

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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THE FALL

By Dr. Dayton Hobbs

Preached in Finals of B.J.U. Preacher Boys Contest in Rodeheaver Auditorium in May, 1954. A Bible was awarded for First Place, which Dr. Hobbs won.

The following is a news item taken from a local newspaper. "Four pilots were killed early today in 'follow-the-leader' crashes of their F-84 Thunderjets just minutes after the flight leader had radioed that all was well. . . The weather was slightly overcast, but not considered hazardous. . . However, a National Guard spokesman said it was apparent the three 'wingmen' had followed their leader. . . to their deaths."

Jesus said, "And if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14)

Four jets screamed through the black overcast sky just after midnight. The leader, upon whom the other three pilots were depending, called in for landing instructions, and a let-down for a landing was begun. A bad altimeter in the lead ship; lack of proper instructions from the control tower; carelessness on the part of the leader -- something went wrong. The reassuring words, "All is well," still rang in the headsets of the wingmen, when all four planes with all four occupants, unwarned and unexpectedly crashed, exploded, and burned in the blackness of the night. In a split second of panic and terror, four men were thrown by death into eternity. The words of Jesus again ring in our ears, "And if the blind

lead the blind, both shall fall into the ditch."

Since man sinned in the garden of Eden this endless "follow-the-leader" chain has been leading fallen man in the downward march to death, hell, and destruction.

As we look to the Word of God, we can see just how this "Death March" began. "In the beginning God created the heaven and the earth," (Gen. 1:1), and in one spot of the earth God planted a beautiful garden, called Eden, and here He put the man, whom He created from the dust of the ground. There were no thorns; no labor was required to bring forth fruit from the trees; man's job was just "to dress it and to keep it." God's only restriction to man was that he was not to eat of the tree of the knowledge of good and evil, with the warning that "in the day that thou eatest thereof, thou shalt surely die." (Gen. 2:17). Then the Lord God, seeing man needed an helpmeet, gave him a wife in order that he might not have to dwell alone. To crown the experiences of Adam and Eve, God came every afternoon "in the cool of the day" and walked with them in wonderful fellowship. This is the way God made it and intended it to be, but Satan entered the scene and in the form of a serpent tempted Eve to

eat the forbidden fruit. "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1), came the subtle words of Satan, and then again the blasphemous lie, "Ye shall not surely die." Then the act of sin, she ate of the fruit and gave some to her husband, and through this act of disobedience to the direct instruction of God Himself, sin entered the human race, and man became a fallen creature.

That afternoon, in the cool of the day, God kept His date with man as usual, but Adam and Eve, realizing their nakedness, had made garments of fig leaves and had "hid themselves from the presence of the Lord God amongst the trees of the garden." (Gen. 3:8). For their sin God drove them from the Garden of Eden and pronounced a curse upon all nature as well as the man and woman. Paul sums up the result in his epistle to the Romans when he said, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). Again, we see the universality of sin as Paul expresses it, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12). "For all have sinned and come short of the glory of God." (Rom. 3:23). Isaiah goes right to the point when he exclaims, after looking

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A Committee of Concerned Christian Educators Addressing Accreditation

Accreditation and Its Dangers

The concept of accreditation is firmly embedded in our language and thought patterns. We tend to use "accredited" as if it were synonymous with "good," "respectable," and "acceptable." An accrediting association is an organization that establishes criteria for judging the quality of training offered by an educational institution. It determines the extent to which the institution meets these

criteria and, after a vote of its membership, publishes a list of the institutions found to be of acceptable quality. Those who voluntarily join and agree to meet the criteria for holding membership as defined by the accrediting association, except when done for self-evaluation and improvement, do so for the recognition of the world. The published list is intended to sort reputable or qualified schools which may be consid-

ered "worthy" to receive government recognition and resultant funds from private or governmental sources. It is also intended to be useful to a variety of educational consumers who seek guidance as to the quality of the educational programs offered. Accrediting bodies, however, have a way of becoming agencies that police and enforce their educational standards and policies. In order for an

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Editor's Desk

Dr. Dayton Hobbs

Pendulums of change generally swing in one direction to an extreme and then back in the other direction until that extreme is again the majority position. The trouble with pendulums as an indicator of truth is that they are not trustworthy, because popularity (that's what the pendulum registers) has never been a dependable guide to truth.

Should we build a ministry based solely upon evangelism or should the thrust of our ministry be the teaching of the Word? Evangelistic Preaching three times weekly or Expository Teaching, which shall it be?

