

The PROJECTOR

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

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A GODLY SEED

BY DR. DAYTON HOBBS

Beginning in verse 11 of Malachi 2, the Lord speaks of a problem with Judah concerning the marriage relationship. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." This has some application to Judah's spiritual adultery — worshipping of false gods and disobeying God — but the real issue here has to do with the breakdown of marriage in Judah. "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." This matter of profaning the holiness of the Lord was the act of leaving the wife of his youth. "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with goodwill at your hand." Other translations indicate that the weeping and crying is a combination of the tears and crying of those wives that have been left and false weeping and crying, the crocodile tears of false repentance. Verse 14: "Yet ye say, Wherefore?" (All through the book of Malachi they raise the question to God: "Wherefore?" or "Wherein?") "Wherefore? Because the Lord hath been witness between thee and the wife of thy youth,..." In other words, the Lord has observed the relationship in the home. He has observed how you have treated the wife of your youth. "...against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." The men of Judah were

marrying heathen women and leaving their wives from Judah. It was corrupting the home. This breakdown in the home was part of the cause for the destruction of the whole nation. When the home falls, the nation is going to fall.

THE PURPOSE OF MARRIAGE

Verse 15: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Malachi 2:15 in the Amplified Bible says, "And did not God make [you and your wife] one flesh?" Some people seem to forget this. When two people are joined together in matrimony, they become one in God's eyes. He does not see two; He sees one. When two people are joined together according to God's laws of matrimony and not contrary to Scripture, they become one flesh and God deals with them as one. You must understand that. That is Biblical. There should not be two wills. There should not be two directions in the home. There should not be the problem with women's careers and other such causes of division. Two should be one! That is the way God intended, and if it is going to be right, that is the way it is going to have to be. Notice, he said, "And did not he make one?" In other words, "Did not God make you and your wife one flesh?" The answer to that is "Yes." This is the institution of marriage established by God, but the men of Judah had corrupted their marriages. They had run off with strange women and He is bringing them back to this matter of the home, saying, "Did not God make you and your wife one flesh?" Continuing with the Amplified Bible, "Did not One make



you and preserve your spirit alive? And why *did* God make you two one?" Now right here one of the greatest questions in the Bible is answered... Why? Why marriage? Why does He make two people one flesh? What is the purpose of it? "Because he sought a godly offspring [from your union]."

Did you know that the primary reason for marriage is godly children? Did you know that the reason for the institution of the home is a godly seed? (Not just a seed — a godly seed!) Certainly there are other purposes for the union of a man and his wife, but the primary purpose of this union called marriage which is binding and established by God, is to have a godly seed. "Therefore take heed to yourselves and let no one deal treacherously and be faithless to the wife of his youth" (AB). Of course, this particular instruction was to Judah, but it is also for us today, because it is the instruction of God concerning marriage, and God's purpose and instruction for the home transcend all dispensations and all peoples. The reason for the home is that two people may become one — a perfect union — for the purpose of creating the proper setting and atmosphere for the bringing up of a godly seed. There is to be no fighting of wills or pulling against one another. Two become one. God deals through the head of the home, and the purpose of the union is to bring forth a godly seed.

THE RESPONSIBILITY OF THE HOME

The older I get, the more I

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Editor's Desk

The following is a quote by William T. Harris (1835-1909), an important leader in American education in the late 19th century and early 20th century. He was the United States Commissioner of Education from 1889 to 1906 and helped in the establishment of the first kindergarten in the United States in St. Louis in 1873. He was a leader in educational reform.

Memory is the faculty that subordinates the present under the past, and its extensive training develops a habit of mind that holds by what is prescribed, and recoils from the new and untried. In short, the educational curriculum that lays great stress on memorizing produces a class of conservative people. On the other hand, the studies that develop original powers of observation, and especially a scientific mind, devoted to Nature and neglecting human history, produce a radical, not to say revolutionizing, tendency. It must be obvious that true progress demands both tendencies, held in equilibrium.

