and terrible, but remember, the devil often takes something bad and evil and makes it seem good and pleasing. Don't ever let the devil fool you with his tricks, Davey."

Next day, Davey accepted Mrs. Threads' standing invitation to visit. He and Dickey played cowboys and Indians, Leap Frog, and were having plenty of fun when Mrs. Threads called them into the house—yes, for cookies! Her cookie keeper was a delight to the eyes and nose. There were peanut butter cookies, old-fashioned sugar cookies, and chocolate chip cookies, too! It was almost enough to make a fellow forget his manners. It would have been a hard choice, but dear Mrs. Threads knew all about boys and said they might have one of each kind.

"What a lady!" Davey thought. He was amazed as he looked around her sewing room at all the materials, decorations, and finished dresses and costumes. There was a lovely white bridal gown for Missy McGill, whose wedding was to be very soon. There was a frog costume for the school program, and a queen's costume for the homecoming parade. There was a cute little woolen jacket just fit for Miss Pierre's little sausage dog (pardon me, her dachshund). And Davey nearly croaked in amazement at a giant pair of trousers for Mr. Leathergood, who could not buy pants large enough to fit his oversized stomach. "Whew!" Davey thought, "He must weigh a ton!" (Of course, he didn't, but the trousers did look gigantic to Davey.) Davey surveyed the room in silence, then burst out, "Wow, Dickey, your Grandma can make anything!"

"Sure, I know it," Dickey chirped in pride.

Mrs. Threads overheard all this chatter, laid down her needlework, and spoke, "Thanks for the compliments, my dears, but your Mrs. Threads can't really make everything."

Continued

FOC ON REL

by Rev. Todd

Fuzzy Funda

*After my departing shall grievous
wolves enter in among you*

*Also of your own selves shall men
arise, speaking perverse things...*

(Acts 20:29-30).

THE DANGER of error has always existed *within* a local church or *within* a movement of believers.

That was the cry of Paul in his last days on earth. Notice Paul's clear statements: "among you," "of your own selves." I believe Satan, in these last days, has delighted to see church leaders and evangelists focus their warnings of error outside Fundamentalism while failing to warn of error within Fundamentalism.

New-evangelical name-dropping, to give the appearance of standing true to the cause of Christ, seems to be very popular. Mention the names Billy Graham or Chuck Swindoll among fundamentalists and you receive a unanimous outcry, "New-evangelicals, Ugh." Mention the name of a fundamentalist who is publicly compromising the Word of God, and you hear a unanimous "hiss" against the one who is giving the warning. An unwillingness to mark and expose those "of your own selves" is the prevailing attitude of our day. Avoidance of the "John the Baptist" style of fearless preaching against sin and error without partiality has resulted in a weak generation of preachers who will not warn the flock of God. As the saying goes, "Our preacherettes give sermonettes to Christianettes." We love to give the impression we are a "bear" against New-evangelicals, but in fact we are fuzzy, cuddly teddy bears when dealing with "those among us."

New-evangelical name-dropping may make folks think you are standing true, but failure to name those "among us" is hypocrisy at its fullest.

Paul's words, inspired by the Spirit of God ring loud and clear for all those who have "ears to hear." "I ceased not to warn every one night and day with tears." "Take heed therefore unto yourselves, and to all the flock ..." (Acts 20: 31, 28).

US IGION

Brainard
mentalists

BINDING SATAN!

This is a popular phrase that has been made famous by Neil T. Anderson of the *Bondage Breaker* series of books published a few years back. Dr. Anderson's books have caused much confusion, not only in New-evangelical churches but also in some fundamental works.

It has become popular to "demonize" particular problems that individuals face such as gluttony, lust, worry, pain, gossip, panic attacks, criticism, even food.

The practice of "binding Satan" and or demons is a growing phenomenon. Recently a missionary letter crossed my desk that included a strange paragraph. The missionary wrote that a next door neighbor to the missionary family had pronounced hexes on them. In the middle of the night, the missionary couple awoke with serious panic attacks which led the missionaries to "rebuke and bind Satan."

We certainly wrestle with the forces of Darkness, but are we commanded to bind them? Is this Biblical?

