



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

The Good Shepherd Confronts Religion

by Pastor Adam Watt

In our last article, we introduced the Good Shepherd and began to draw comparisons with the false shepherds. Remember that the Good Shepherd gives His life for the sheep, and this is the basis of entrance into the fold. The hireling, on the other hand, does not give to the sheep but is too concerned with himself. In the discourse of John 10, Christ then brings out two other points concerning the Good Shepherd.

The second main point of the discourse is that the Good Shepherd knows the sheep (verses 14-15). The word *gnosko*, the basic Greek word for knowledge, carries the idea of appropriating as one’s very own and to illustrate loving ownership by all corresponding actions. The Savior knows those who He has acquired in redemption in both a general sense (He knows who is redeemed) and in a personal specific sense (He knows the individual believer). The key point in verse 14 as it relates to “knowing” is the fact that the Good Shepherd is known of those that are His. Here is another contrast to the false shepherds: they know the wrong things and point the sheep to know the wrong things. As was illustrated in the situation with the man born blind, the Pharisees did not want the people to know about Jesus Christ. False shepherds have a way of hiding the reality of Christ from the people. It is the “keep the people stupid” mentality that is found in so many ministries today. We love the people to increase about knowledge of our ministries and our leaders and our personalities, but all of this overshadows the knowledge of Jesus Christ. In these false ministries, the truth of Christ has to be hidden in order for the crutches of the fake shell to be upheld. False shepherds work hard to hide the truth that Christ has given His life so that we do not have to work or follow a specific set of rules. If the peo-

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The Convergence of Fundamentalism and Non-Separatist Evangelicalism

by Pastor Tod Brainard

Dr. Kevin Bauder is President of Central Baptist Theological Seminary in Plymouth, Minnesota. Let me say first of all that as editor of *The Projector*, I have followed the ministry of Dr. Kevin Bauder and have appreciated his writings and ministry in past years. We have even printed an article or two of his in *The Projector*. I have no interest in getting into a brawl with Dr. Bauder or in carrying on a tit for tat discourse. However, in recent time I have watched him move Central Baptist Theological Seminary from a Biblical Separatist entity to a conciliatory, accommodating entity toward men and ministries who are clearly not Biblical Separatists. This is quite revealing as the founder of Central Baptist Theological Seminary, Dr. R. V. Clearwaters, was a very strong, model Biblical Separatist. It seems that Dr. Bauder is now leading the charge for the acceptance and fellowship of those he calls, “Conservative Evangelicals.” Prior to the advertisement that Dr. Mark Dever will be speaking, along with Dr. Bauder, at Calvary Baptist Seminary in Lansdale, PA, he wrote this back in March of this year on his web-blog, *In the Nick of Time*:

“Conservative evangelicalism encompasses a diverse spectrum of Christian leaders. Representatives include

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EDITOR'S DESK

by Pastor Tod Brainard

The editor had the opportunity to spend a week on the island of Haiti, August 2nd through the 9th. The SALEM Bible Institute, operated by Rev. Lucien Saul and Rev. Royden Saul, hosted 204 pastors from all over Haiti for six weeks of intensive Bible College classes. These pastors maintained a grueling schedule beginning their classes at 8:00 AM and finishing their day at 9:00 PM. All of this was done in 95 degree heat with no electricity. Their course work is all done in the Creole language, and they are receiving an excellent Bible education.

Brother Norm Freeburg, Southeastern Representative with International Partnership Ministries (IPM), and I had the opportunity to preach seven times during the week and one time in the very northern part of the country in the town of Bombard. Brother Royden translated for us. Following the messages there was a time of question and answer provided. Sometimes these sessions lasted for an hour. These pastors asked probing questions that showed great interest and thought concerning issues and doctrine. What a blessing it was to see these men, like the Bereans of old, searching the Scriptures and desiring to know Biblical truth.

The Lord is doing a great work in Bassin, Haiti, through the ministry of the Sauls. With little support, they are able to do great things for God. Maude and Danielle Saul, the wives of Lucien and Royden, were a tremendous blessing as they ministered to us preparing meals, praying daily for our ministry and encouraging us in so many ways. The SALEM Bible Institute is a key part of the wonderful things happening in the needy country of Haiti.

The country of Haiti is in dire straits. The earthquake simply revealed the tragic spiritual needs of the people of Haiti that rival the tragic political and physical needs of the country. There are, however, many open doors of opportunity to preach the Gospel and to edify the faithful saints who are there. Though the Roman Catholic Church and Voodoo witch doctors are joined at the hip in Haiti, the January earthquake has shaken the religious faith of many Haitians, who now are seeing to some degree the vulnerability of their chaotic beliefs. Pray that God will move in the hearts of the Haitian people to trust in Jesus Christ alone.