The study of the wisdom of the race, the acceptance of the heritage of the past life of the race, is essential to save the new generation from repeating all the steps traveled on the way hitherto. This necessitates the grounding of education in a study of the humanities. On the other hand, if this load of prescription is not to be a millstone that crushes out all spontaneity from the rising generation, there must be a counter-movement whose principle is the scientific spirit, approaching the world of Nature and the world of institutions with the free attitude of science and individual investigation, which accepts only the results that can be demonstrated or verified by its own activity, and enjoys therefore a feeling of self-recognition in its acquisitions. In science, man is doubly active: on the one hand, seizing and inventorying the particular fact or event; on the other hand, subsuming it under a universal principle that involves causal energy and a law


of action. The act of subsumption gives the mind special gratification because it feels set free from the limited instance and elevated to the realm of principle, wherein it sees the energy that creates all instances, and contains them all potentially within itself. Hence, the spirit of revolution that is gaining so powerful a hold of society in the most recent times. The spirit of science is contagious, and impels toward complete emancipation from the past. But science has made comparatively little progress in the social and political departments, and, besides this, no one is born with science, nor is it possible for one to attain it in early youth. Hence, it is necessary to retain the prescriptive element in education, and to insist upon implicit obedience to prescribed rule at first. There must be a gradual transition over to self-government and free scientific investigation. A History of Education, by F.V.N. Painter, A.M., D.D. Revised 1904.

There are a couple of things that should be noted from Harris' statements.

First: You develop either conservative people or revolutionary people through education.


Second: The aspect of education that decides whether people will be conservative or revolutionary is method. Methods, then, obviously are not neutral according to Harris.

You may not agree with William T. Harris in his assumptions; however, we need to remember that he was not alone in his understanding that teaching methods are not neutral. John Dewey, and most all of the other outstanding men in education, recognized the powerful force for shaping students that resides in how students are taught. For the most part, these men who have been responsible for the direction of American education were not Christians, and we do not hold them up as examples to follow; however, we do need to recognize that they were brilliant men who knew the powerful influence education had for shaping a nation's future, and recognized the role of teaching methods in relation to that future.



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**Focus
On
Religion**
BY

PETER J. FOXX

Anita Bryant Recants

Anita Bryant has startled America. Shock waves are being felt by her friends and foes alike. This pillar of morality and model of motherhood has fallen. Anita has divorced her husband of twenty years, admitted to marital infidelity, resigned from her ministries, renounced fundamentalism, reneged on her anti-homosexual position, and related herself to the feminist movement.


We certainly have no desire to kick Miss Bryant while she is down. In fact, our concern is now, and has been, for those Christians who were being misled by certain leaders who received the former beauty queen as a legitimate fundamentalist. In the midst of the height of her popularity, I wrote:

Anita Bryant has been a source of encouragement and hope for the citizens of America who value decency and morality. Bible believing preachers have stood with her to fight the evils of homosexuality and rightly so. However, some Fundamentalists have failed to discern the difference between supporting a good citizen in a moral issue and endorsing the Christianity of one who is anything but a separatist believer.

Miss Bryant is to be praised for her courageous rebuke of the gay rights movement. She is not to be praised for supporting Billy Graham, remaining within the Southern Baptist denomination, and continuing her role as a popular, worldly entertainer. Fundamentalists who have chosen to forget these facts in their unqualified support of Miss Bryant have later discovered egg on their faces. — PROJECTOR, May 1978

Egg on their faces!! What an understatement! In the December, 1980 issue of the Ladies Home Journal, Miss Bryant "tells all." Consider her statements about the following:

1. Fundamentalists - *The church needs to wake up and find some way to cope with divorce and women's problems that are based on biblical principles. I believe in the long run God will vindicate me. I've*



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about given up on the fundamentalists, who have become so legalistic and letter-bound to the Bible.