In this case the pendulum needs to be stopped on dead center. There should be no conflict here, it seems to me. For some years the major theme in many churches was soulwinning with very little Bible Teaching. Today with all the "great" Bible teachers flooding the airwaves I fear we forget that "it takes evangelistic unction to make orthodoxy function" as Dr. Bob Jones, Sr. used to warn us.

We need the proper balance of evangelism and solid Bible teaching. We must have new converts to teach, and we must faithfully teach them the Word. Not the Word mixed with man's psychology, but the life changing unadulterated Word of God.

Letters

Dear Dr. Hobbs:

Greetings in His Matchless Name!

I enjoy and appreciate your paper "The Projector." Thank you for some fine studies.

I do take exception to a main point in the article "Preacher or Teacher -- Is There A Difference?" in the Jan.-Feb. 1987 issue. Your main point concerning the difference is biblically accurate and supported. The negative statement concerning expository preaching is an assumption not supported by scripture. When Paul said "For I have not shunned to declare unto you all the counsel of God" in Acts 20:27, he is stating that he left nothing out in his handling of

God's Word. Expository, verse-by-verse preaching (not teaching) fills this bill. By your own definition, preaching is for saved people. Paul is speaking to the Ephesian elders in the above passage ("unto you").

You assume, without scriptural support, that expository preaching can never "meet the needs of (a) congregation and deal with problems in a church." The contrary is true. Since Scripture touches on every subject and need in a church or believer's life, an expository ministry will best accomplish your implied purpose for preaching without "zeroing in" on a current problem or person and using the pulpit as a whipping post or an excuse to preach on someone's present sin. It also will keep a preacher from riding a "hobby horse." The Holy Spirit can direct a Spirit-filled preacher to meet the needs of his people, through the Word presented in an expository fashion. As in topical or textural preaching, the scriptures themselves will suggest material to deal with pressing needs.

I am afraid that much expository preaching tends to be dull and diactic, but that is the fault of the preacher and his presentation, not the material. Topical preaching can be very shallow and lack depth and substance and is often limited by the preachers talent, ability, originality, etc.

I am sending you some examples of expository preaching. These messages are carefully (and individually outlined) and each one presented as a unit in itself and could be preached without the series. Each one deals with a separate (though connected subject) and presents a variety as wide or wider than possible with the "subjects" of topical messages. (For example, Jack Hyles, a topical preacher, par-excellence, says he has only 20 or 30 themes he preaches from and all his messages are on these limited themes.) An expository preacher has an unlimited source of subjects, as varied as the Scriptures themselves.

I am for topical, textual, and expository preaching. Each has its place. I have flushed out many rats with my expository guns as other preachers have with their topical guns! Expository preaching is more demanding, but more rewarding than other kinds of preaching. Expository preaching meets all the needs over a period of time. It frees the preacher from the frustration of "finding a text" to help him vent his anger, or just preach on the current need. It allows the Holy Spirit to use His Word most effectively. It helps the preacher to avoid pitfalls and pettiness of much subject-oriented preaching.

I am not upset with you or anyone else who preaches topically, but I would ask you to please weigh your statements against expository preaching against what God's Word says and in the light of the above.

From a Pastor

Dear Brother:

I appreciated very much your comments concerning the article, which I believe were written in a good spirit. I feel such questions as were raised by my article should be discussed, and I certainly do not mind being challenged, for above all things, I desire to know and walk in the Truth. My primary concern is that the pulpit of today has strayed very far from God's intended purpose for it, and as a result the Church is weak and anemic.

There are a couple of points that you bring up that I believe need some clarification. First, on at least three occasions in your letter you used the phrase "expository preaching" as though that was what I was talking about. Due to the fact that the thrust of my article was to distinguish between preaching and teaching, you either misunderstood me or do not believe there is any distinction between expository teaching and expository preaching. I preach expositorally quite often, and I also teach expositorally on occasion. My point is that preaching, whether it is topical or expository, is what the Church needs. You state "Expository preaching is more demanding, but more rewarding than other kinds of preaching." I would take issue with that statement. Topical preaching often takes more breadth of preparation than does expository preaching.

You state that expository preaching "frees the preacher from the frustration of 'finding a text'". My dear brother, this is the thing that distresses me most of all with preachers and one of the reasons why I believe so many approach the Scriptures in an expository fashion. They do not have to get their message or the text for the message from the Lord. They just go on to the next chapter. I, for one preacher, have to know that God has spoken to me about the message I am to preach before I step behind the pulpit. The frustration you speak of I consider to be the point that separates preachers from teachers.

