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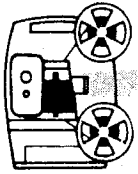
# The PROJECTOR 25 Years

1997

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Dr. Dayton Hobbs, EDITOR

# The PROJECTOR

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

## Why Separation?

*by Dr. Dayton Hobbs*

*For such an high priest became us [is fitting to us], who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens*  
(Heb. 7:26).

THERE IS MUCH CONFUSION in Fundamentalism today concerning what the Word of God teaches in regard to separation. Generally speaking, all would agree that Fundamentalists should have no dealings

with those who deny the cardinal doctrines of the Scriptures: that is, the plenary and verbal inspiration and absolute authority of the Scriptures, the deity of Christ, His death on the cross in behalf of sinners, His bodily resurrection from the dead, and His coming again to set up His kingdom and rule on this earth for a thousand years. We heartily agree that separation from apostates, who deny these basic doctrines, is the primary aspect of Biblical separation; however,

*continued page 4*

## NON-ADVERSARIAL ATTITUDES

*by Tod Bruinard*

*Come, and let us build up the wall of Jerusalem, that we be no more a reproach (Neh. 2:17b).*

A NON-ADVERSARIAL ATTITUDE and approach to our Lord's enemies is a growing phenomenon of our generation. This attitude has probably existed in every generation but never, I believe, in the magnitude of that present today. Nehemiah faced a similar situation among certain Israelite leaders who

accompanied him to Jerusalem. These leaders propagated a friendly attitude and approach to the enemies of Israel. They felt that they could gain greater ground with Israel's enemies by seeking common ground. The adversaries of Israel used these non-abrasive and well-intentioned Israelite leaders as sounding boards to make inroads into the camp of Israel. This non-adversarial attitude proved to be a threat to the small remnant's separated stand for God.

## NEHEMIAH'S GREATER OPPOSITION

Many believe that Nehemiah's greatest challenge was the opposition of Sanballat and Tobiah. We find, however, that Nehemiah faced a far greater opponent.

His greatest conflict was with the leaders within the camp of Israel who had revealed their non-adversarial stance with Israel's enemies. Nehemiah faced them with the full authority of the Word of God and refused to give them the reins.

## FIRST SIGN OF TROUBLE

*But their nobles put not their necks to the work of their Lord (Nehemiah 3:5).*

Nehemiah's first inclination of major trouble within the leadership of Israel was their unwillingness to do the difficult work of the Lord. They shirked God's authority and His Work. They refused the yoke of labor. These well-intentioned leaders had made the journey back to

*continued next page*

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## the Editor's Desk

### ADVERSARY OR ALLY?

**J**ESUS MADE IT ABUNDANTLY CLEAR that He was a divider of men based upon His Person. He said, "He that is not with me is against me" (Luke 11:23), and on at least three occasions John records, "There was a division among the people because of Him" (John 7:43; 9:16; 10:19). His stated purpose at His first coming was not "to give peace on earth ... but rather division" (Luke 12:51). He also made it clear that our relationship to the world system in which we live was to be an adversarial one. "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

Webster's New World Dictionary defines "Adversarial" as follows: "Of or relating to a situation in which two parties are adversaries or hostile opponents." The Scriptures tell us that Satan is our adversary (I Pet. 5:8) and that he is the god of this world (II Cor. 4:4). Friendship or alliance with the world system is specifically condemned and forbidden (James 4:4; I John 2:15; Rom. 12:2), and we are commanded to keep ourselves "unspotted from the world" (James 1:27). Our role, then, as Christ's ambassadors here in this world must always be an adversarial one in matters of faith and the practice of that faith—that is, how we operate, how we carry on our business, what we endorse, what we support, how we educate, etc. The Christian with his open Bible knows better what to do and how it should be done than all the world's financiers, educators, psychologists, social activists, and philosophers. The Gospel message with its transforming power puts to shame all the humanistic programs the world has to offer. What a shame that so many, who call themselves Bible believers, are seeking the methods and alliances of men when they could have the Power of an Almighty God. Ω

Jerusalem but refused to bear their part of the load in building the walls. It is interesting that these same leaders who "put not their necks to the work of their Lord" sought closer ties with Sanballat and Tobiah whom Nehemiah identified as "our enemies" (Nehemiah 6:1, 17-19). These leaders were a weak link. Their unwillingness to undertake the yoke of labor for their Lord was a sure sign of disloyalty, and they soon showed their true affinity with the enemies of God.

### FOUR OBSERVATIONS OF THESE NON-ADVERSARIAL ISRAELITE LEADERS

1. A Spirit of Fear (Nehemiah 4:10-14)
2. A Subtle Motive (Nehemiah 5:1-13)
3. A Strange Kinship  
(Nehemiah 6:15-19; 13:28)
4. A Stigmatized Doctrine  
(Nehemiah 13:1-9)

### A SPIRIT OF FEAR

"And [the leaders of] Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease ... And I looked [them over], and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be ye not afraid of them; remember the Lord, which is great and terrible, and fight for your brethren."