2. Her marriage to Bob Green - *We were married for the wrong reasons...Physical attraction was Bob's overriding virtue. He looked like Robert Redford and he was the first man I ever slept with...I had such doubts about getting married and I was depressed all through the honeymoon. Our problems never ended after that.*

3. Suicide, pills, and booze - *Suicide?...Yes, when I hit bottom enough I wanted to. I remember one time after a close call, from combining pills and wine, I got very upset and poured the pills down the toilet. The next night I hit bottom so fast, if I had had those sleeping pills I would have swallowed them.*

4. Marital fidelity - *I can't say that I'm totally innocent. I guess when there's a real void in your life and your marriage has become rotten, you fantasize a lot of things. I can't pretend to be lily-white. That was part of it, too.*

5. Homosexuals - *The answers don't seem quite so simple now.... I guess I can better understand the gays' and feminists' anger and frustration...I'm more inclined to say live and let live, just don't*

flaunt it or try to legalize it.

6. Feminists - *There are some valid reasons why militant feminists are doing what they're doing... Having experienced a form of male chauvinism among Christians that was devastating, I can see how women are controlled in a very ungodly, un-Christlike way.*

Anita Bryant succumbed to the pressures involved in trying to live two different lives at the same time. Those fundamentalist preachers who sought to make her a fundamentalist by decree actually contributed greatly to her personal misery. She broke under the pressure of trying to be something she was not.

Fundamentalism does not need the glitter and glamour of movie stars, professional athletes, or popular entertainers to advance its causes. Let the Anita Bryant story be a lesson to us all. Misery, embarrassment, and confusion are the natural results of violating the doctrine of separation. Fundamentalism has egg on its face, Miss Bryant has tragedy in her life, and the fight against homosexuality has suffered a serious setback. Would not it have been better just to let her voice be heard as it was without trying to make her one of our own?

Stars of the Morning

By "Aunt Carolyn"

God's Word for Old and Young



A True Story - Part II

(The story thus far: The first visit Master Eliot and three other Pilgrims made to the New England Indians was well received. Little by little the Pilgrims witnessed and the Word of God began to bear fruit among these natives whom other colonists scorned as wild savages.)

Two weeks after that first visit, Master John Eliot and some other Pilgrim men returned to the Wigwam of Waawbon, the Chief, and found many more Indians gathered than were there the first time. The Pilgrims opened the meeting with prayer in English. At the first meeting they had dealt with the adult Indians, but this time they began with the Indian children and held what might be called the first child evangelism class in America. They drilled the children, "catechizing" them in the basic truths and doctrines of the Word of God, being careful not to "clog their minds or memories with too much at first." All this drill was done in the Indian tongue. Questions were given to the whole group of children at first, then to individuals, then repeated again and again until every question and its proper answer had been heard by everyone many times. What care they took to teach the Indian boys and girls. When they closed the children's session, the Pilgrims gave every child a little gift to encourage him to continue studying and learning.

After the children's meeting, one of the men began to preach in the Indian's own language. He told them that they had come to bring good news from the great God Almighty, maker of Heaven and Earth. They had come to tell how evil and wicked men may come to be good, so as while they live they may be happy, and when they die they may go to God and live in Heaven." With that introduction, the preacher gave grave descriptions of God, His power, greatness, goodness, and

will. He preached what God required of all men in the Commandments, His anger for sin and transgression, and yet of His sending Jesus Christ to die for their sins to pacify God in their place. He told of the wrath of God threatening those who neglected salvation. He preached for an hour, and as the Holy Spirit worked in hearts, some began to weep as they heard of sin and hell.

As the preacher preached of faith and repentance, one old Indian could not keep silent any longer. Anxiously he asked whether it was too late for such an old man as he, who was near death, to repent and seek after God.

The question fell upon warm and compassionate hearts. Gladly the Pilgrim missionaries held out a Bible to him and earnestly explained what God said about the servant hired in the eleventh hour of the day. They explained, too, how a father is merciful and ready to forgive a wayward son, even if he has been disobedient many years, if he falls down and weeps and asks his father's forgiveness. God surely would be more merciful than an earthly father if the old Indian would weep and pray and repent and desire forgiveness for Jesus' sake. Then they also explained the other side of the question in that now that the Indians had received light and had heard of God's way of salvation, they should come in repentance at once, since now they were sinning against knowledge.

