

# The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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## BIBLICAL SEPARATION

By

Dr. James E. Singleton

Founder/Pastor of Tri-City Baptist Church  
 Founder/President of International Baptist College  
 Tempe, Arizona

One of the most neglected doctrines of Scripture is Biblical separation. A study of the great theological textbooks used in schools where ministers are trained reveals fully developed doctrines of God, Christology (Christ), Pneumatology (the Holy Spirit), Ecclesiology (the Church), Soteriology (Salvation), and Eschatology (Last Things), but there is a strange silence on Biblical separation!

Biblical separation is to the whole ministry of the Word of God what sanitation and sterilization are to surgery. The doctor scrubs before surgery in order to keep the patient from becoming contaminated. Sterilization is not an end in itself, but a means to an end.

And so Biblical separation is not an end in itself, but a means to keep the Gospel pure as we present it to a world that hungers for true reality.

Biblical separation is the fence built around the Fundamental doctrines of the Word of God in order to keep the enemy from infiltrating, diluting, and eventually destroying the true message of the Word of God.

In the closing days of the nineteenth century, there developed a school of theological thought known as Liberalism, a movement that attacked the foundations of the Christian faith.

There was a philosophical attack. Placing human reason about divine revelation, this movement was at war with all authority except the mind of man.

There was a scientific attack. Darwinism did not view man as a fallen and depraved being, but rather saw man progressing to perfection as the vestigial remains of the animal in man (what Bible believers had naively called "sin") was eliminated.

There was a theological attack. Rather than being the infallible and inerrant Word of God, the Bible was said to be an account of man's developing religious experience.

To counter this movement, Fundamentalism arose. It should be noted, however, that what came to be called "Fundamentalism" was not a new movement; rather, the theology it espoused was once universally held by all Christians.

In his book Christianity and Liberalism, J. Gresham Machen correctly argued that Liberalism was not simply a variant of New Testament Christianity, but was a non-Christian movement, no more Christian than was Buddhism, Confucianism or Mohammedanism.

There was enough difference between Biblical Christianity (Fundamentalism) and Liberalism that the early Fundamentalists did not have to develop fully a doctrine of Biblical separation. To enunciate the Fundamentals of the faith was enough to differentiate it from Liberalism. from Liberalism.

Satan became more subtle, making his counterfeit closer to the original.

The next challenge to Fundamentalism was Neo-Orthodoxy. While speaking of the Word of God in a more positive way, closer examination revealed that this new movement was little better than the old Liberalism since it denied that God had revealed Himself in propositions in the Bible, affirmed that the Bible only became the Word of God when it spoke to you, and contended that the Bible was only a record of God's revelation. Van Til, the theologian, rightly called this Neo-Orthodoxy "The New Modernism."

Reacting against Fundamentalism in the 1940's was a movement that  
 See Separation, Page 6

## PREACHER OR TEACHER - Is There A Difference?

By Dr. Dayton Hobbs

Preacher or Teacher -- is there a difference? Is teaching and preaching the same thing? I have been pastoring the same church for over 35 years, and I consider myself first of all a preacher, a preacher called of God. I also am an educator. I did my graduate work in education at Florida State University and have been involved in education both in the public school and the Christian school for the last 32 years. I, therefore, consider myself to be a teacher, and I do teach, not only in the classroom but also from the pulpit. I contend that there is a distinct difference between preaching and teaching.

Teaching is very similar to evangelism. Teaching is putting out the truth and hoping that it takes. As Jesus said, "He that hath ears to hear let him hear." That is similar to the evangelism taught in the thirteenth chapter of Matthew. We are instructed to sow the Gospel seed, and again the Scripture informs that, "he that hath ears to hear let him hear."