If you would like to give to their ministry, you may do so by making a contribution to **International Partnership Ministries, P.O. Box 337, Hanover, PA 17331 c/o Lucien Saul or Royden Saul.**



The PROJECTOR

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John Piper, Mark Dever, John MacArthur, Charles Ryrie, Bruce Ware, Bryan Chapell, Wayne Grudem, D. A. Carson, Al Mohler, Tim Keller, John D. Hannah, Ed Welch, Ligon Duncan, Tom Nettles, C. J. Mahaney, Norman Geisler, and R. C. Sproul. Conservative evangelical organizations include Together for the Gospel (T4G), the Gospel Coalition, the Master's Seminary, the Council on Biblical Manhood and Womanhood, the National Association of Nouthetic Counselors, the Alliance of Confessing Evangelicals (at least in its better moments), and Ligonier Ministries. These individuals and organizations exhibit a remarkable range of differences, but they can be classed together because of their vigorous commitment to and defense of the gospel...

Conservative evangelicals are different from Fundamentalists, but they are not new evangelicals. New evangelicals were committed to a policy of re-infiltrating ecclesiastical organizations that had been captured by apostates. They wanted to live in peaceful coexistence with apostasy. They were willing to recognize certain apostates as fellow-Christians and to cooperate with them in the Lord's work. These are attitudes that conservative evangelicals explicitly reject. To apply this label to a conservative evangelical is completely unwarranted.

Frankly, conservative evangelicals do seem to take doctrine more seriously today than many Fundamentalists do. Not that the Fundamentalists are unwilling to discuss doctrine! Many of them are at this moment arguing for a "biblical" doctrine of the perfect preservation of the King James Version or of the Textus Receptus. Others have speculated that the work of redemption was not completed until Christ carried His material blood into the heavenly tabernacle, there to abide as a perpetual memorial before the presence of the Father. Still others have engaged in shrill campaigns of anti-Calvinism while

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The Projector is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



FOCUS ON RELIGION

Unity: Biblical or Synthetic

by Curtis Sluss

Waterford, Michigan

In John 17, Jesus prayed to God that those who believed in Him would be protected from the evil one, so that "they may be one". He also prayed that God would "sanctify" them by the truth. He further prayed they would be one "in Us" just as He and God were one. In His prayer, we see unity springs from a believer's separation from Satan and the world, sanctification (made holy, set apart for God) by obedience to the Word, and being one with Him.

Clearly, Jesus prayed to God for the unity of believers. He did not instruct His followers to create unity, He prayed to God to do that. He specified in His prayer how unity is accomplished. Unfortunately, today some believe it is up to them to answer a prayer that Jesus offered to God. They are trying to create unity; but they ignore Christ's methods of producing it. Humans produce unity by being accommodating, broad-minded, loving, compliant and tolerant. They dialog, looking for common ground. If the common ground is 'enough', areas of disobedience can be overlooked. In so doing, they have created a synthetic or counterfeit unity. Biblical unity cannot be produced or maintained by compromising truth. If truth is compromised Biblical unity cannot happen.

I happened across these statements about unity: "...we need to pursue unity in every

Biblical way that we can, ...we must prioritize an active Love for our brethren, so that we demonstrate a Biblically-based tolerance towards those with whom we disagree." "...Scripture imposes upon us a theological imperative to promote Biblical unity as well as Biblical separation" "We must hold the concepts of unity and purity in dynamic tension."

These statements indicate an attitude that unity is viewed as something to be promoted and pursued as an equal to purity and separation (and in conflict or tension with purity!) rather than being a blessing God gives to those who obediently resist Satan, live a separated life, and live faithfully for the Master.

First, we do not pursue unity; we promote separation from the world, a sanctified life, and being one in Christ; the things that produce unity. Secondly, when we pursue unity we will produce the synthetic kind; especially when the priority is love and tolerance rather than separation, purity and Christ-likeness. Third, unity and separation are not equal 'theological imperatives'; separation is an imperative, unity is a blessing enjoyed by obedient followers of Christ. Fourth, unity and purity are not in tension with each other. God is not the author of confusion; He does not give us conflicting instructions. "Be ye holy" has not been superseded by "Be ye united"!

Lately, self-proclaimed Fundamentalists are seeking unity with self-proclaimed Evangelicals (but just the conservative ones...). But to have that kind of unity one must have the spirit of compromise and accommodation and overlook disobedience. Biblical unity cannot be fabricated by tolerating error. Biblical unity never remains silent but exposes "the unfruitful works of darkness". Biblical unity does not look the other way when some are teaching that we must tolerate a certain amount of error for the sake of souls, or testimony, or unity, or the Gospel. We cannot look the other way. Sin and error produce division, not unity.

If we are going to experience true unity, we should pray to God to increase our love for Him and His truth. We must scrub ourselves with the Word, "hating even the garments spotted by the flesh", living a separated Holy life in obedience to His standard of purity. We must be content with being part of the "little flock" Jesus mentioned. In our journey through life as we meet others of the "little flock" who obediently follow Jesus, we will experience the sweetness of unity as Jesus intended as we meet together with Him "...outside the camp bearing His reproach..."