Question after question poured out. "Why did the English differ so much from the Indians in the knowledge of God and Jesus Christ, seeing they had all at first but one father? How could the Indians come to serve God?" On and on they asked questions until they knew God was in all things. Then, if God made all things, they began to seek answers to such questions as to how it came to pass that the sea water was salt and the land water was fresh. This was met with the same reason as to why strawberries were sweet and cranberries were sour! There was no reason but that it was the wonderful work of God that made them! It was also the wonderful work of God that was doing a work in the hearts of the Indians to bring them to the truth of God as given in His Word. It was His wonderful work in bringing them to the truth of the holiness and terror of God, the reality of their sins, conviction, repentance, and some to faith in the Lord Jesus Christ.

After meeting a whole afternoon and with night coming on, they closed the long session in prayer. Remembering that at the

first meeting the Indians had desired to know how to pray, yet thought the Lord could not understand Indian language, one of the Pilgrim men prayed the closing prayer in the Indian tongue and prayed for over a quarter of an hour. The Indians and Pilgrims left the meeting both weeping and rejoicing over God's work in hearts that day.

The Pilgrims were encouraged in their work for the Lord and were even encouraged again the next day when one of the Indians came to the house of the man who preached and wanted to talk to him privately. He told how many of the Indians could not sleep the night before, because they were so troubled in their hearts at the things they had heard preached. Again the second day after their visit, another Indian came and reported that many of the "wicked sort" of Indians began to oppose what had been done. The Pilgrims were even encouraged by this, knowing that opposition of the devil always comes to fight against the work of God.

Opposition also came from other colonists who despised the Indians, insisting that little could be done and that it was a waste of time to deal with them. It was true that progress with the Indians was very slow and tedious, because they were so uncivilized, yet the Pilgrims rejoiced over every one that was converted and they kept on trying to reach them for Christ.

In the face of some of the English being so critical of the Indians, Mr. Eliot thought some of the English might learn something from those they called "heathen" in that he never saw an Indian sleep during a sermon or ridicule a preacher. Some such things that the English seemed so bold in doing, the Indians would not dare do.

He considered education important to those who would preach the Gospel. If study and learning was important to answer the questions of Indians, how much more so it would be for those who preach to the English and to other gracious people.

If some English men began to despise the preaching of faith and repentance and humiliation for sin, the poor heathen would be glad for the opportunity to hear the message. They would not hold in contempt the precious fundamental truths.

It was precious to see that no matter how far or degenerate in sin a man or people might be, God's grace and Holy Spirit could work as He worked in the Indians. It took no extraordinary signs or miracles to convert the native — only the



The Other Side

with Dave Johnson

HUMAN RIGHTS

While I am writing this article, our president-elect is busy selecting his last few cabinet appointments. It was hoped by many of the "new right" that President Reagan's cabinet choices would indicate an effort to change the direction in which this country is headed. Most of us are concerned with domestic policy because it is the domestic problems of our land which directly affect us.

I, too, am concerned about such issues as inflation, the size of government, abortion on demand, taxes, and government encroachment into every phase of our life. However, I have been recently reminded of the issue of American foreign policy. If our nation doesn't change direction in the area of foreign policy, there may be no need to concern ourselves with inflation.

I was recently sent a copy of a book entitled *Nicaragua Betrayed*, by Anastasio Somoza, published by Western Island, 395 Concord Avenue, Belmont, Massachusetts 02178. What I read in this 431-page book was certainly the "other side" of the story which we were given by Dan Rather of "60 Minutes" along with other press reports, which depicted President Somoza as a brutal dictator of the people of Nicaragua. This terrible violator of "Human Rights", it seems, was a mild-mannered, anti-communist, West Point graduate who was foolish enough to allow the liberal press to come into his country and systematically turn world public opinion against him. If there is anything to say about Somoza's rule of Nicaragua, it is simply that he was too soft!

Somoza was a popularly-elected official of his government and was subject to the written constitution of Nicaragua. When war broke out with the Communist Sandinista forces, Somoza began to suspect that the U.S. government was aiding the enemy. Later, proof of this aid shocked Somoza, yet he determined that he would fight to keep Nicaragua free.

The reason for the U.S. aid to the communists was given by our state department as a matter of human rights. This is ridiculous!