The Bible nowhere commands believers to "bind" Satan. We are told to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith ..." (I Peter 5:8-9). Our resistance to Satan is the Word of God, "the faith." Satan hates Christ and hates the Word of God, which is Jesus Christ written. Christ used the blessed Word against Satan after He was tempted 40 days in the wilderness. We must be people of the Word in order to "resist steadfast in the faith."

Satan will be "bound" a thousand years during the Millennial kingdom of Christ and then "loosed" (Rev. 20:2,7). Any teaching of believers binding Satan is unbiblical and deceptive. Satan is the prince and power of the air and he moves within the realms of earth and heaven as the accuser of the brethren (Rev. 12:7-10). Ω

"Oh, yes, you can," Davey argued. "Just look—wedding dresses, frog suits, king-sized britches (he was trying to speak politely), doggie coats, queen costumes! You can make anything! If it covers somebody, you can make it."

"I wish that were true," she replied wistfully, "but, come here, boys, and I will show you something I cannot make even with the finest cloth and thread."

Two puzzled boys moved to her side as she lifted her well-worn Bible from the table and opened it to Isaiah 61:10.

"Read this, please," she said.

Together the boys read, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

"What covering is mentioned in that verse?" asked Mrs. Threads.

"Well, a robe of righteousness," they answered.

"Indeed, and can any person make such a robe?"

"No-o-o," the boys answered cautiously.

"Can anyone go to a store and buy such a beautiful, precious robe?"

"No-o-o!"

"Can anyone go to a tailor shop and have one made?"

"No!"

"You are right! But tell me, is a robe of righteousness important? Does everyone need one?"

"Yes! Yes, Ma'am!" was the quick reply.

"Why?" she asked. "Why should everyone need such a robe?"

"Well," Dickey answered thoughtfully, "Well, no one can go to heaven without one!"

"Do you not think it strange that everyone must have one to go to heaven, yet no one can buy, make, beg, borrow, or steal one?" She paused. "What a dilemma! Whatever can, whatever shall we do?"

"Well," Davey answered with a sigh, "You know, Mrs. Threads, we have to have Christ's righteousness. If we receive Jesus Christ as Savior from our sins, He forgives our sins, because He paid for them when He died on the cross. And the verse you showed us says He will cover us with *His robe* of righteousness."

"And then God doesn't see us as sinners any more," added Dickey. "He sees us clean and pure in Christ's righteousness."

"Right you are, boys, but just knowing the answers in your head or stating them with your voice is not enough. You must act upon that Bible truth. You must repent of your sin. You must fully trust Christ and

yield your life to His will. Paul said we must have "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

"Well," continued Davey, "What if someone said they were saved, that they had Christ's righteousness, but they really did not?"

"That's a good question, Davey, a very serious question," she replied. "If someone just professed to be saved, just pretended to have Christ's robe of righteousness over his sins, would he be able to enter heaven?"

"No, Ma'am," breathed Davey.

"That's right! Just as the man of whom Jesus told, who tried to attend the marriage supper without the required wedding garment, was not allowed. He was taken away and cast out [Matt. 22:11-13]. No good works, no amount of money or gifts, no false humility, no outward goodness can substitute for true faith in Christ and being covered by His righteousness. It's just a little like the old tale of 'The Emperor's New Clothes.' Although the proud king professed to be wearing a beautiful royal robe of purple and gold as he paraded before his people, he, in fact, had on nothing at all! What a horrible awakening it was when he discovered his awful condition! He ran, fleeing for cover!"

The boys inwardly chuckled a bit at the thought of the proud king, but they knew it would be a terrifying matter to stand before the Lord Jesus Christ at the Judgment in anything less than Christ's righteousness, purchased by His own precious blood.

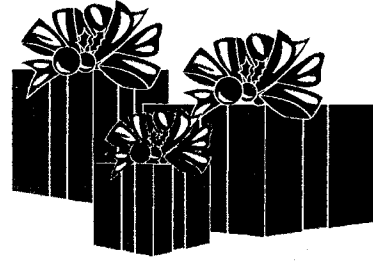
The boys stood in silence for a moment, then Davey popped his cap in his hand, saying, "Well, I guess I had better head for home. Thanks a lot for the cookies, Mrs. Threads! They were great! And thanks for telling us about something you cannot make. I'll tell my Dad what you said!"