Ω



(Continued from page 2 - The Convergence) defending theories of human nature that almost beg to be described as Pelagian. Such Fundamentalists are too numerous to be dismissed as aberrations—indeed, their tribe seems to be increasing.

Conservative evangelicals have oriented themselves by fixed points of doctrine. They have scoured apostasy from the world's largest seminary. They have debunked Open Theism. They have articulated and defended a Complementarian position against evangelical feminism. They have rebutted the opponents of inerrancy. They have exposed and refuted the New Perspective on Paul. They have challenged the Emergent Church and laid bare its bankruptcy.

The “Conservative Evangelicals” have a great articulator in Dr. Bauder. Dr. Bauder gives a positive overview of the movement but says nothing as to their position on ecumenism and Biblical Separation. Read again Dr. Bauder's definition of neo-evangelicalism. According to his definition, New Evangelicals of the past would qualify as “Conservative Evangelicals” today. Very Interesting. Can this be? Dr. David Beale in his book, *In Pursuit of Purity*, states “According to (Harold J.) Ockenga's definition (of new-evangelicalism which phrase he coined), new evangelicalism differs from Fundamentalism in three major areas: (1) a repudiation of the doctrine of separation; (2) a summons to greater social involvement; and (3) a determination to engage in theological dialogue with liberalism.”¹ How is it that according to Dr. Bauder, “Conservative Evangelicals are not

New Evangelicals”, yet the founder of New Evangelicalism labels the three major areas of difference from Fundamentalism that current “Conservative Evangelicals” identify with? I do not buy Dr. Bauder's statement. Dr. Bauder's “Conservative Evangelicals” repudiate the doctrine of separation, they are for greater social involvement, and they are determined to engage in theological dialogue with liberalism as is seen by their associations with what are considered liberal religious organizations.

In addition, as early as 1956, *Christian Life* magazine carried a descriptive article on New Evangelicalism and listed eight general features of the movement: (1) “A friendly attitude toward science”; (2) “A willingness to re-examine beliefs concerning the work of the Holy Spirit”; (3) “A more tolerant attitude toward varying views on eschatology”; (4) “A shift away from so – called extreme dispensationalism”; (5) “An increased emphasis on scholarship”; (6) “A more definite recognition of social responsibility”; (7) “A re-opening of the subject of biblical inspiration”; (8) “A growing willingness of evangelical theologians to converse with liberal theologians.”² It sounds very much like “Conservative Evangelicals” to me. Or are they New Evangelicals? Nowhere in these eight things is there a reference to “peaceful co-existence with apostasy.” Rather, the new-evangelical wanted the opportunity to dialogue with liberalism.

In addition, Dr. Bauder makes the strong assertion that Conservative Evangelicals have “scoured

apostasy from the world's largest seminary.” Is this not puritanism, rather than separatism? When I read of Dr. R. Albert Mohler and Dr. Timothy George signing the *Manhattan Declaration* in September of 2009 in cooperation with Roman Catholics and the National and World Council of Churches' members, my first thought was, “This is cooperation with apostasy!” With one sweep of the pen, however, Dr. Bauder has declared that Conservative Evangelicals are not new-evangelical and that Conservative Evangelicals have “scoured” apostasy from the world's largest seminary without providing any proof. What Dr. Bauder seems to be alluding is that staying in and “scouring” rather than separating from apostasy really does work after all! He is ignoring the history of past attempts to “scour apostasy” by giving tacit approval of what these men have supposedly done, that is, staying in and not coming out from among them yet without giving any real proof this has actually happened. History has always proven that “trying to clean out apostasy while staying in” leads to apostasy not to purity. I would encourage all to read the late Dr. Earnest Pickering's books, *Biblical Separation: The Struggle For a Pure Church* and *The Tragedy of Compromise*. (Note: Dr. Earnest Pickering was past president of Central Baptist Seminary)

Separation is God's answer to apostasy in any generation!

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with

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Proverb Practicals

by Ludwig Opager

Prov. 26:13 The slothful man saith, There is a lion in the way; a lion is in the streets.

Did you meet any lions on your way to church this week? Some folks perhaps stayed home, for according to the slothful, the streets are full of lions. Lions are a handy excuse for not venturing out. The sluggard thanks the Lord for lions because it gives him a convenient reason for staying in comfort. Who wants to risk life and limb by venturing out in the midst of lions? Who wants to engage in risky business? Isn't this life of mine too valuable to risk being around lions? How decent of the Lord to provide them so I can stay in bed a little longer, which means to the slothful, "How wonderful that there are lions in the street to keep me from having to do anything for the Lord."

Typical Conversation: Pastor: "Jim, we need a Sunday School teacher for the Junior Boys class. I believe you could do a lot for the youngsters in that class. Jim, how about taking that on as a ministry?"

Jim: "Well, Pastor, I appreciate your asking but I don't think I can handle kids that age, (which may be interpreted, 'There are lions in that class and they will just chew me up')."