The first thing that Nehemiah had to confront with these leaders was their timidity. They had spent more time thinking about the enemies' ridicule and threats than their God's omnipotence. There was an undercurrent of fear that had spread from the leaders to the people. Nehemiah confronted this problem head on by admonishing the people to "remember the Lord which is great and terrible."

II Timothy 1:7 declares, "For God hath not given us the spirit of fear [timidity], but of power, and of love, and of a sound mind." An aversion to ridicule

and rejection is the work of the spirit of fear. Ridicule is no picnic, nor is rejection by men. However, if that spirit of aversion keeps us from doing our God-appointed duties we are in error. Non-adversarial attitudes are always rooted in cowardice and timidity. Facing, exposing, and battling the enemy is not pleasant, but it is necessary, and God supplies the power to do it without compromise. "Cursed be he that doeth the work of the Lord deceitfully [negligently], and cursed be he that keepeth back his sword from blood" (Jeremiah 48:10).

### A SUBTLE MOTIVE

These leaders within the camp of Israel went, as the expression goes, "from the frying pan into the fire."

"And there was a great cry of the people and of their wives against their brethren the Jews. ... We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth ... We have borrowed money [from Jewish leaders] for the king's tribute ... Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ye exact usury, every one of his brother. And I set a great assembly against them" (Nehemiah 5:1-7).

We find these nobles and rulers acting in another manner that opposed the work of God from within. Covetous greed produced a feeding frenzy upon their own poor Jewish brothers and sisters who had little food and no money to pay tribute. These nobles and rulers were collecting usury from these poor Israelite brothers to pad their pockets. Many of the poor had sold their children into bondage because they could not pay the money, the corn, the wine or the oil required by these Israelite nobles and rulers. Nehemiah pointed out that this sin of covetousness was rooted in the lack of the fear of God (5:13). Ill-gotten gain is motivated and fueled by covetousness. We would do well to study the history of this sin especially in light of the fact that in the last days we are told this will be the sad condition of the visible church before the coming of Christ (II Tim. 3:2). In Genesis 3:5-6, Eve coveted that fruit of the tree of the knowledge of good and evil seeing that it was "a fruit to be desired." A non-adversarial stance reveals an

underlying root of covetousness that seeks some desired gain that would otherwise be diminished or denied by loyalty to Christ.

### AN ASIDE

In a recent article of the Ohio Bible Fellowship Visitor, Dr. John Ashbrook listed four attractions that appeal to young fundamentalists who wish to de-emphasize the doctrine of separation. These four attractions—the lure of apparent success, the lure of intellectual recognition, the lure of the social agenda, and the easy road<sup>1</sup>—are all forms of gain, though not necessarily of a monetary nature. I think it is safe to say that these four attractions allure because of their appeal to the covetous nature of man's heart.

### A STRANGE KINSHIP

"Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported [Tobiah's] good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear" (Nehemiah 6:17-19).

"And one of the sons of Joiada the son of Eliashib the high priest, was the son in law to Sanballat the Horonite: therefore I chased him from me" (Nehemiah 13:28).

Nehemiah would not have won any popularity contests if he were alive today. Notice these Israelite leaders had connections with Tobiah. They had instituted a letter-writing campaign with Tobiah and were quick to report to Nehemiah all the good deeds that Tobiah had done in behalf of Israel. These leaders had found common ground with Tobiah (not only that they were relatives of Tobiah). Even the priesthood was recognizing the advantages of a non-adversarial approach: one of them had married into Sanballat's family. These Israelite leaders were having apparent success with their connections. But poor Nehemiah just did not seem to get with the program. He saw those letters from Tobiah as scare tactics to strike fear in his heart. "Come now, Nehemiah, you

need to take a more progressive step. Lose your adversarial stance, your preaching on separation. Join with us. We have the connections that are working." Such was the heart and message of these non-adversarial leaders.

I want to point out two things from these passages. One, these leaders wanted to forge greater ties with the enemies of God to gain respectability so as to make the work much easier. Two, these leaders emphasized human, earthly ties over spiritual ties to carry out their agenda. The more a ministry stresses or gives emphasis to earthly ties, the less spiritual that ministry becomes.

### A STIGMATIZED DOCTRINE

"Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah; and he had prepared for him a great chamber ... And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense" (Nehemiah 13:4-9).