Preaching is different. Preaching, as I understand it, is speaking for God to them who have ears, that is, those who are saved. It is not random shooting, not casting the seed out in a random fashion as in the matter of evangelism, but as Dr. Bob, Sr. used to say, in some cases continuing to shoot down the rathole until the rat runs out. I certainly believe there is the proper place for expository teaching in a preacher's ministry. At certain times of the week, the pastor may teach a book of the Bible for some extended period of time in an expository fashion. That, however, will never substitute for the preaching that a preacher must do in order to meet the needs of his congregation and deal with the problems in his church. I am fully convinced that the sad condition in many churches today is in large part due to the lack of old-fashioned Bible preaching.

See Preacher, Page 6

# Editor's Desk

DR. DAYTON HOBBS

There is something special about a New Year. I suppose that is because the word NEW is so intertwined with the Gospel message. "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new." II Cor. 5:17

### A NEW TONGUE

Mark 16:17b-"... they shall speak with new tongues." A man with an unconverted tongue is an unconverted man. How wonderful to have a tongue that now offers praise and thanksgiving to God instead of exalting self.

### A NEW WALK

Romans 6:4b-"... even so we also should walk in newness of life." Instead of walking in darkness and not knowing where we are going, we are now walking in the light. His Word is now "a lamp unto my (our) feet, and a light unto my (our) path."

### A NEW FELLOWSHIP

I John 1:3-"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." The opportunity for fellowship with the eternal God is past my understanding and the blessing of fellowship with the people of God makes us rich beyond compare.

### A NEW HOPE

I Peter 1:3 - "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Hope is one of the most important words in the Christian's vocabulary. Titus 3:5 - "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

I pray that the year 1987 will be a year of renewed commitment to our Lord and Saviour Jesus Christ and His Cause and that each of us will be found faithful in His service. \*\*\*\*

## The PROJECTOR



EDITOR

Dr. Dayton Hobbs

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## Letters

Dear Dr. Hobbs,

A friend gave me the Nov.-Dec., 1986 issue of The Projector; I greatly appreciated the tract, "The Old Cross and The New". Please do send a copy.

Part II of "Soulwinning: The Father's Business" was so interesting I am compelled to ask for Part I.

Thank you for your kindness.

J.L., VT

Dear Dr. Hobbs,

Thanks for printing The Old Cross & The New by Tozer. Much needed today.

H.H., OH

Dear Ones,

I appreciate The Projector so much, wish I could send more at this time.

K.P., MI

\*\*\*

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# Stars of the Morning

By "Aunt Carolyn"

## ONE PET LAMB



Such a report was outrageous! Who in King David's kingdom would stoop to such a horrible crime? Of course, such a barbarous act should be reported. The king, renowned for his love and compassion, would surely want to be advised of this grave offense to one of his subjects.

The king listened intently as Prophet Nathan carefully recounted the story of the pitiful, poor man who had only one little lamb. It was a precious, soft, woolly, little lamb and had become such a pet that the man treated it as one of his children, letting it eat from his table, drink from his cup, and lie in his lap. What a precious pet! It seemed to bring a little light and joy and relief to his grim life in the face of his burden and poverty.

In the same town lived a wealthy man whose garners were full of supplies and whose flocks and herds covered the hillsides. His storehouses overflowed with plenty, and his tables lacked nothing for rich foods and delicacies to satisfy every appetite. Yet in the midst of all this abundance, when a visitor came and the rich man arranged to entertain him for supper, did he fetch meat from his massive flock to provide lamb chops or barbeque? No, indeed! He stole the only lamb, the precious little pet lamb of the poor man and butchered it to provide succulent roast for his supper!

As the story unfolded, King David's muscles must have begun to tighten, the hair on his neck to bristle, and his face to flush red in anger. David barely let the prophet finish his speech before he blurted in fury. "Who, who would do such a thing? This is an outrage! Give me his name. He shall die! He shall die! And the wronged man shall be repaid -- fourfold!" Restitution would be made; justice would be done!

Then the old prophet lifted his tired body to full stature, fixed his eyes on David, and in a voice filled with compassion yet intense in purpose, half whispered, half voiced the charge, "David, thou art the man!"