Jim may be slothful about the things of the Lord. Jim may be energetic and efficient about things for himself, but for things of the Lord he sees lions instead of the weapons that God gives him to fight the lions. Jim sees the lions through eyes of flesh rather than seeing the lions through eyes of faith.

Jim's outlook makes a difference as to what the lions look like. The lion's teeth are sharp or dull depending upon his attitude.

God does not deny that the lions are in the way. God does not deny that there are lions in the Junior Boys Sunday School class! God never promises that His children will have lion-free lives! I've never read that in the Bible, have you? His Word does not say that His children will never hear the roar of the lions. Ask Daniel, who had reservations in a lion's den for an overnight stay! God simply expects His children to use the Sword of the Lord to engage the lions in a victorious struggle. He expects us to go on the offensive and whip the lions using the weapons of the Word of God.

But the slothful invents every excuse for not serving the Lord. I'm not prepared! I can't express myself! I'm shy! I'm too old! I'm too young! I'm too busy! I'm not educated! I'm too educated! I'm too ladylike! I'm a macho man! I must go home and bury the dead! Lions make me sneeze! I like southern cooking and I don't want to have to eat raw fish, ants and beetles in some foreign country! I don't like foreigners! People will ridicule me and make fun of me!

All Lions! Focusing on the lions instead of the weapons to kill the lions, focusing on self instead of focusing on God and God's Word is the mark of the slothful. He is ingenious in thinking up reasons for not serving God. Even the conscience of the slothful agrees with him. He has been diligent in teaching his conscience to believe the danger of serving God, but he hasn't taught it much about the weapons God gives to those who serve.

David's brothers were well-versed in

the dangers of serving God when they, Saul, and the armies of Israel faced the lion of Goliath. It was their attitude about Goliath and themselves that caused their failure. It was their attitude that told them that there was a lion in the streets. They only saw Goliath and the armies of Israel. They looked at the problem from the wrong attitude. It took God's man to see things in the proper perspective. It took God's man to see the lion in the street, but it also took God's man to say: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" David did not see the weapons at his disposal to be limited only to the armies of Israel but he saw the armies of the living God as the lion killer! David had a different attitude about lion killing! He saw his weapons clearly. As evidenced by Eliab's anger being kindled against David, his brothers only saw the lion of Goliath and their own puny strength.

Yes, "The slothful man saith, There is a lion in the way; a lion is in the streets." Certainly there are lions in the streets, but the lesson of Scripture is that God provides for lions to be slain by those who are willing to trust in the armies of the living God. Is not the promise of Psalm 91:13 still in effect?

"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."

God does not take away the lion or the adder. He expects His people, in God's strength, to simply trample them under their feet! Ω



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 darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their god, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 6:14 – 7:1).

Dr. Bauder does often speak on separation issues, yet seems to have blind spots regarding separation from disobedient brethren and ecclesiastical separation. (Matthew 18:15-18; Romans 16:17-18; I Cor. 5:1-13; II Thessalonians 3:6, 14-15; Titus 3:9-10). Is there absolutely no separation issue here with "conservative evangelicals?" Read on.

Mark Dever, The New Darling

Dr. Mark Dever has become the new darling of those who profess to be Fundamentalists. Dr. Dever is considered to be "scary smart" by his close associates and has a charming personality. There is no question that he is a brilliant scholar and considered to be conservative in his understandings of the Gospel and an apologist for the same, though many are concerned of his commitment to Reformed dogma. However, when it comes to doctrinal issues such as Biblical

Separation, he is way off the mark of Scripture. Dr. Mark Minnick, Pastor of Mt. Calvary Baptist Church in Greenville, SC, and a professor at Bob Jones University, was on Dr. Dever's radio program in Washington nearly two years ago to debate the issue of ecclesiastical separation and that of separation from disobedient brethren. It is clear from that interview that Dr. Dever does not share Fundamentalist views on ecclesiastical separation or secondary separation. In addition, let it be known that Dr. Mark Dever also serves on the Board of Directors of Southern Theological Seminary in Louisville, KY. Though this Seminary is considered by some to be "conservative," it is funded and supported by the compromising Southern Baptist Convention. Space does not permit a full examination of the compromises of the current Southern Baptist Convention but they are well documented.