The spiritual leadership of Israel had violated the sanctity of the House of God to make an adversary comfortable. Eliashib the priest had allowed an Ammonite to set up housekeeping in direct violation of the Word of God (Neh. 13:1-3). To Eliashib, separation was not an important doctrine; earthly relationships held greater sway (Neh. 13:28). Eliashib's non-adversarial view of Tobiah was rooted in his weakness in regard to the doctrine of separation emphasized in the Old Testament Scriptures. The purity of the House of God had been violated by the very priest whose job it was to maintain its purity.

### FORMER ADVERSARIES OR DANGEROUS ENEMIES

The document, *Evangelicals and Catholics Together*, is an example of this non-adversarial thinking so prevalent in

evangelical circles. Ecumenical unity is the cry of the day. Let us seek common ground. Roman Catholic, Mormon, and Evangelical doctrinal distinctions are not a concern: dwelling in unity is the heartbeat of Christendom. *Promise Keepers* has been a major player in the bringing together of these arch rivals and the quelling of any harsh adversarial overtones. Separation is the perceived enemy of all religion and must, therefore, be stamped out. What is happening throughout the religious community is due primarily to acclaimed visionaries within the evangelical community (Chuck Colson, J. I. Packer, Jack Van Impe, Bill McCartney, to name a few). Their non-adversarial stance has come from their position on the doctrine of separation.

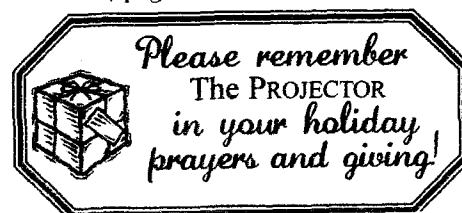
### NON-ADVERSARIALISM IN FUNDAMENTALISM

The non-adversarial attitude is not the sole property of the present day New Evangelical community. It is my view, and the view of others, that this attitude is growing in fundamentalist circles. The growing sentiment among young fundamentalists is, "Let's de-emphasize the doctrine of separation, and let's concentrate on evangelism and growth."<sup>2</sup> In every generation the doctrine of separation is vital to the purity of God's work here on earth. It was true in Israel's day, and it is true today. Weakness in the matters of separation will reveal itself through non-adversarial attitudes and affirmations.

Nehemiah faced the challenge of a generation of non-adversarial leaders who had a low view of the doctrine of separation and sought greater recognition with the enemies of God. May we also face the challenge. Ω

<sup>1</sup> John Ashbrook. "Is Separation Still Important," *Ohio Bible Fellowship Visitor*, June-August, 1997, page 3.

<sup>2</sup> *Ibid.*, page 1.



*continued from cover*

separation as taught in the Scriptures is much more than the endorsement of a creed—it is a spirit, an attitude, a sentiment, a mind set that insists upon purity in faith and practice in all relationships, affinities, and alliances. This accord is one of spirit and crosses denominational and sectarian lines. The fear of God plays a vital role in Biblical separation, as true believers draw back in terror at the thought of offending a Holy God. Those who truly love God desire above everything else to please Him and desire to avoid whatever may be grievous or objectionable to Him. With the Apostle Paul, we need to ask ourselves the question, “For do I now persuade [seek the favor of] men, or God? or do I seek to please men? for if I yet pleased men, I should [would] not be the servant of Christ” (Gal. 1:10).

## SEPARATION AND PURITY IN THE NEW TESTAMENT

*Wherefore come out from among them [unbelievers], and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [separation] in the fear of God (II Cor. 6:17, 18; 7:1).*

Two things stand out clearly in this passage, which contains the fullest and clearest teaching on separation in the New Testament. (1) Separation is tied clearly to purity of flesh and spirit. (2) The appeal to separation is on the basis of our relationship to the Father, doing that which pleases Him and makes us acceptable in His eyes. It is clear that separation is that which keeps us pure by the elimination of impure influences, from a negative standpoint, and on a positive note makes us acceptable to the Father. Separation is always from the undesirable and unto the desirable: from sin and unto God. Both are necessary. It is interesting that in this passage, as in others, the “from” comes before the “unto.” Obviously, the desire to be acceptable to the Father must be the impulse to move us to separation; however, the act of separating must take

place before the Father is pleased to receive us and claim us as sons and daughters. Obviously, here Paul is speaking to believers.

## SEPARATION AND PURITY IN THE OLD TESTAMENT

THE NAZARITE'S SEPARATION  
(NUM. 6:1-21)

The account of the Nazarite's separation unto the Lord is given to us in chapter six of Numbers. There was first the decision to take upon one's self the vow of a Nazarite and then there was the execution of the three vows: (1) “separate himself from wine and strong drink” v. 3; (2) no razor was to come upon his head during the days of his vow, v. 5; (3) separate himself from contact with any dead body, v. 6. The Scripture then says in verse 8, “All the days of his separation he is holy unto the Lord.” The Nazarite vow of separation had to do with purity, and any violation of that purity (v. 12) required a sacrifice for his sin and the loss of those days that went before. The Nazarite vows of separation unto the Lord were concerned with purity. Separation in the Scriptures constantly reminds us of our need for purity in order to be properly related to God. Christ's sacrifice provides the only purity that is acceptable with God the Father, and our separation as believers from that which would defile us becomes our responsibility, revealing our desire to be acceptable and pleasing to the Father. This is the spirit of separation; the attitude of mind and heart that cannot be faked but must be genuine.