The words pierced like a dagger through the King's heart. His face, once flushed red in anger, suddenly drained pale; muscles once tense with revenge fell limp; mighty legs felt weak as water, and strong arms drooped at his side. He stood accused and guilty. His sin had been found out and compared to this flagrant, outrageous act of the rich man against the poor man and his pet lamb. Suddenly, David saw himself as God saw him.

The horrible, shocking events of the past months seemed to pass before David's memory like a graphic panorama. It had begun so small -- the innocent, accidental sight of a beautiful woman was followed by an unresisted, deliberate look. Human weakness, love of pleasure and self-satisfaction, and the lack of purpose to resist evil and do right had led David's steps down a fearful path into sin. The first unresisted temptation had snowballed into gross sins of immorality. Now, instead of a secret sin in the corner of a housetop, his sin was open before the world and had brought untold heartache to Israel, defeat in battle, the violent death of a valiant soldier, the pitiful death of an innocent baby, and worst of all -- great occasion to the enemies of the Lord to blaspheme against God and deep grief to the heart of God.

There was no place to hide; there was no one to blame. With a broken heart, David confessed, "I have sinned against the Lord." The consequences of his sin were bound to follow. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7), but when David came in humility and repentance to God, he found mercy and pardon. The prayer of his heart is found in that touching Psalm we know as Psalm 51.

*Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: . . . Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation. . .*

My dear young friend, as you have considered the story of David, have you been reminded of some sin or wayward act? Perhaps you may be like David -- professing to be a servant of the Lord, yet hidden in your memory there is some sin from the past year yet uncovered, unconfessed, unrepented, and unforsaken. Perhaps it has gone on undetected by friends, parents, or

pastor. Yet God knows your sin, and in your heart, you know He knows! No one can tell what harm or evil will come as a result of your sin if you continue to cover and harbor it, and you will know the evergrowing weight and fear in your heart caused by unconfessed sin. Right now, before you lay this story aside, won't you find a quiet place where you can be alone with God, bow your head, repent of your sin, and ask the Lord to forgive you and cleanse your heart. Remember, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Then you, too, can pray, "Create in me a clean heart, O God; and renew a right spirit within me." You can begin the new year with a clean slate. You can walk daily with the Lord in fellowship with Him. What a blessing you can be to your family and to your church and its ministry if you as a young person will get thoroughly right with the Lord and walk obediently in His Word this year! You may say that you are only one, and surely one would not matter. David was only one, but his sin affected all Israel. Yes, one young person being completely dedicated and obedient to the Lord can have a great effect on the Lord's testimony in your home, church, and community.

God bless you and give you a fruitful new year in Him.

\*\*\*\*\*

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# Teaching Tips

By Mrs. Doris Peppard



## COLLECTIONS

Perhaps many pastors may be drawn to this article by its title, but, no, this is not about raising funds or collecting an offering. I'd like to make a few suggestions to teachers concerning the planning and making of collections of items to study in the various areas of your curriculum.

### Bible

Making a collection may be difficult for those children who live in a large city with few areas to look for items to collect. A collection of Bible verses is a good solution to this problem. Some ideas for a collection of Bible verses are:

1. Verses that explain salvation.
2. Verses that talk about animals.
3. Verses that help people with their needs: Cheer, Sadness, Grief, etc.

### Science

This subject lends itself very easily to making collections. Rocks, bugs, plants, etc., all can be collected to make very interesting and informative projects. One area which may be very worthwhile is to locate and make a collection of these same items, but limit them to those found in Scripture. There are many references to rocks, bugs, and plants in the Bible. Students could not only label the items located, but also search the Scripture and use a good concordance to locate the passages which mention them.

### History

It may be difficult for your pupils to create a collection dealing with History. However, some areas of our country are excellent sources of Indian arrowheads, pottery, Civil War "left-overs", etc. Your locale will dictate if this is appropriate for you.

### English and Literature

This area of study lends itself to making a collection in the form of a notebook or a personal library. Children can easily collect grammar rules, new vocabulary, or classical books read with a report telling the plot, main characters of the book and a short biography of the author.