The country of Nicaragua had more human rights for their people than any country in South or Central America. However, since Somoza was forced to resign, the people have no human rights. Our news media is silent on this, in spite of the fact that detailed reports of eleven crimes have been sent to Washington. Consider the following:

The Sandinistas captured, tortured, and shot Lt. Juan Ocon. While he was still alive his head was cut off. His family could not find his head so the family buried him with a plaster head attached to the body.

Alvaro Sanchez was taken out of his home and shot in the presence of his mother and children.

Pedro Pablo Espinoza, newspaperman and member of the Liberal Party, was captured by the Sandinistas in El Dorado. He was tortured, had his eyes gouged out, and was then shot.

In Leon, thirteen young members of the Guardia Nacional surrendered to the Sandinistas. They were taken to the football stadium in Leon where they were all shot.

While Lt. Rene Silva, a member of the Guardia Nacional from Matagalpa, was at the battle front, the Sandinistas went to his home and murdered his wife and two children, four and two years old.

Dr. Cornelio Hueck, former President of the Congress, was captured at his ranch near Rivas. He was taken to the town square of Tola where he was shot several times in non-vital areas. Then, with the people of the town present, he was placed on a table and, while he was still alive, his heart was cut out.

Major Pablo Emilio Salazar, better known as "Comandante Bravo," was captured by the Sandinistas in Honduras after the war was over, and tortured to death. His face was beaten beyond recognition, his arms broken, his ears cut off, his genitals severed, strips of his skin peeled from his body and, finally, he was shot in the head.

Space does not permit the listing of the other crimes of the Sandinistas. You should perhaps be thankful that they are not listed.

Somoza's story is, of course, one-sided. He is human and he tells his story his way. I am sure that there were some very serious problems within his government. Somoza even mentions some of these in his book. My point is that when we compare the former situation in Nicaragua with the present situation, Somoza looks like a Saint. When we consider the above list of atrocities committed by the Marxist Sandinistas, even Ted Kennedy

qualifies for sainthood by comparison.

Most Americans know absolutely nothing about foreign policy except for what they get from the evening news. It is understandably hard to believe that our government, especially our President (Jimmy "trust me" Carter), would assist a brutal communist government to overthrow a pro-U.S., anti-communist government. The fact remains, however, that it did happen, and it was not the first time, nor will it be the last, unless a drastic change takes place under Ronald Reagan.

The goal of "World Empire" is not a new goal. The only things new about it are the methods, names, and faces. Medford Evans, one of my favorite columnists, described one phase of U.S. foreign policy like this:

I believe it is impossible to understand the betrayal of Nicaragua except as part of the struggle for the world in which the United States and the Soviet Union are not so much rivals as partners, prepared to sacrifice allies and clients along with all other nations in a drive toward the "condominium" of the two super-powers which is repeatedly suggested by the most successful One Worlder to date — Henry Kissinger.

Unless our country takes a drastic turn in the area of foreign policy, the U.S., as we now know it, will cease to exist in a very short time. In other words, the time may be shorter than we think. I am not a pessimist, but a realist. I believe that God is in control, and if we are going to do anything for our Lord Jesus Christ, we had better get busy doing it.

I think I am beginning to understand just how the Apostle John felt on the Isle of Patmos. He suffered persecution, he saw a glimpse of things to come, and when he finally saw a vision of heaven, he said, "Even so, come, Lord Jesus."

FISHERS OF MEN

Conversion is most fully displayed when it leads converts to seek the conversion of others: We most truly follow Christ when we become fishers of men.

The great question is not so much what we are naturally, as what Jesus makes us by His grace: whoever we may be of ourselves, we can, by following Jesus, be made useful in His kingdom.