Again, let me say how much I appreciate your response to my article. At least I know that we both are thinking seriously about these matters, which, I am afraid is more than I can say for many who occupy the pulpit today.

Thanks for the outlines. May the Lord continue to bless and use you.

In His Service,
Dayton Hobbs

The PROJECTOR



EDITOR

Dr. Dayton Hobbs

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Stars of the Morning

By "Aunt Carolyn"

Wallaby

Waterloo

A True Story
By
"Aunt Carolyn"



What was that terrible noise? The native bushman picked up his pace through the rough outback country. He was tired, weary, and anxious to get home from a long day's work, but fear struck his heart as he drew near and heard strange, horrible noises coming from the direction of his hut. What was happening? What could be causing such a ruckus? Had marauders or dingoes invaded his little thatched hut? Quietly he pushed through the tall brush toward his hut, but as he came closer the noise got louder and louder. He moved cautiously and held his machete ready for quick action. Then silently crouching down and spreading the bushes open before him so he could see, he froze in his tracks. There in the darkness in front of his hut, a terrible battle was raging. A wallaby (*small kangaroo*) and a giant python were locked in a mortal struggle.

It was plain to see that the battle had been raging for quite a long time, and the poor wallaby's frantic fight was getting weak and hopeless. He was a large, strong wallaby and he kicked with his legs and fought with all his might, but he was no match for the massive, twelve-foot python as it steadily, relentlessly coiled its deadly sinews around the terrified wallaby.

How, oh, how could such a terrible thing have happened? But the bushman knew, for the giant python was a dreaded foe to man and beast in the Australian outback country. Lying motionless and camouflaged under bushes or in a tree, the deadly enemy had waited as still as death for its prey. Then slithering so silently through the underbrush that its prey did not see it or know that danger was near, it reached out its deadly sinews and slowly began its unyielding, suffocating coil. The poor wallaby tried desperately to free himself. He kicked, twisted, and struggled but soon was entangled in a frothing, writhing mass. As the bushman watched, the wallaby tried to lunge forward, but only fell panting helplessly on its side giving the giant snake another chance to force its

coils higher and tighter around its body. With frantic, pathetic cries, the wallaby thrashed one way and then another, but his efforts were useless. He was no match for the deadly python. At last his breath was short, tight, and nearly gone. The doomed wallaby could not struggle or hold out any longer against his cruel foe. With no more strength to fight, he lay silently in the python's final grip. The end was near. All hope was gone.

Then suddenly, the breathless stillness was broken by the loud, sharp sound of a shot ringing through the night. In a second, the awesome snake went limp, its terrible coils began to loosen from around the terrified wallaby, and it fell lifelessly to the ground. Stunned, but slowly realizing the terrible deathgrip was broken, the pitiful wallaby began to regain his breath and balance and weakly climbed out from his captor's deadly hold. What a relief! What joy! He was free! Free at last!

What had happened? What had made the difference in this battle? How could the one that was the sure loser walk away free and the seeming sure winner lay in a heap on the ground, defeated and dead?

What the poor wallaby did not know was that while he fought for his life in mortal fear, the bushman had silently gone into his hut and gotten his pistol. When he came back, he carefully watched as the precious wallaby and his brutal enemy fought and thrashed back and forth on the ground. Then, at just the right second, the bushman fired the gun! It was a direct hit, and the deaded python crumpled limp and dead to the ground! It had no more grip on its captive. Its power was broken.

Oh, how happy and relieved that little wallaby was as he limped back through the forest to safety that night. He was tired and exhausted, but he was alive and free! He had come within a breath of death, but he had been delivered by an unknown defender who saw his helpless plight.

How like that wallaby we are. We, too, have a mortal enemy. The Bible calls the devil a serpent who seeks "whom he may devour." Like that terrible python, he lurks in the shadows waiting for his opportunity to destroy the souls of boys and girls. As sinners, we are easy prey to his temptations and snares. He persuades us to believe that our sins are "not so bad" and that we need not fear death or hell. He tries to blind us to the truth of the Gospel. He tries to hold us in his trap of darkness and death. Like the wallaby, we are weak and helpless to save ourselves, but One Person made the difference. One Person, the Lord Jesus Christ, came to deliver us from sin and death. Jesus Christ, God's Son, came from

Heaven and gave His life on the cross of Calvary for our sins. He died in our place so that we might go free -- free from the penalty and power of sin, free to obey and serve Him, and free to go to Heaven with Him when He calls. You, yes, you can have this freedom. You can have your sins forgiven, washed clean by the precious blood of Jesus. You can have everlasting life! Ask Jesus to forgive your sins, and trust Him as your Saviour. "That whosoever believeth in Him should not perish, but have everlasting life." (John 3:16b). "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

Based on a true incident related by W. A. Long, longtime pioneer missionary to Australia. Used by permission of Rev. Doug Couch, Bapt. Mid-Missions.