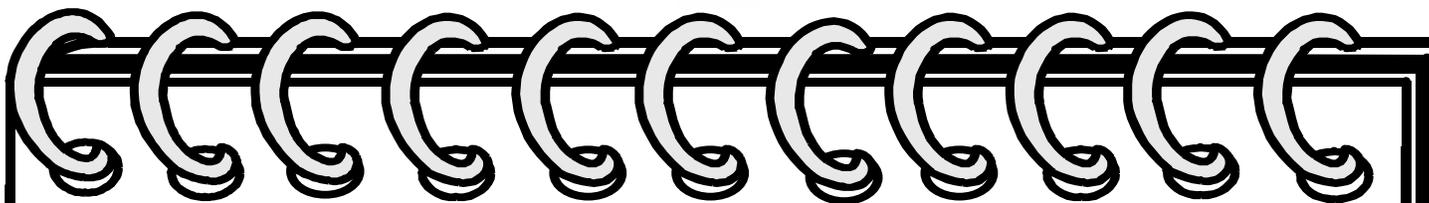
Dever's Alliances

Capitol Hill Baptist Church, (Mark Dever is Pastor there), is a member of the District of Columbia Baptist Convention which is affiliated with the following three national associations: American Baptist Churches, USA; Southern Baptist Convention, and the Progressive National Baptist Convention.³ The American Baptist Churches, USA and the Progressive National Baptist Convention are both members of the National Council of Churches and the World Council of Churches which are both blatantly apostate. In addition, the American Baptist Churches, USA and the Progressive National Baptist Convention maintain affiliation with the Baptist World Alliance which in turn maintains ecumenical relations with

the apostate Pontifical Council for Promoting Christian Unity (Roman Catholic Church). It does not take a person long to realize that Mark Dever's associations and that of his church reveal associations with apostasy. If I am playing Ring-Around-the-Rosie and I join hands with Mark Dever, and Mark Dever joins hands with the District of Columbia Baptist Convention, and the District of Columbia Baptist Convention joins hands with the American Baptist Churches, USA, Southern Baptist Convention, and around to the Baptist World Alliance and the World Council of Churches and the Pontifical Council for Promoting Christian Unity, sooner or later we come full circle and we realize that we all are holding hands together. To say that my hand-holding of Dr. Dever is a separate issue from Dr. Dever's hand-holding with compromising associations is disingenuous and deceptive. Dr. Dever writes eloquently on many Biblical subjects, but rejects Biblical Separation. He is like many of our time who like to have the appearance of holiness, but deny the basic premise of holiness, the doctrine of Separation!

The late Carlton Helgerson, who served on the New England Chapter of the Billy Graham Crusades, wrote this after separating from New Evangelicalism, "*From Genesis to Revelation the doctrine of a moral law of God, namely the Biblical Doctrine of Separation is there. More is said in the Bible on this subject than on salvation. In fact, the Doctrine of Separation is involved in the doctrine of salvation. God's Word clearly teaches separation from alien religions, from idolatry, and from apostasy. Furthermore, it teaches*

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Teaching Tips

by Doris Peppard

The End Does Not Justify the Means

When it comes to matters of discipline, teachers are occasionally so desperate to keep their classrooms in order that they will do anything to maintain it. “The End Justifies the Means” mentality is at the heart of many explanations of how children are handled in some classrooms these days. Understandably, teachers in Christian schools often face very difficult situations from home and society, not to mention trying to teach an entertainment-crazed child. While there are many discipline and control techniques that may be effective, they must be weighed in light of the Word of God before they are utilized in our Christian school classrooms.

As Christian school teachers, we can do a better job than secular school teachers. After all, we have access to classroom management techniques found in Scripture and we have an example in the Master Teacher, the Lord Jesus Christ. We should not fall into the trap of “Whatever works”; but rather, seek to learn how to better maintain classroom control. If your class is not in order, nothing can be accomplished – education cannot take place. There will be no learning. As Christian educators, we are obligated to seek wisdom in setting up our classroom so that the Lord Jesus will receive honor and glory.

I. Move from fear to trust – Granted fear works! It can be a good starting point, but our students should learn that their teacher is a person to be trusted. When a student messes up, he needs to know that we will not become frustrated, but, will with patience help him “fix” his mess. And, when students do not “get” a lesson, they need to trust us to continually try to explain until understanding takes place.

One of the best examples of this is Susanna Wesley, who while teaching one of her children, repeated the lesson 19 times. Her husband got frustrated and rebuked his wife about how many times she had taught the lesson. Her response is priceless: “Perhaps the 20th time will crown my efforts.” We should never become frustrated when a student doesn’t understand something – that simply gives us an opportunity to keep teaching, explaining, and looking for that final time which will “crown” our efforts. Prov. 29:25 - “The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.”

II. Students depend upon us, so we must in turn be dependable. Teachers must keep their promises to students! Our words, promises, or threats must be backed up with truth. Teachers have to come through for their students. Talk is cheap, and actions do speak louder than words! Once trust, love, and dependability are established, our classroom order can be maintained without words, promises, or threats. Punishing an entire class for the offense of one student does not establish good order, but causes strife and ill will.

A story was told about a teacher who inherited a priceless baseball signed by all the players of the 1967 Boston Red Sox. He told his young son that he could play catch, but not with the ball that had the writing on it. About a week later, the young boy again asked to play catch with his dad. And again the dad explained that they couldn’t use the ball with the writing – the son then replied that it would be alright to use that ball now – he had licked all the writing off the ball! Of course, the father was ready to “kill” his son, but upon reflection he realized that he didn’t give the boy the proper instruction. The teacher from then on carried the now “unsigned” baseball with him to remind him that when teaching, you must always try to see things from the child’s point of view.