### Math

In the lower grades the children will enjoy making collections of the basic facts they have studied. Upper elementary students could make a collection of math charts they make for themselves such as fraction disks, metric conversion tables, place-value charts, graphs, etc. These are all excellent tools for quiet study after the assigned work is completed.

One book which might help you understand that collections are valuable to mathematicians is Carry On Mr. Bowditch by Jean Lee Latham. Students in grades 5-12 will enjoy reading this book. It tells the story of Nathaniel Bowditch's desire to learn and of the notebooks which he kept to record all he learned. These collections proved to be valuable not only to him but also future generations.

Children learn order and orderliness as well as planning and organization by making a collection. Many folks have developed hobbies they have enjoyed for years by collecting things as children. I hope you and your classes will enjoy making a collection this year.


## AMERICA'S CHURCHES 1900-1985

By Dr. Norman C. Marks

In the early 1950's the Southern Baptists came up with a plan to gain a "Million More in '54." Not much later independent Baptists and biblicists got the same fever and with the aid of bubble gum, buses, gold fish, and greased pigs there was much activity. Construction companies were putting up new edifices one after the other. Elmer Towns came out with his report on the top one hundred churches of the U.S.A. and wrote a book, "Great Soul-Winning Churches." Even local governmental councils got concerned about how much untaxable property would be in each of their districts. All the while it seemed that no one was really concerned with whether or not the American church scene was healthy as it appeared.

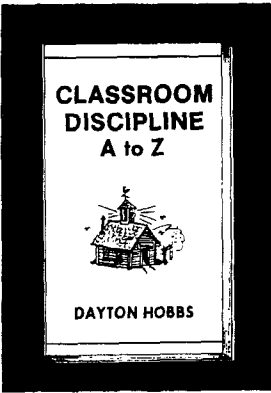
How many churches were there per capita in 1900 as compared to 1985? Many would guess that there are certainly quite a few more and some would guess there might be two or

See Churches, Page 5



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**Dr. Dayton Hobbs**



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Churches, from Page 4

three times as many more since 1900. Well, that just is not so! In 1900, there were twenty-seven churches per 10,000 Americans and in 1985, there were just twelve per 10,000. That is quite a bit less than half as many churches as there were in 1900. In the years 1970-1980, the American population grew from 205,000,000 to 226,500,000 while American churches increased by only 3,177,000 members. That means that in that decade just about three out of four people got away and were lost to the churches.

At one time American church membership was 64% of the population, and now it is less than 49%. Anywhere from 3,500 to 4,000 churches fold up each year in the U.S.A. There are also now 27 million cultists, 2.4 million Hindus, 3 million Muslims, 6 million Jews, and 10 million alcoholics. Black American (26 million) are only 30% evangelized, while Black Africans are 50% evangelized. The great cities of the U.S. saw a great exodus from their corporate limits. People moved out of town and much of the new church planting that was done was in this moving group. The churches lost sight of the fact that while they erected a "new" church many old ones were dying.

Both in percentage of population and in churches actually in operation the battle is being lost in the U.S.A. at an alarming rate. Many young men entering the ministry are not able to build any work for God. The masses of American people are not impressed with the "church builders" any more. The charismatics are presently enjoying growth, but it is the same thing over again and when the masses tire of mansions and miracles the letdown will be like a tidal wave. There is much to learn from all of this.

1. U.S. Christians have lost power with God and man.
2. U.S. Christians have not made soul-winning a priority.
3. Present soul-winning schemes are not working.
4. U.S. Christians must go back to God and repent (II Chron. 7:14).
5. Running a man through the baptismal pool will not make him persevere for Christ.
6. Popular pulpiteers and gigantic church "plants" have lost their lustre.
7. U.S. Christians feel that what being a Christian is all about is simply going to the church edifice for the services.
8. Musicals, seminars, dramas, and cantatas are not the "Go" of the "Gospel."