THE RED HEIFER  
(NUM. 19:1-22)

The account of the red heifer in Numbers 19 probably gives us the clearest picture of separation as a means to purity that we have in the Old Testament. There are three requirements in the making of the “water of separation” (used five times in chapter 19), and all three require cleanliness: (1) a red heifer without spot or blemish, v. 2; (2) a man that is clean, v. 9, 18, 19; (3) a place that is clean, v. 19. Here we have separation and purification tied together throughout the chapter expressing clearly that the primary thought in separation is purity. Ezekiel

the prophet said as he described the temple he saw in his vision of the Kingdom-Age, “It had a wall round about ... to make a separation between the sanctuary and the profane [polluted, debased] place” (Ez. 42:20). The teaching of separation on the basis of purity was a primary responsibility of the priest: “And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean” (Ez. 44:23).

## AN INTERESTING OBSERVATION

Isn't it interesting that as impurity (both within the Church as well as without) is on the rise to a very alarming degree, failures in separation, which reflect that impurity, are also on the increase. Our spiritual eyesight becomes blurred, and almost anything is allowed by a vision-impaired visible church. Those things that were once regarded as inappropriate and unworthy of acceptance within our homes and in our church services have become the accepted and even preferred. Worship of the Holy, Righteous, Undeified, and Almighty God has been reduced all too often to a cheap imitation of the worship of our forefathers. All too often the influence of Hollywood, television personalities, anemic contemporary music, along with mushy, spineless preaching has made the true worship of the Triune God improbable, if not impossible. The warning God gave to the wicked in the Psalmist's day seems to apply today: “Thou hatest instruction, and casteth my words behind thee. ... These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in order before thine eyes” (Ps. 50:17, 21).

Impurity of every kind is hateful to our God; however, spiritual impurity, which God calls spiritual adultery, is especially heinous. It was religious perversion or spiritual idolatry in Athens that “stirred” Paul's spirit and brought forth his message upon Mars Hill, “TO THE UNKNOWN GOD” (Acts 17). Too often the visible church of this Apostasy should address its worship “TO THE UNKNOWN GOD,” I am afraid, for she has become separated from the true and living God by her impurity, which is the primary requirement for the worship of Jehovah God. Ω

## Laodecean Leaven

by Dr. Fiddle, D.D.

(TO BE READ WITH  
TONGUE IN CHEEK)

### CONVERSIONS

If you want to be recognized as a successful preacher, you must have conversions to show the effectiveness of your ministry. The more conversions you have, the more successful you will seem. We also know that decisions aren't conversions and, let's face it, counting decisions can get monotonous, especially when the same people keep making the same decisions. The problem is that the actual conversion of sinners to Christ is a difficult thing for a preacher to produce or duplicate.

Now, Dr. Fiddle has developed a plan to get you enough conversions to assure that you'll be the envy of your pastor's fellowship. His plan will show you how to increase the number of conversions you can count by diversifying the goal of conversion. Instead of seeking to only convert people to Christ, you can successfully convert them to other good things.

You can bring in a scientist who is a Christian (not a Christian Scientist) and convert people to **Creationism**.

You can bring in a politician who is a Christian (if you can find one) and convert them to **Conservatism**.

Present all the latest statistics on deaths caused by AIDS, alcoholism, drug abuse, and smoking and convert them to **Morality**.

Show them all the problems in Public Schools and you're certain to convert many to **Christian Education**.

Have a showing of a film on the horrors of abortion and see many conversions to **Pro-Life**.

Dr. Fiddle has seen Mormons, Charismatics, and Roman Catholics converted to many of these positions and, because they hold these convictions, be included in the great visible church of these last days.

Dr. Fiddle would like to hear from you this month. You may write to him in care of this paper. His therapist thinks that letters from you would make him feel better and help to cure him of his tendency to write in the third person. Ω

## Is Separation Still Important?

Rev. John E. Ashbrook has a new 4-page pamphlet with this title in the 8/97 *Ohio Baptist Fellowship Visitor*. He said: "The cutting edge of separation was removed from the Voice magazine and the [Independent Fundamental Churches of America] moved from fundamental to new evangelical in a short period of time. Silence will always lead to the weaker position, not the stronger one." He said of the appeal of new evangelicalism: "The original new evangelicals were fundamentalists who thought they were adding some improvements to their position." He called new evangelicalism the easy, intellectual, and glamorous road, and warned: "If fundamentalists of the past were tempted to lapse into the easier road of new evangelicalism we would be fools to think that the temptation no longer exists." Ashbrook said separation is the biblical doctrine which produced the fundamental church and said "every fundamental school should include a one-semester course in biblical separation..."