Our students should be able to depend upon us to keep our classroom disciplined and running smoothly. II Peter 3:9 - “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”



(Continued from page 1 - *The Good Shepherd Confronts Religion*)

ple realized this, then the facade would come crashing down. Any ministry that overshadows the knowledge of Christ with a greater impetus on the knowledge of the ministry and the religious system is a false ministry and is to be avoided. Christ must remain pre-eminent in our ministries, and the day He is no longer the basis of our knowledge and the reason for our pursuit of knowledge is the day we become false shepherds. Too many in “religion” today are drawing attention to themselves and their knowledge and their talents and all the degrees behind their name rather than the knowledge of the Savior. Seminars and workshops become about man’s knowledge and his insight into various situations rather than gaining more knowledge about the Good Shepherd. At all costs, avoid any ministry or system that hinders and limits your ability to grow in the knowledge of the Savior.

Another aspect concerning the knowledge of the Shepherd is the fact that as knowledge of Christ increases, ability to differentiate the false also increases. The more you know positively about the Shepherd, the more you will know in a negative sense about the hireling. This knowledge will also prevent the believer from being led down a false path. Many times believers get distracted or caught up in something. Movements that seem to be good or revivalistic are always popping up, and people seem to just jump on the bandwagon and go with it. Perhaps it is the latest book out in Christianity that everyone is all excited

about, or the newest philosophy that is coming down. People get so excited about culture and what it is doing, and they follow something wholeheartedly, only to have that movement fizzle out in a short time period. The movements of men always end in disappointment, and with an increased knowledge of the Shepherd, those movements can be avoided. Religion always has a new movement that takes the focus off of knowledge of Christ, but the believer who is following the Shepherd will be stable and unwavering in the face of continual influx.

The third and final major point of the discourse is that the Good Shepherd builds and unites His fold. This truth is found in John 10:16: *And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.* The reference to “this fold” in verse 16 is a reference to those in Israel who have believed. Christ then has other sheep that are outside of Israel that have believed. In the Church, there is no limitation to nationality, for all men have the opportunity to be in the fold of the Lord Jesus Christ. The point to bring out concerning this statement is the fact that Christ is building His Church. Ephesians 2:11-22 is an extended passage on the fact Christ is saving Gentiles as well, uniting redeemed Jews and Gentiles into one body. Verses 20-21 state that all this is built on the foundation whose chief cornerstone is Jesus Christ, and that it is framed together, growing into a temple in the Lord. To put it simply, Christ is in charge of building the flock and

uniting the Church. Too many times, ministries believe it is their responsibility to build the Church of God. We think we can add to the Church, so we consume ourselves with getting people into church. We think, “If I can just clean that person up and get them in church.” Then we sit back with a sigh of relief, glad that we were able to get someone in. Getting them to be with the “fold” or “flock” is not good enough; many times we try to get them in through the hole in the wall of reform rather than going through the door Jesus Christ. We think we can reform sinners and make them look like sheep of Jesus Christ, but we have simply done the work of the hireling, finding some alternative method into the “flock” as we avoid entrance through the door Jesus Christ in salvation. The greatest need is not “getting them into church,” but to get them to the door of salvation, for it is Christ alone that adds to His Church!

God help us in our ministries to model the example of the Good Shepherd. May we lead people to the giving Shepherd, help the sheep to increase their knowledge of Him (rather than our ministries), and be faithful to the Lord so that He can build and unite the flock.

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WHEN IN DOUBT

by Pastor John Ashbrook
Painesville, Ohio

This is part of a continuing series on Biblical Separation from the booklet by Pastor John Ashbrook entitled Axioms of Separation. We encourage you to purchase this booklet (\$2.00) from his web site, www.hereistand.org or from us at www.childrensbibleclub.com. I know of no other treatise of Biblical Separation that hammers home in a practical way the necessity of practicing Biblical Separation. (Editor).

WHEN IN DOUBT, DON'T JOIN

AXIOM #10: WHEN IN DOUBT, DON'T JOIN. I believe that every Christian ought to be a member of a Bible-believing church. If there is not one he can conscientiously join, he ought to be the spark to start one. Beyond that, what do you have to join? Satan is a joiner. He is always associating, affiliating, amalgamating to put together his one-world religious system. Thousands of invitations to join are his opportunities to

compromise.

How does God usually guide us in this age? Does He guide by visions, dreams, circumstances or neon signs? No. As we read God's Word and pray about a decision, God gives, or withholds, His peace in that matter. What I am saying is that if you do not have perfect peace about it, don't join. You don't have to join anything. You will never have to apologize for what you don't join.

In any area there are fellowship groups, Christian school groups, legal groups, and moral cause groups. I am not saying that all of these are bad. If there is no obvious Scriptural reason why you should not join, pray about and think it through Biblically. Then, if you are not at peace about the whole thing, don't join.