Our desire should be to be men-catchers, and the way to attain to that sacred art is to be ourselves thoroughly captured by the great Head of the College of Fishermen. When Jesus draws us we shall draw men. —Charles Spurgeon. *My Sermon Notes. Matthew-Acts, p. 17.*

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A GODLY SEED

realize that we are not going to rise any higher in America than our homes. That is an old statement. There is nothing original about it, but it is one thing to make the statement, and it is quite another thing to understand it. The hope of the future for the Christian is in the Lord. We look for His soon return, but we Christians are told to occupy until He comes. The Church of Jesus Christ, particularly Fundamentalism in America, has made a terrible mess in our generation. If there is one indictment against preachers, it is that they have not preached on the home, discipline, and raising a godly seed in line with the Word of God. The pastor has no authority to directly interfere with the way the home is run or the way the children are reared there, but the pastor has the responsibility of teaching the parents in his congregation what the Word of God has to say about the responsibilities of those in the home, especially as it relates to child rearing. What's done with that teaching, of course, is up to the individuals who make up the home. We talk about saving America and seem to forget about the home. The only way, if there is a way to save America, is for preachers to go back to the Word of God and begin again to lay the Scriptural foundations of the home and then to raise up within our churches and homes some young people who will follow these instructions and raise their children accordingly, hoping and praying that in the next generation, or in the third or fourth generation down the road we can do something about it. That is a long range plan, but there are no short cuts.

In a recent newspaper, I read an article which said that there were more marriages in 1979 than in any year since 1946, but "one out of every two marriages ended in divorce." That is fifty per cent, and the paper also stated that a lot of others never bothered to marry, they just lived together outside of marriage. The church and the pastors have much to answer for in this, I believe. It is from the church that the right teaching and instruction about the home ought to come, then from the church should go young people to establish homes built upon Bible principles. Finally, from those homes should come some young people trained to

be servants for Jesus Christ. We Christian parents have to do a better job if we expect to change these sad conditions in America. The desire of God as stated in our text is for a godly seed.

THE PRINCIPLE OF YOKE BEARING

Now let us look at a verse that states a very important principle concerning this business of raising a godly seed. Lamentations 3:27: "It is good for a man that he bear the yoke in his youth." Now this is Biblical instruction. We have to get back to thinking Biblically, especially in regard to rearing children. The Bible says that it is good for a child to learn to bear the yoke while growing up.

What does it mean to bear the yoke? A yoke in the Scripture is a symbol of service. An ox, the animal of service, wears the yoke, and the Bible is saying, "Parent, it is very important that you teach your boy or girl at an early age to be a servant."

Do you know what a servant is? Somebody says, "That's a slave, isn't it? That's someone you beat with a whip like you do the ox while you drive him down the road." A servant in Bible times was often a slave, but there is a far greater lesson involved here. A young person who has learned to "bear the yoke" early in life is one who has

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God's Word for Old and Young

preaching of the Word of God and the working of the Holy Spirit. So few Indians had survived the Plague and the Pox, but God showed His mercy to the remnant. It only one or two could understand and believe, they would share the truth with others. Some of the Indians were very wicked and ingenious, yet quick of understanding and naturally sad and melancholy. The Pilgrims had a great desire and earnestly prayed for their conversion and for God to "bring them effectually home."

What a blessing it is to know that the founding fathers of our country were men of faith who delivered the Gospel to others. Let us ask God to help us be that kind of witness, one who will not think lightly or grow weary of faith,

learned obedience to any authority over him, and he has learned how to work and complete successfully any and every task assigned. As a servant, he has learned to be concerned about someone else besides Number One. Do you know why some of you are having trouble with your girls? Do you know why some of you are having trouble with your boys? One reason is that they are probably all taken up with themselves. Likely, it is because they never have learned anything else. Maybe all you have shown them in your own life is an interest in yourself, and you just don't want to be a servant. The last desire in the world, for a lot of Christian parents I have known, is that their child should be a servant. You are foolish if you think that way. The first thing you should desire for your child is that he be a servant: of Jesus Christ and of others.

SAMUEL — A SERVANT

This is serious business. Do you know that when Samuel left his mother and went to the temple at about the age of three, that he had already been trained to be a servant to Eli? The purpose of his going was to be a servant. How would you like that, Mother? How would you like for your child to be reared to serve somebody else? Well, that is the best thing you can do for your child, because if he ever does rise to a place of importance, he will never be highanded or harsh with those under him. He will be loving and considerate of everyone around

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repentance, and humiliation for sin, but will with earnestness seek those who are lost and give them the message of God — His judgment and holiness, His love and mercy. The Indians were better soil for the Gospel than some expected. There may be some friends, loved-ones, or school-mates who would be more receptive to the Gospel than you think. Trust God to lead you in witnessing to them.

"Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul to Thee."

(Leon Tucker)

(Based on "The Day-Breaking of the Gospel with the Indians," by John Eliot, 1646. Old South Leaflets.)

CATHOLIC ESCHATOLOGY

Those of us still trying to get used to the idea of Catholic charismatic and Catholic evangelicals now must brace ourselves for Catholic premillennialists. A most significant book defining the Catholic view of the latter days and the second coming has recently been published by Trumpet Press, Inc. The book is entitled, The Rapture, and is authored by Rev. John W. Tomblor and Rev. Hubert J. Funk.

Catholic interest in eschatology is of itself significant. The authors state that the Catholic church has no official teaching about events of the future. They have purposed in this work to remove some of the obscurity by a "systematic, comprehensive treatment of the subject."

Tomblor and Funk searched in vain for any modern Catholic commentaries to assist them in their research. Liberal Catholics and Protestants were no help, since they have little interest in prophecy. Only one group remained that had done extensive research on the doctrine of last things — fundamentalist Protestants. One book recommended by name was J. Dwight Pentecost's book, Things to Come. The author said:

So far as I know, we Catholics do not have anything like Pentecost's book, offering guidance and guidelines about the end time; the latter days of this present Church Age.

It is most interesting that these Catholic commentators contend for the inspiration of the Bible and for the literal interpretation of Scripture. They plainly state that the Bible is the Word of God and is the result of the supernatural operation of God upon the inspired writers. They quote Pentecost's statement, "When the plain sense of Scripture makes common sense, seek no other sense;" and declare this to be their approach to Scripture as well (p. 29). These men remain true to that position throughout the book as they emphasize over and over that what God says will happen, will happen; promises made to Israel will be fulfilled by Israel, judgments pronounced by God will be fulfilled to the letter, and Jesus will bodily return to this earth to rule and reign a thousand years. However, as good Catholic priests, the authors are unwilling to recognize the Scriptures as the only authority for matters of faith and practice.

The Bible must be interpreted in the light of Church Tradition. Listed among the Catholic norms for interpreting Scriptures we find this statement:

Finally, the Bible is to be understood as part of and in the context of total revelation, in the light of the traditions of a living and teaching Church (p. 28).

Tomblor and Funk make some amazingly accurate statements about the events of the future. I believe this is partly due to their taking the Bible as literal truth and partly because of their familiarity with conservative, Protestant commentaries. Their order of events is similar to ours — rapture, tribulation period, and millennial period. The appearance of a personal anti-Christ, the rebuilding of the temple, and Armageddon are all taught as fact.

Other positions taken by the authors are distinctively Catholic and very unique to say the least. Their treatment of Revelation chapter twelve is most interesting. This is the account of the appearance of a woman clothed with the sun, a child borne by the woman, and a dragon who sought to devour the child as soon as he was born. The fundamentalist teaching has identified the woman as Israel, the child as Christ, and the dragon as the devil. These two Catholic commentators identify the woman as the Church, the dragon as the devil, and the child as the Pope! (p. 75). Another unique interpretation is found under a discussion of the beast and the false prophet in Revelation chapter thirteen. Again, fundamentalists have held that the first beast is the anti-Christ and the second beast is the False Prophet, who form an unholy trinity with the dragon. The authors correctly identify the first beast as the anti-Christ, but the second beast is declared to be the anti-Pope (p. 88).

The real tragedy with the Catholic view of the latter days is the utter void of any assurance of personal salvation. How terrifying it must be to know the reality of God's judgments and the severity of His wrath, and not to know the peace of sins forgiven. Over and over, the readers of this book are told of the awfulness of life on earth after the rapture and how imperative it is to be ready to go with Christ when He comes for His own. Read these despairing words:

We fail in so many small ways so many times a day. Can we really be certain that we are prepared to meet our Lord? We are plagued with the persistent spiritual problem: We cannot be absolutely certain of salvation at any time in our lives (p. 79).

What advice would these Catholic priests give to those wanting to be raptured by Christ at His coming? The readers are told to practice three things on a regular basis to be assured of being ready at all times for the rapture.