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SUBJECT		
Monday	<p><i>Teaching Tips</i></p>  <p><b>TIME OUT!</b></p> <p><i>by Doris Peppard</i></p> <p>One of the greatest possessions we have is the twenty-four hours directly before us. Time is a gift given by God. The sun rules the day; the moon rules the night—and God saw that it was good. All of creation utilizes time. The plant world exhibits a usage of time: perennials, annuals, cycles of fruit-bearing, and flowering all bear witness of God's gift. The animal kingdom also displays this gift: flocks of birds migrating, fur and feathers shedding, nocturnal animals and eating patterns are all displays of God's handiwork. God sent His Son, the Lord Jesus Christ, in the fullness of time. It is only fitting that we teach our students to properly use this gift of time.</p> <p>Parents are primarily responsible for teaching their children to use the gift of time. Since they set the foundations for learning, if parents are habitually late and disregard budgeting their time, their children will probably have the same problem. As teachers, we must take the children as they are and strive to teach them to break bad habits and develop new ones. It is a difficult task!</p> <p>There are several important lessons to teach our students regarding time.</p>	
Tuesday	<p>PROMPTNESS</p> <p>Being on time never caused me any problems as a child. My mother and father saw to it that we were early for everything. Being late was not even to be considered. We factored into our trips unforeseen events such as a flat tire or bathroom breaks. I was blessed to have had such teaching and training. Some of the children I have taught, however, have not been brought up this way. It is difficult to work with those who are habitually late. It is really the parents' problem and the child cannot be disciplined for the parents' tardiness. The training must be second hand—the teacher must try to ingrain the idea of promptness into the child by personal example, instruction, and use of scriptural examples, such as The Five Wise and Foolish Virgins, the Parable of the Marriage Supper, and other stories that deal with being in the right place at the right time. Children who have been born again will respond to Biblical teaching on a spiritual level. It is often necessary to stress this lesson to the parents. Although we may not enjoy facing someone down with a problem, if they have their children's best interests at heart (and most of them do), the lesson will not fall on deaf ears—just untrained ones. The lesson of promptness will make our future work force and servants of the Lord more effective and valuable.</p>	
Wednesday	<p>TIME MANAGEMENT</p> <p>Certain college majors stress the budgeting of time in a variety of occupations. Many "creative" people balk at the idea of keeping to a schedule. They call it a "rut." Well, it is a benefit to everyone to live in a "good rut." The most successful people have learned to budget their time and work according to a plan and purpose. They are successful because they manage their time and balance responsibilities. Christian school teachers need to teach this principle in their classes. Your schedule will provide the students with a secure environment in which to learn. A little homework helps young children learn to budget their afternoon time and is the beginning of this training. As children mature, they can be taught this by the use of extra-curricular activities. Learning to balance work and play with the necessary facets of living (bath, cleaning-up, bed-time, etc.) are also ways to teach time-management. A few years ago, Dr. Spock urged new parents to let the child set his own schedule for feeding, sleeping, and playing. The sad result of this philosophy is seen in many adults today. The trend in child training advice now is to set a schedule early for babies—even for newborns. The thought is that children will grow up happier, healthier, and more productive because of good schedules. Proponents of this method should not be surprised at its effectiveness—the Bible long ago declared, "Train up a child in the way he should go: and when he is old [of age], he will not depart from it" (Prov. 22:6).</p>	
Thursday	<p>FLEXIBILITY</p> <p>This word brings to my mind a quote I've often heard my father give during his sermons. He heard this truth as stated by Dr. Ernest Reveal: "Be flexible in the hands of the Holy Spirit." What a lesson and what a responsibility for the Christian! Little children learn flexibility by example. When an unexpected visitor comes or a change of schedule develops, we have opportunities to teach flexibility. Just imagine the scope of a person who has learned flexibility. Many young people do not know in what field to major when they arrive on a college campus. Their future is uncertain, but hopefully they wish to serve God in every aspect of their lives. Flexibility allows them to seek His will and expand horizons beyond what they can perceive at this stage of their lives. One Bible character who certainly exemplified flexibility was Joseph. The Lord changed the apparent course of his life several times. He was a success because he allowed God to lead and did not try to put limits on his life. Such lessons will help our children see God's direction in their own lives.</p>	
Friday	<p>In some classes, the only training a child receives in regard to time is in a form of discipline called "Time-Out!" Be careful about this. It is in many ways a waste of time. The child just might use his time-out to devise ways of being more disruptive! This method does nothing to train the child toward correct behavior. The only benefit of this is to teach the child to settle down away from his problem. The teacher must reinforce the lesson after time-out is over.</p> <p>The teaching and training of children is a true calling. The gift of God concerning time is an important aspect to study. Our time is to be used for God's glory. May we strive to be faithful to Him.</p>	<p>Ω</p>





Again, thank you for the excellent articles, especially, "Make Me a Blessing" by Doris Peppard. You and the staff are remembered before our Father's throne.