9. Christian day schools have sapped us of our energies. They are needed and good but spirit-filled soulwinning is still a priority. Having the children in Christian school does not excuse one from being a spirit-filled soulwinner. School "activities" take the place of soul-winning visitation.
10. Pastors are so busy being executives and watchdogs of multi-ministry congregations that they have lost their zeal for souls and Christ-centered ministries.

SOURCES OF INFORMATION --

1. **Church Growth Report**, 709 E. Colorado Blvd., Suite 150, Pasadena, CA 91100
2. **The Pennsylvania Herald**, 900 S. Arlington Dr., Harrisburg, PA 17109
3. **Statistical Abstracts**, U.S. Dept. of Commerce, (any good library)
4. **The World Almanac and Book of Facts**, (any good library)
5. **Historical Statistics in the U.S.A. from Colonial Days to 1970**, (any good library)

(Reprint from Fundamental Baptist Fellowship of America News Bulletin, Vol. 9, No. 6.

Dr. Norman Marks has been the pastor of the Mountain View Bible Baptist Church since 1960. ★★★★★

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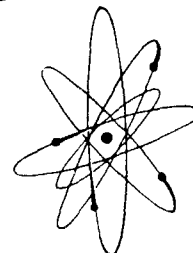
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"With a Heart for Every Student"

Separation, from Page 1 subsequently was called "New Evangelicalism." Led by men such as E. J. Carnell, Carl Henry, and Harold John Ockenga, New Evangelicalism charged Fundamentalism with three deficiencies:

(1) A neglect of societal problems

(2) Separation from Liberalism (the New Evangelical would infiltrate with the aim of recapturing Liberal strongholds for the cause of Orthodox Christianity)

(3) Obscurantism in theological matters such as Biblical infallibility and creationism (the New Evangelicals wanted to open these to discussion).

The philosopher of the new movement was Ockenga.

The popularizer of the movement was Billy Graham.

The periodical that promoted it was Christianity Today.

A study of this movement reveals that the infiltrators have become infiltrated, as witness the sad demise of Fuller Theological Seminary.

The Devil became more subtle in bridging the gap.

Coming into the "No Fire" in many churches came the Charismatic movement. Today this has not only penetrated every mainline denomination, but has even made inroads into the Roman Catholic Church. An almost total blindness to the doctrine of Biblical separation makes Charismatic the most dangerous movement in the world today, and could cause it to become the catalytic agent for the one-world church of the anti-christ.

Liberalism digressed from Fundamentalism by doctrine, rejecting the name and doctrines of Fundamentalism.

New Evangelism digressed from Fundamentalism by defection, retaining the basic doctrines (the authority of the Bible, the virgin birth, the deity of Christ, etc.), but rejecting the name.

The most clever imitation of Fundamentalism (Biblical Christianity) has become the movement known as "Pseudofundamentalism" which digresses from Fundamentalism by definition. Claiming a belief in the Fundamental doctrines and expressing a preference for the name (in fact, claiming to be the true heirs of the Fundamentalist-Liberal controversy), maintains the same vocabulary as traditional Fundamentalism, but Pseudofundamentalism has a different dictionary. Pseudofundamentalism (New Evangelism is embryonic form) is slowly emptying Fundamentalism of its historic content and substituting its own brand of Fundamentalism which bears little relationship to Biblical and historical Fundamentalism.

Historic Fundamentalism universally rejected the movement known as New

Evangelicalism. It is, therefore, both shocking and surprising when Jerry Falwell calls for a union between Fundamentalists and new Evangelicals, claiming that the only problems are the extremists in both movements, identified as "young" or "worldly Evangelicals" on the New Evangelical side, and the "Hyper-Fundamentalists" on the other side. Falwell fails to see that it was the mood of New Evangelicalism that produced the young Evangelicals. Rather than being a tangential element of New Evangelicalism, these young turks are simply carrying the basic principles of New Evangelicalism to their logical conclusion. Falwell's thesis, if implemented, would destroy the message and mission of true Biblical Fundamentalism and must be rejected by the true heirs of the Fundamental--Liberal controversy.