(To Be Continued)

(Continued from page 6 - The Convergence) that true believers separate themselves from professing believers who are disobedient. But this new religion, calling itself evangelical, not only ignores the doctrine but treats with scorn those who adhere to it." Helgerson further remarks, "Its attitude toward the doctrine of separation is that it is outmoded, unrealistic, and incompatible with the contemporary emphasis on love (editor: Christian Unity). Pride of intellect is characteristic of this movement. It looks to the demonstrable, takes the position that the only passages of Scripture to have validity in our day are those which the human intellect can recognize as worthwhile."⁴

Division is Betrayal of the Gospel?

Mark Dever, C. J. Mahaney, and R. Albert Mohler were contributors to a document issued *Together for the Gospel* (T4G) which lists the imperatives of the movement. They write; "*We deny that any church can accept racial prejudice, discrimination, or division without betraying the Gospel.*"⁵ Who can argue that the church should accept discrimination and racial prejudice, but to say that "division" betrays the Gospel is to say exactly what the New Evangelicals said in the late 1940's and early 1950's. Division over error is how the Gospel (which by the way includes the whole of Scripture, not just salvation truth) is kept pure and protected for God's glory, yet we are led to believe that "division" betrays the Gospel. Unity at all costs is the heart throb of New-Evangelicalism.

Witnessing the Convergence of Non-Separatist Evangelicalism (old name New Evangelicalism) with Fundamentalism

There is a joining together of former Fundamentalists discontented with Biblical Separation, tired of the "old

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Fundamental prohibitions” and those who were never Biblical Separatists, but somewhat conservative in their doctrine, open on eschatology, open on social drinking, and open on music that blends a decent message with the music of the corrupt culture. They are meeting in the middle, so to speak. Their common ground: Rejection of Biblical Separation. Basically, they are saying, “Accept me on my terms: Don't criticize who I hang out with, what I listen to, what I watch, what I drink, where I go, who I follow, what associations I maintain. Those are under ‘Christian liberty’ and, therefore, are off limits.” I ask you, is this Biblical?

If we say we believe in the authority of the Scriptures, then we must also believe that it authoritatively speaks to all areas of life and godliness. It stands to reason that limited or watered down authority is not a sovereign authority. The Non-Separatist Evangelical reins in the authority of the Scriptures and limits it to certain areas it deems as core doctrine. However, daily life is considered under the realm of personal tastes, rather than under the domain of the authority of the Word of God. The Non-Separatist Evangelical has so compartmentalized his or her life that they only apply God's authoritative Word to certain areas deemed what I call “God zones”; refusing to apply them to those areas deemed “My life zones”! This, of course, is the height of arrogance and self-love and reduces the Scriptures to nothing more than a salad bar where we pick and choose what we like and leave behind what we don't like!

Having a Form of Godliness

Corrupt self-love is the heart of apostasy. II Timothy 3:1-9 indicates that in the last days perilous times shall come. What will be the key note of the last days? Self-love and the satisfaction of self! Professors of faith in Christ will demonstrate in the last days the characteristics of being: “*lovers of self, covetous (loving things that we do not possess and willing to do anything to have them), boasters (self-praise), proud (self-love), blasphemers (loving what God hates), disobedient to parents (loving my self-will over and against the authority placed over me), unthankful (loving what I have without being thankful for it), unholy (loving the profane), without natural affection (having unnatural concepts of love for children, spouses, animals, fellow man, the environment, etc), ...lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away (that is the practice of Biblical separation!)*.” Dear reader, can the Bible be any clearer? Separation is God's answer to the corruption of apostasy, yet that very truth is what is being rejected by the Non-Separatist Evangelical.

In my opinion, Dr. Bauder is seeking to administer the morphine of “Conservative Evangelicalism” to ailing Fundamentalism to finally put it to sleep. What is lost in the passing of Fundamentalism? Lost is the Biblical truth of going outside the camp to Christ, bearing His reproach, contempt, abuse and shame. We are laying down our arms to pick up the olive branch. Militant, Separatist Fundamentalism is anathema to the Non-Separatist Evangelical and, in their estimation, the sooner it is buried the better. Dear Reader, all I

can say is, “Even so, come, Lord Jesus!” Ω

¹ David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850*, Greenville, SC: Bob Jones University Press, 1986, p. 262.

² Beale, pp. 256 – 266.

³ <http://dcbaptist.org> Look under Capitol Hill Baptist Church and its affiliations. “Google” American Baptist Churches, USA and Progressive National Baptist Convention and see their ties to the National Council of Churches, World Council of Churches, Baptist World Alliance, and the Roman Catholic Pontifical Council Promoting Christian Unity.

⁴ Pastor Carlton Helgerson, *The Challenge of a New Religion*, Burlington, MA: The Church of the Open Bible, 1971, p. 11, 19

⁵ <http://t4g.org/uploads/pdf/affirmations-denials.pdf> See Article XVII



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Stars of the Morning

FIERY FRENZY A Story for the Children By "Aunt Carolyn"



The poor little fellow was desperate! Crawling around inside the circle of flames, he was frantically searching for a way of escape! His soft, fuzzy coat would burn instantly! There would be no second chance for survival! How did this happen? How did he get into this dreadful peril?