PA

Greetings in our Saviour's wonderful Name, from up near Philadelphia!

I am enjoying your very excellent paper, The PROJECTOR. I only wish that I had known about it sooner, so that I could have been receiving it for many years!

The most recent issue, Summer 1997 (Vol 16, No. 3), is so very good, and I would like to obtain a supply of them to give out at our local church. We are a smaller church, but I feel that this issue would be very helpful for our congregation to have and read. ...

May the Lord continue to richly bless your ministry for Him.

PA

Praise God for your ministry! Your faithfulness to His Word! Your testimony!

M9

Many thanks for [The PROJECTOR]. I have used many of the applications from the variety of articles in my adult/high school Sunday school classes for years! May the Lord continue to richly bless your ministry of The PROJECTOR.

UA

THANK YOU FOR SENDING THE PROJECTOR! I ENJOY READING THE MANY ARTICLES AND STORIES. IT IS A BLESSING—LIKE A BREATH OF FRESH AIR. THANK YOU FOR "STANDING IN THE GAP." IT IS ALARMING TO SEE SO MANY FALLING BY THE WAY—NOT STANDING FOR BIBLICAL TRUTH.

CA



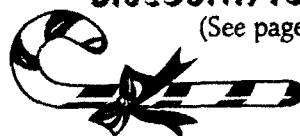
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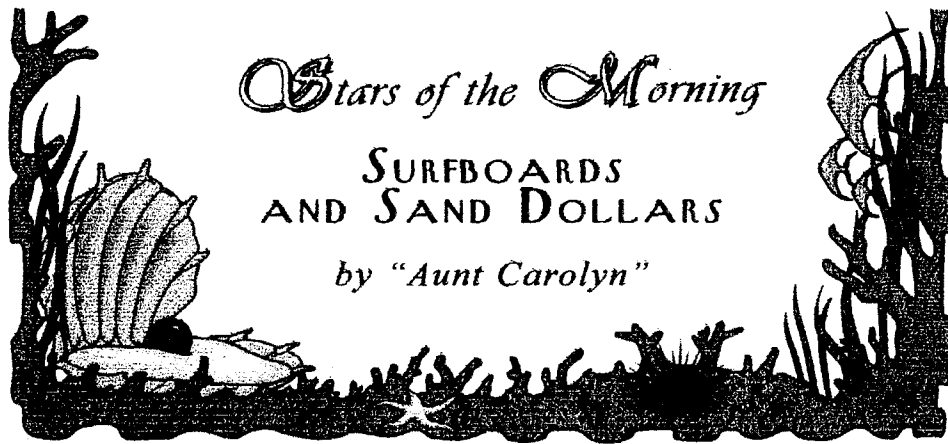
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## Stars of the Morning

### SURFBOARDS AND SAND DOLLARS

by "Aunt Carolyn"

**Zeb** PUSHED THE MOWER with earnestness. He was anxious to finish Mr. Simms' yard before dark, but his head was spinning with other thoughts.

He wished things were different at home; he wished Mom had more money and did not have to work so hard. He helped out all he could. He was still underage, too young to get a "regular job," but he took as many helper jobs as he could—mowing, raking yards, cleaning garages, painting, and hauling off trash. He even babysat the Matthews' kids sometimes. That was probably the hardest earned money he made! Whatever he earned, he put ten percent aside for his tithes for the Lord, ten percent for spending money, and the rest went to help Mom with the bills. Yes, he wished things were different. He wished for a lot of things, and he wished earnestly for a surfboard. Oh, how he wished for a surfboard, but there was no way to buy one. It took Mom working two jobs and Zeb doing all he could for them to barely make ends meet.

As busy as she was, Mom always took time with Zeb for Bible study and prayer. She was faithful to the Lord, and Zeb appreciated all that, but still it left him without a lot of things other kids had, which was not so bad except for the surfboard. To live so near the shore and have no surfboard was painful. He often watched other surfers. He watched their wipeouts and wondered if they would ever come up for air, but he also watched their curls and glides and other wonders. He could just see himself doing all that and more if he only had a board! A friend loaned him his once in a while and that was great, but it wasn't like

having his own so he could practice and improve every day. Well, so much for wishes! He had told his Mom all this, and she insisted they pray about it—that if it was the Lord's will and if it would glorify His name, He would somehow provide Zeb a surfboard. "For you know," she said, "Jesus promised, if you are His child by faith in His cleansing blood, that 'whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son'" (John 14:13). Mom prayed and Zeb prayed, too, but somehow he wondered if God would give a fellow such a thing as a surfboard when there were groceries to buy and rent to pay.