The possibility of being penetrated by these movements which do not constitute Biblical and historic Christianity is a grave danger that faces true Fundamentalism today.

These are days of confusion and subtle satanic counterfeits. Fundamentalists need to pray for discernment in handling these theological aberrations that threaten to destroy the true message of the Word of God.

Article condensed from message brought at World Congress of Fundamentalists, August, 1986.

★★★★

Preacher, from Page 1

First, let us look at a passage in Ephesians 4:7-12.

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

Verses 9 and 10 are a parentheses, so let's go back and pick up verse 8 again, read it, and go to verse 11:

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" (or pastor-teachers as some have interpreted this verse).

Verse 12:

"for the perfecting of the saints, for the work of the ministry," (or for the perfecting of the saints unto the work of the ministry), "for the edif-

See Preacher, Page 7



## DR. LEWIS LEADS MISSION CONFERENCE

Dr. Marvin Lewis, Director of Gospel Fellowship Missions, led a missionary conference in Grace Fellowship Church and Santa Rosa Christian College and School, November, 19-23. Dr. Lewis brought to the pulpit a rich knowledge of the Word of God, a sincere love for the lost, and a clear understanding of the work of missions in these days. His ministry was greatly used and blessed of God to speak to hearts concerning the need of the mission field and the call of God.

Dr. Lewis, one of the early graduates of Bob Jones University, a faithful minister of the Gospel, and a man experienced in church and mission work presented the work and challenge of the mission fields through preaching and slide presentations. As Director of Gospel Fellowship Missions, he has visited mission fields world-wide and knows first-hand the burden, needs, and vision of missions both at home and abroad.

Mrs. Lewis also blessed hearts through her testimony, telling true stories of certain missionaries, and assisting at the Gospel Fellowship Missions display. We appreciate Dr. and Mrs. Lewis and their heart for the Lord and His work.

Gospel Fellowship Association Missions stands aggressively for the gospel and militantly against compromise at home and abroad and as of June, 1979, has about 156 missionaries serving on 18 fields with other fields opening soon. Dr. Lewis spends much of his time conducting evangelistic services and missionary conferences.

### WHAT IS IN A NAME?

The young preacher was flattered when someone described him as a "model preacher."

His pride, however, soon vanished when he turned to his dictionary and found the definition of MODEL... A small imitation of the real thing. He was a little more cautious the next time. On being described as a warm preacher, he turned to his pocket dictionary, which read WARM... not so hot. And when he was called a "SOUND" preacher, he checked his dictionary to find it means loud, noise without meaning.

I wonder what you call your preacher?????

Preacher, from Page 6

ying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ!"

Now I believe that these gifts are men who possess the gifts rather than the gifts of I Cor., Chapter 12 in which case they were given for one's own personal use. The gifts of Ephesians, Chapter 4, are men who have been given gifts for the edification of the church. In other words, these are men given to the church, and their gifts are for the purpose of the perfecting of the saints unto the work of the ministry; for the edifying of the body of Christ.

#### CHRIST'S GIFTS TO HIS CHURCH

The Scripture is clear (v. 8) that these gifts were given after the ascension of Christ, and are, therefore, intended for the Church Age. This would indicate that the practice and use of these gifts would still be in effect for today, unless some were withdrawn as in the case of some of the individual gifts of I Cor. 12 as indicated in I Cor. 13:8-10.

#### APOSTLES

That this gift of Apostles to the Church is not necessarily the same as the twelve apostles, who were with Christ on earth before His crucifixion and resurrection, is evident, as these are specifically stated as given after He "ascended up on high". That their calling and responsibility was the same as the twelve is likely, however Paul the most obvious example of these apostles did not know Jesus after the flesh but saw the resurrected Christ according to his own testimony in I Cor. 9:1 - "Am I not an apostle? am not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" Barnabas also is called an apostle in Acts 14:14, "Which when the apostles, Barnabas and Paul heard of, they rent their clothes. . ." The word Apostle means "One sent forth" and Davis states in his Dictionary of the Bible that "the word is occasionally applied in a less restricted sense in the New Testament to men of apostolic gifts, graces, labors and successes." Most Bible commentators would restrict apostles in the strictest sense to those who saw Christ personally (in the flesh or in His resurrected form) and who also accomplished extensive work in His behalf; however, to say that on occasion throughout history God does not send to His Church men with special gifts and graces is to limit His sovereignty. I believe it is fair to say that the church needs such men today. Dr. Bob, Sr. used to say