1. Achieve a state of Sanctifying Grace by obeying all of God's commandments.

2. Lead a sacramental life by attending Sunday Mass; receive the sacrament of penance regularly; and receive Holy Communion every day if possible.

3. Lead a personally active prayer life (pp. 158-159).

The Rapture is an attempt by honest and sincere men to shed light on the latter days for Catholic people. Honesty and sincerity, however, are poor substitutes for truth. How very sad it is to see men groping for peace and assurance while mired in the throes of Romanism.

BUT THERE'S SO MUCH GOOD IN IT!

How good heresies are made to sound to folk who are not well-grounded in the Word of God! The very nice people who come to the door with "another gospel" such as Mormonism, Watchtower publications (JW's), and the many who are waiting to snare folk in "Bible classes" with Unity, Christian Science, Armstrongism, or some oriental religion have some truth (which they make stand out in the front) mixed in with their error. People who are warned about it will say, "Oh, but there is so much GOOD in it."

What was it that killed the rat? That tasty morsel that he ate had SO much good in it! About 98% good hamburger and 2% poison! In our day of tolerance for everything (be it ever so harmful), it is not good taste to criticize any religion, but what does the Bible command us to do? We are told not to even wish them godspeed (II John 7-11), and twice the Apostle Paul warned us that if anyone brings us another gospel than the one he preached, let him be accursed." (And that included even a messenger claiming to be an angel from heaven — Galatians 1:8, 9.)

From p. 6

A GODLY SEED

him if he learns to bear the yoke as a youth.

Before the military service got so corrupted, it would make a man out of a youth. I wish there were some way the modern military could be cleaned up and made decent, so that it could be a requirement for every boy to spend at least one or two years under some good, old, mean, top sergeant, one that would grind him down to size and teach him what it means to learn to obey immediately and with a degree of willingness. I guarantee you that that would be the best thing that could happen to your boy. I got some good training at home as a boy, but I went through thirty months in the Army Air Corps — sixteen months of Cadet Training and the remainder as an officer myself. I want to tell you that was some of the best training I ever got in my life. When you knew that old sergeant was going to come in and inspect, and that if he flipped a quarter on your bunk and it didn't bounce a foot you would march an hour with a rifle on your shoulder — no questions asked — you saw to it that your bed was made up right! You didn't find any dust anywhere

under any conditions! It was tough, alright, but I'm afraid we just don't raise our children to be tough anymore. We don't want them to have it hard like we had it, and nothing could be worse than for our children to be reared to be soft, without learning how to work hard, how to obey authority, and how to serve other people.

Many parents don't really want what is best for their children. They don't want them to take a place of service. They somehow feel that service is a low thing. Any parents who think that way and take that attitude about their children really don't deserve the opportunity to rear children! Your children are no more special than anybody else's. They need the same kind of things that the rest of them need. Little Samuel, at age three, learned to wait on Eli. When Eli wanted something in the middle of the night, he called Samuel, and Samuel ran to his bed to get it for him. Don't get up and wait on your children in the night. "Well," you say, "They are thirsty, and I have to carry them a drink of water." No! It is wrong for you to get up and do things for them like that

after they are big enough to help themselves. It is not right; it is not Biblical. One of the most important truths of the Word of God is that a child, from the time he is little, should be trained to be a servant. "It is good for a man that he bear the yoke in his youth." He must learn to work hard and to be a servant. I am not talking about cruel and unusual punishment; I am talking about learning how to be a servant and how to serve others. The only way they are going to be of any service to God is to learn to serve others.

Would you be disappointed if your child spent all of his life changing bedpans for someone who needed that service? How would you like that for a future for your child? Would that satisfy you? It ought to if that is what God wanted him to do. That ought to make you happy. You say, "No, I have other plans for my children." Yes, and I'm afraid that they probably have nothing to do with what God has for them. That is what eats my heart out. You have plans for them. Well, God has some plans for them, but unless they learn how to be servants, they will never know what God's plans are.

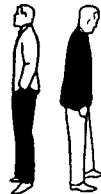
(Continued Next Month)

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