After school on Monday, Zeb had no job lined up, so he went down to the beach. The surf was up and rolled in with its perfect rhythm. The white foam licked the shore and the roar of the waves stirred Zeb to the core. He watched a few surfers challenging the great ocean and wondered in his mind's eye beyond the horizon to unknown places and dreams. The wet sand crunched under his bare feet as he kept his eyes open for pretty seashells. Zeb marveled at how many there were, how beautifully each was made, and about the little animal that had lived inside. Most were broken, but once in a while Zeb found one whole.

"Ah, there's a sand dollar," he thought, "but it's probably broken, too." A whole, undamaged sand dollar was a rare find. Carefully he dug it out of the sand with his fingers. Wow! he thought, "this is a big one!" He rinsed it off in the surf and examined it carefully. Sure enough, it was

whole! In fact, it was a beauty! What a find! Would this ever look good in his collection!

That beauty stirred him to search for more. There! That light piece sticking out of the sand might be a good one! As he bent over to dig it out, he realized it was not a shell at all; it was a small plastic coin purse. "How odd," Zeb thought. "I wonder how this got out here." Brushing off the sand, he opened the small case to look inside. And look he did! He pulled out one bill, then another, then another! Zeb could hardly believe his eyes! Three one-hundred dollar bills! Wet dollars, but three hundred, nevertheless! Zeb's thoughts swirled. This was unexpected, unrelieved upon money. Was this the answer to his prayers? In the same instant Zeb checked such thoughts and wondered to whom the money might really belong. He opened the little pouch again. Sure enough, there was a little slip of paper with a name and address. The ink was wet and blurred but still legible.

"Mrs. Abby Barlow, 760 Seashore Drive."

"I wonder who she is," Zeb pondered. "She's probably some rich old woman who would never miss the money. Anyway, she would have no way of knowing it was ever found. She..." Zeb abruptly cut off such thoughts, knowing he had to return the money to its owner, whoever she was. All his dream bubbles vanished as he left the beach and walked toward 760 Seashore Drive, which wasn't far away.

Zeb walked slowly up the walk to the plain little cottage. It was obvious that whoever lived there was not rich. Knocking on the door, Zeb waited with a touch of heaviness in his heart.

To be so close to and yet so far from big money had left him a little numb. He knocked again. Ω

*Who is inside? What will happen if someone answers the door?*

*Be watching, for the conclusion of this story in the next issue!*



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# Proverb Practicals

by Ludwig Opager

*CHASTEN THY SON WHILE THERE IS HOPE,  
AND LET NOT THY SOUL SPARE FOR HIS CRYING.  
(PROV. 19:18).*

## A DOOR OF OPPORTUNITY THE TIME

Chasten in this proverb means to instruct with blows or with words. God gives the father these two tools to accomplish this instruction, expecting him to use wisdom in choosing blows or words or both.

Chasten connotes that the purpose of dealing with a son is corrective. Chastening is needed because the father sees that the son is deviating from a way that is not desired by the father, a way that does not please the father.

## THE WAY

Chastening assumes that the father knows the way that the son should be going. Christian fathers, Christian mothers, must know the way themselves if they are to be successful correctors of their children. When blind parents lead blind children, both fall into the ditch. So the first thing a parent must know if successful chastisement is to take place, is the way.

## THE PURPOSE

The second thing a parent must know concerns the purpose of the chastisement. Chastise thy son literally means the son or the grandson; the builder of the family name. It indicates a long range purpose for the chastisement and not a purpose which only satisfies immediate needs. It is not the satisfying of some selfish wish of the father, but it is for the long range benefit of the son and the family name. That is why this chastisement is for correction rather than for punishment.

The third thing this proverb tells the father is that he has a limited time for chastisement to be successful. Neglect chastisement and the son will soon pass through a door where chastisement is not allowed to do its work. Parents have a time of hope, but it is a limited time that soon passes. The son comes into this world wrong and, for the Christian father, correction in accord with God's Word must begin immediately. Hope's door is opened at birth but like any door it will close.

We are not to tempt God in this! We are not to be faithless and wait until we think best. We are to strike while the iron of child-rearing is hot and the child pliable and bendable, not cold, brittle and unyielding. So God gives us children for a season in which to do the required work. It is the season of hope, but we are to remember, like all seasons, it has an end.