that what this country needed was about fifty John the Baptists to shake the country over hell, and thirty years later that need hasn't changed except that it might take one hundred John the Baptists today, and the Church should probably get the first shaking!

#### PROPHETS

Matthew Henry in his Commentary (p. 1853) divides the gifts of Ephesians 4:11 into two sorts: 1. Extraordinary; such as apostles, prophets and evangelists, and 2. Ordinary; the pastors and teachers. He further states that, "The prophets seem to have been such as expounded the writings of the Old Testament." Vincent in his New Testament Word Studies (p. 389) describes the New Testament prophets as "Preachers and expounders under the immediate influence of the Spirit, and thus distinguished from teachers." Scofield, in his reference notes on I Cor. 12:10 (p. 1223) says that the New Testament prophet is a forth-teller, "One whose gift enabled him to speak to edification, and exhortation, and comfort." (I Cor. 14:3) The qualities that distinguish the Old Testament prophet were as follows:

1. An authoritative and infallible teacher of God's will.
2. Chosen, prepared and called of God.
3. Predicted future events.
4. Spoke for God to the people of God primarily
5. Taught by the Holy Spirit. I Kings 22:24; II Chron. 15:1; 24:20; Neh. 9:30, etc.

Although New Testament prophets do not predict future events nor do they claim infallibility, the office is still operative, I believe, and they are cast in the same mold as the prophet of old. Much of the thunder once heard in the pulpit is missing today, and our cry ought to be for God to call and send among us prophets who will speak for God to a sleeping Church, not men pleasers saturated with modern methods and polluted psychology, but holy men saturated with the Word of God and imbued with the power of the Holy Spirit.

#### EVANGELISTS

It is generally agreed that the New Testament evangelist is more often called a missionary in our time. "Their name implied that their special function was to announce the glad tidings of the Gospel to those before ignorant of them. . ." (Davis Dictionary of the Bible, p. 222).

#### PASTOR-TEACHERS

According to Vincent in New Testament Word Studies, p. 390, "The omission of the article from *teachers* seems to indicate that pastors and

teachers are included under one class." This office (or offices, if they are separate) seems to be directed toward one local assembly of believers. The pastor seems to be the undershepherd of the flock, the bishop or overseer of the local congregation, and as such responsible for the teaching ministry particularly. All of the gift-endowed men are given by our Lord to the Church for its perfecting. Christ's desire for every new believer is that he go on to perfection, and the responsibility for this perfecting is laid at the feet of men, men who are especially called and endowed by the Holy Spirit for the task. Let us get about our task. "God hath not given us the spirit of fear" (timidity or cowardice); "but of power, and of love, and of a sound" (disciplined) "mind." II Tim. 1:7. If we really love the people of God, we are going to give them what they need to hear, not what they would like to hear.

II Tim. 4:2, 3 -

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"

I am afraid that we live in that prophesied day. People like to have their ears scratched and be told what wonderful people they are. We live in the day of the teacher not the preacher. Teaching is fine in its proper place, but it will never substitute for the clear trumpet of the Word of God preached by a God-called preacher, empowered by the Holy Spirit and caring not whether man approves or disapproves of his message. This Laodician age (the age of the people) is upon us. Too many preachers are concerned with what men will think, say, or do. Expository teaching will not substitute for the clear preaching of the Word of God.

#### THE PREACHER'S METHODS

In II Tim. 4:2 - "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." There are three words here that I want us to look at.