It was out in the great southwest on the Navajo reservation. There were scattered signs of modern day life, but most of the vast expanse was desert, sand, and cactus. Now and then one could spot a small "trailer house" whose wheels were immovable. It was little more than a dilapidated cover from the heat, wind, and rare rain of summer and the almost intolerable cold wind and snow of winter. Most of the houses were traditional hogans. Some were old five-sided ones with clay or mud covering. Others, later built, were of wood but still retained the shape of the true hogan with six or eight sides covered with mud or clay for insulation. The front opening always faced east to welcome the rising sun to bring good fortune and wealth. The Navajo still followed the pattern of the first hogan built by "Coyote with help from the beavers for First Man, First Woman, and Talking God."¹ Now many live in other houses, but keep their hogans for religious ceremonies. Many Navajos, although educated, still cling to

their traditional beliefs in their certified medicine man to rid their homes of evil spirits and disease and participate in ceremonial chants and dances. They do not want to lose their culture to the white man's ways.

The missionary to the reservation had come, worked among the Indians for several years, then had to move on. It had taken a long time to gain the confidence of the people and teach the Bible way of the one true God of Heaven. To receive the truth of Creation by the direct act of God, not that man came up out of the ground; to learn to trust the Lord Jesus Christ instead of fearing the "Great Spirit;" to no longer worship "Father Earth" and "Mother Sky" was a giant step, but some did turn from their ancient beliefs and trusted Christ as Savior. Among them was the old Chief himself. Instead of his old sinful, pagan ways, he now read God's Word and tried to lead his people to Truth. In fact, he talked of Jesus and His love every chance he would get.

When the men of the reservation came by his hogan to ask advice and learn from the old man, it wasn't long before he would be speaking of the Savior. When the young boys played in front of his hogan or brought messages from their fathers, he would gather them around him and urge them to trust Christ. His conversation

was so changed and so noticeable that at last one of the boys asked, "Honored Chief, why do you talk so much about Jesus?"

The old chief did not reply, but slowly and deliberately gathered some sticks and bits of dry grass and formed them into a circle on the ground. Then the boys watched in amazement as he placed a fuzzy little caterpillar inside the circle. Still without saying a word, the Chief struck a match and lit the sticks and grass on fire! The frightened boys watched the caterpillar! As the fire caught on and began to flame up around the circle and the smoke engulfed the small area, the little trapped caterpillar began to crawl around inside the awful circle as fast as he could, trying to find a way to escape! As the fire grew and moved faster, the helpless little caterpillar raised its tiny head as high as it could as if crying for help! In that fiery round death trap there was no escape! The boys watched as the fire closed in on the helpless little fellow. Then the old Chief stooped down. He extended his finger into the middle of the burning, smoking circle right in front of the caterpillar. The little caterpillar moved to the old man's finger and crawled up it to safety! Then the old Chief smiled with a glow on his face and said, "That is just what the Lord Jesus did for me! I was lost in sin. My

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 (Continued from page 11 - Fiery Frenzy)
 situation was hopeless. I was trapped and unable to save myself. Then the Lord Jesus stooped down. In love and mercy He drew me out of the horrible pit of sin and shame. How can I help but love Him and talk of His wondrous love and care?"
 The little worm was spared from a fiery death! Was it worth saving? Some would say not, but the old Chief thrust his hand into the circle of death to rescue the helpless creature. Were we sinners worth saving? Absolutely not, but the Lord Jesus Christ came into this wicked world and suffered death for us that we might be saved! "God commendeth his love toward us; in that while we were yet sinners, Christ died for us" (Rom.5:8). We were doomed to eternal death in hell (Rom. 6:23), but the Lord Jesus Christ stooped to come down from heaven to die on the cross for our sins. Like the little caterpillar, there is nothing you can do to be saved but accept the invitation He offers you: "... Come unto me; hear, and your soul shall live" (Isa.55:3). "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22). Like the old Indian Chief, turn from *your* way and beliefs unto Jesus Christ, Who said, "I am the way, the truth and the life. No man cometh unto the Father but by me" (John 14:6).
 Perhaps you have trusted Christ as your Savior. Perhaps you are now a Christian and want to please the Lord. Would you consider whether God would lead you to be a missionary to take the Gospel to those who have never heard the Good News? There are places in our country as well as in other lands that have no one to tell God's true plan of salvation. It may be a vast area like the old Chief's Indian Reservation, a crowded slum, a jungle village, a faraway island, or a bustling city. Grown-ups and children everywhere need to know about Jesus and His love! Will you step up and be counted for Christ to give the Gospel story? Ω
 Based in part on a clipping in the "Fanning Heights Bulletin" – 1986
 Author Unknown
¹ Wikipedia

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