## THE COMMITMENT

Along with knowing the way, the purpose, and the limited time, the father must also remember to "let not thy soul spare for his crying." The father must be so committed to these principles that the crying of the son will not hinder him from chastisement. Shouldn't the crying of the son be irrelevant to a father who is committed to these principles? Will not his ears be attuned to the higher cry of wisdom than the cry of his son? Will not faith cause his ears to hear the Word of God instead of the son's crying? Faith drowns out the crying of his son as the father desires a higher

purpose for his son. His ears are deaf to the crying of his son because his ears are occupied with the Word of God. The father knows what will happen if the son's crying results in deliverance from the needed correction. He knows that his son will soon learn the way to escape all chastisement until he is beyond hope. Isn't this what crying is designed to do by the fallen heart of the child? Why does a child cry even before he is chastised? To put off the chastisement, of course! To enlist your pity, to test your faith in the Word of God. To reveal to you to whom your ears are attuned. To give you a measure of your faith!

God gives us indicators of our faith so that we know where we stand. He wants me to know where I am weak so I can call upon the grace of God. Faith tells the father that it may take only one struggle and victory in the early life of the son to settle the way he will go throughout his life. But it has to be settled while there is hope, it has to be settled within God's allowed time!

Far better to hear the crying of the son under the father's chastisement than to hear the father's crying because of the punishment of the son after all hope of correction is gone. God expects his children to train their children for His service, and in so doing, it will insure both their children's and their own happiness. Ω

F.B. Meyer

has said, "There is not a single hero or saint, whose name sparkles on the inspired page, who moved his times from within: All, without exception, have raised the cry, 'Let us go forth without the camp'; and have joined the constant stream of martyrs, confessors, prophets, and saints, of which the world was not worthy, but who can trace their kinship to Him of whom it is written, 'He suffered without the gate.'"

## VIEWPOINT—Is it a church service or just a big show?

by Arthur Hunt

THE NEWS JOURNAL recently showcased local aspects of a growing cultural phenomena—the worship renewal movement. The special feature explained how generation X-ers are hungering for a new style of worship which bears a closer resemblance to MTV than to their parents' old time religion.

Alice Crann alluded to the "walls of tradition tumbling down." Indeed, at the new and more hip sanctuary, jeans, shorts and T-shirts do fine in services with names like "Saturday Night Alive," a show title many X-ers would find familiar. Drama, dance, video clips, rock 'n' roll, TV talk show formats and eating during the service are part of the worship experience.

A keen statement was quoted from Robert Webber, a worship renewal authority, who explained the forces shaping the movement: "Generation X

For example, the printing press has been credited with helping bring Europe out of the Dark Ages, fueling the Protestant Reformation, and opening the floodgates to a new world of liberty, freedom and democracy. Media critic Neil Postman pointed out in his book "Amusing Ourselves to Death" that people who lived in a print culture had a "sophisticated ability to think conceptually, deductively, and sequentially, (and had) a high valuation for reason and order."

However, America has now shifted from a print-oriented culture to an image-oriented one, the consequences being that we have lost the ability to rationalize, preferring rather to be entertained. A hundred years ago it was not a difficult matter for people to listen to a three-hour lecture or a six-hour political debate without getting mentally exhausted.

good grades and entertaining teaching because they are "buying a product" from the institution.

To some observers our television culture is synonymous with postmodernism, a philosophy which is best defined as a search for novelty, momentary enjoyment, euphoria, no fixed commitments and no rules. All opinions are valid. Differences are celebrated. Personal happiness is a supreme virtue.

The News Journal's report on the renewal movement demonstrates that American worship is increasingly being defined as a task of satisfying the consumer with a product while at the same time providing amusement and pleasure.

The traditional Christian message which places emphasis on satisfying God and his purposes is disappearing as we engage ourselves in a perpetual round of entertainments. Ω

From VIEWPOINT, *The Pensacola News Journal*. (Used by Permission)

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learns more through participation than reason. They are looking for forms of communication that they experience in culture."

What forms would that be? Assuming that Webber is referring to the entertainment industry, perhaps a better name for the renewal movement would be "post-modern religion." But one should be careful before thinking that we are witnessing a quantum leap in religious experiences. We may, in truth, be witnessing the obliteration of a rational and decent religious heritage.

A critical examination would indicate that the movement is a by-product of a culture that has been weaned on television. Any communication medium has the potential to change the structure of public discourse, even to alter our perceptions of the world around us.

Today, on any given Sunday at noontime millions of wristwatch alarms are going off, reminding the preacher to shut up.

With television, substance gives way to sounds and sights, facts are replaced with feelings, issues are replaced by images, and reason is replaced by emotion. The primary purpose of television is to entertain the audience while seeing a product—that is its nature.

Not only does television serve up its content on a platter of entertainment, but the American mind has fed off of it for so long that almost everything in our culture, worship included, mirrors the rules of the entertainment industry.

Even higher education has been touched by the tentacles of the television culture. Peter Sacks, in his book "Generation X Goes to College," describes today's college students as lazy toward their studies yet demanding of

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Dr. Dayton Hobbs, Editor

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