#### REPROVE

One is the word "reprove". When we preach, we are to reprove. Webster's 1828 Dictionary defines reprove, "to charge with a fault to the face." Now that is preaching. Jesus' preaching was always pointed. When Jesus finished speaking to the Pharisees and the Sadducees, they said, "He was talking about us." How



Preacher, from Page 7

many times have you heard people say lately as they walk out of the church, "Preacher, you really stepped on my toes," or "Preacher, how did you know about my sin?" This should be the norm, not the exception.

#### REBUKE

The second word is to "rebuke". Again Webster's 1828 Dictionary says rebuke means, "to chide, to reprehend for a fault, to restrain." A preacher is to rebuke. Certainly we should rebuke in love. Just because we are loving does not mean that we do not bring a person face to face with the needs of his heart and life through the preaching of the Word. We do it openly, especially for open sin. I Tim. 5:19 and 20 - "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear." "Them that sin rebuke before all, that others also may fear," preaching at times must be very pointed. We at times are to do it sharply that they may be sound in the faith. Listen to what Titus 1:13 says - "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." Paul instructed Titus to speak in this fashion, because the Cretans were known liars.

#### EXHORT

The third thing - exhort. Exhort according to Webster's 1828 Dictionary means, "incite by words or advice." You exhort them to follow the words of advice that you give them, which is simply the instructions of the Word of God. The Bible also speaks here of the preacher's compassion, and no preacher should preach without compassion. If he doesn't love and care for the people to whom he preaches, he ought to resign immediately. He has no business being in that pulpit. When he does love and care for his people and is concerned about their families and the problems that they may be facing, he has to reprove, rebuke, and exhort. It has to be done with longsuffering and sound doctrine. We love them, we care for them, we are long-suffering, desirous of repentance and a change of attitude and heart on the part of the people; therefore, we have to preach with longsuffering and also with sound doctrine. Bible preaching, then, is taking the Bible in hand and with authority, the authority of the Word of God, insisting that God's people conform to its teaching and practice. I Corinthians 1:17-25 - Paul said,

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of

Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

#### WHAT ABOUT AUTHORITY?

The preacher's authority comes from God. I Tim. 4:11 - Paul said to Timothy, "These things command and teach." In Titus 2:15 Paul said to Titus - "These things speak, and exhort and rebuke with all authority." Hebrews 13:7 - "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Verse 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

No pastor can be a man's pastor unless that man puts himself under the authority of that pastor. This authority is different from the authority that a parent has over a child. The child does not put himself under the parent's authority; however, when God deals with adults, He allows them to make the choice. An adult has to make the choice of whether or not he wants a preacher for his pastor. I can be no man's pastor who doesn't want me to be his pastor. They may be in the church; they may be members of the church; but I am not their pastor unless they submit to me as their pastor. A pastor cannot help those who will not let him help them. A pastor cannot help those who do not submit to the authority given to him to preach and to teach the Word of God. This is a very important thing to understand in relationship to this matter. No man takes the responsibility of being a pastor upon himself. We are in the

ministry as preachers because God has so ordained it. God calls men and sends them to preach, gives them gifts according to Ephesians, Chapter 4, and the purpose of their ministry is the perfecting of the saints, the edifying, building up of the body of Christ. That is the responsibility of preaching - to build up the saints. Now the saints are to do the work of the ministry, but the building up of the saints, the strengthening of the saints, the instruction of the saints, the rebuking of the saints is the responsibility of the God-called preacher, and no man takes this honor unto himself. When a Christian refuses to submit to a pastor who is a godly man and who preaches the Word of God faithfully, he will have to answer to God. Moses said that the children of Israel, who murmured against him and Aaron in the wilderness, were, in fact, murmuring against God.

God give us preachers who are knowledgeable of the Word of God, filled with the Holy Spirit, not afraid of man, whose breath is in his nostrils, and whose only desire is to please Him alone, Who has called him by His grace.

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### Worth Repeating

The lad who gave his lunch to Jesus was not reared in some of our churches, or he would have merely tithed it.

— Ralph Harvey

Men show their character in nothing more clearly than by what they think laughable.

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