"You're welcome, Davey," replied Mrs. Threads with a warm smile. "Come back soon! We'll be glad to have you, and you never know what you might find in the cookie keeper!"

What about you? If you had to meet Christ today, if you had to stand at the Judgment, would you be protected from the punishment of your sin? Would you be covered by Christ's righteousness? If not, confess and repent of your sins, receive Christ's payment by faith, and believe in Him to save you today.

Blessed are they whose iniquities are forgiven, and whose sins are covered
(Rom. 4:7). Ω

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Teaching Manners

Dr. Bob Jones, Sr., preached chapel messages which are continuing to bless hearts today. "You can borrow brains, but you can't borrow character," is one of those chapel sayings. Developing character in our students requires determination and cooperation by the home, church, and school.

Character is defined as "Peculiar qualities, impressed by nature or habit on a person which distinguish him from others (*Noah Webster's 1828 Dictionary*). This development of character requires that the student possess a willing heart (a good attitude) and the parents and teacher possess a determined will. This process is not easily achieved.

One area to help in the development of character in our students is found in teaching mannerly behavior. The home is where this teaching begins, and school is where this teaching needs to be reinforced and expanded. Christian schools cannot take for granted that all the homes represented have begun this training. We have an obligation to accept our students as they are and work with them accordingly. What an opportunity!

Tutors in early American history saw this need and developed exercises to aid in teaching manners. Students would learn "rules" and practice their penmanship by writing them over and over. *Rules of Civility & Decent Behaviour In Company and Conversation* was written by George Washington. This was one of his school exercises completed before he was sixteen years old.

Pleasing behavior is noticed by people of quality character. It definitely sets apart all who practice good manners. Our students will benefit from these exercises, because manners and morals are so closely related. Teaching manners puts a protective hedge around a child. When he/she practices kindness, thoughtfulness, and humility they cannot be thinking of or practicing an immoral lifestyle. In today's society with its tacky, careless dress, talk, and behavior, our children need to learn to consider "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

To begin a manners notebook in your class, decide the topics you wish to teach and label the headings, such as: Table Manners, Respect to Others, Behavior in Formal Situations, Personal Habits to Develop, etc. Then have each child write one "rule" and have a class discussion to choose which are the most important and have the class copy them into their notebooks in the right section. Continue building this notebook throughout the year.

Here are a few of Washington's rules, copied with his spelling, capitalization and punctuation:

- 1st-Every Action done in Company ought to be with Some Sign of Respect, to those that are Present.
- 4th-In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.
- 5th-If You Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately
- 22nd-Shew not yourself glad at the misfortune of another though he were your enemy.
- 56th-Associate yourself with Men of good Quality if you Esteem your own Reputation; for 'tis better to be alone than in bad company.
- 81st-Be not curious to know the Affairs of Others neither approach those that Speak in Private.
- 97th-Put not another bit into your Mouth til the former be Swallowed.

Suggested Resources Available:

Rules of Civility & Decent Behaviour in Company and Conversation, George Washington.
\$5.95

Polite Moments Vol. I, Maldaner. \$1.95. Encourages old-fashioned polite behavior and speech.

Polite Moments Vol. II, Maldaner. \$1.95. Behavior when visiting other families. Ω

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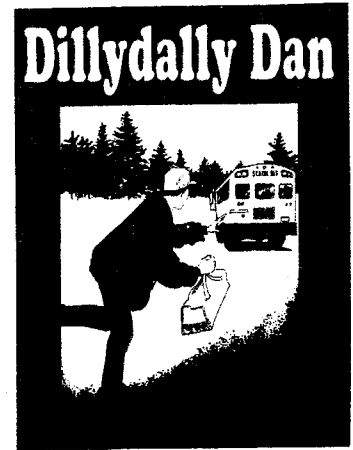
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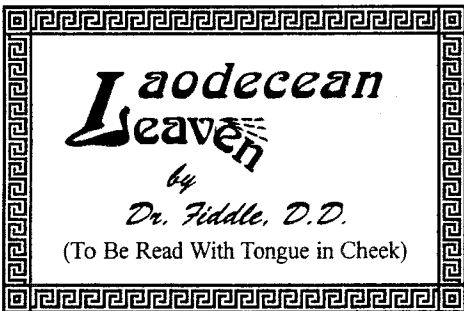
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