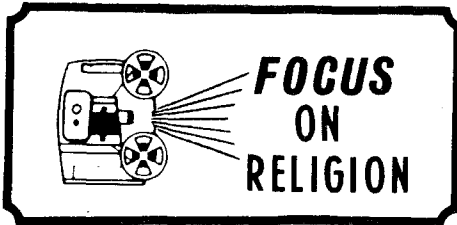


**NEW
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CCC**

Dr. George D. Youstra took the helm as the new President of Clearwater Christian College at formal inauguration ceremonies held on the campus in Clearwater, Florida, February 14, 1987. Dr. Arthur Steele, Founder and President Emeritus, remains active with the College in an advisory capacity.

Dr. Youstra graduated from Bob Jones University with a B.S. in Education. He furthered his training in the field of Education earning an M.S. at BJU, an M.S. at Michigan State University, and his Ph.D. at Michigan State University. He served a number of years on the faculty at BJU and was called to Washington, D.C. in 1981 to serve in the U.S. Department of Education. Since that time he has been Special Assistant and Chief of Staff to the Assistant Secretary in the Office of Educational Research and Improvement, Consultant and Special Assistant to the Secretary of Education, and Director of ten Regional Offices of the Department of Education.

He brings to his new ministry a broad background of experience and cognizance. We extend to Dr. Youstra our congratulations and pray God's blessing as he leads the ministry of Clearwater Christian College and trains young people for the Lord's service. □



By Mr. Tod Brainard

SEX EDUCATION NOT THE ANSWER FOR AIDS

Surgeon General C. Everett Koop proposed that sex education (starting in 3rd Grade) is the only way to stop the spread of AIDS. Homosexuals were consulted for the Koop study, and the emphasis is on "safe" sodomy and fornication instead of moral purity. We disagree with Surgeon General Koop's proposal for sex education has not inhibited immoral behavior but rather has increased teen pregnancy and abortion. Now the same mistake is being made with AIDS, of "frank, open" and explicit discussion of sexual practices will only make matters worse and waste taxpayers money. Education will never solve man's problem of sin!

DEHAAN NEW EVANGELICALISM

Dr. Richard DeHaan, president and teacher of the Radio Bible Class and Day of Discovery telecast, is the eldest son of RBC founder Dr. M. R. DeHaan. He attended Wheaton and Calvin colleges and Northern Baptist Seminary. We have been blessed and helped by the clear scriptural teaching of the RBC and its booklet ministry. We disagreed with the teaching that Jesus could have sinned, but this was one of few doctrinal areas where we parted company. But in the last decade we have watched with sadness as this ministry has moved from a neutral to a low profile New Evangelical position. The guest speakers and the places both DeHaan and Van Gorder speak clearly position them in the New Evangelical camp. For several years we read and used each issue of their Our Daily Bread devotional booklets. Recently, however we noted that they have switched away from the old KJV Bible and approvingly quote New Evangelicals ranging from Billy Graham to Vernon Grounds -- and the 8-6-86 page quoted Malcomb Mugeridge with no warning that he is a liberal who was "baptized into" Roman Catholicism in 1981. Let the reader beware!

-Calvary Contender,

METHODIST CONFERENCE MOVES TOWARD SEXLESS LANGUAGE

God will no longer be referred to exclusively as a male by candidates for the ministry in the United Methodist Church.

Keith Watson, chairman of the ministry board of the Methodist Rocky Mountain Annual Conference stated that "All of us are in the process of making the transformation from sexist language to sexless language. This is a step in the direction we need to go." Of course, this is just one of the many steps the United Methodist Church has taken on the road of apostasy.

Now, phrases such as "Divine Light" will replace "Father" or "Lord" and references to God may be either mother or father and he or she. While Jesus may be referred to as he, any reference to a messianic Jesus as male is prohibited.

What perversion and complete denial of the Word of God for Revelation 19:1b proclaims "And He hath on his vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Although the conservative members of the United Methodist Church will probably challenge the policy, little change is expected. □

HAVE YOU EVER NOTICED

"When the other fellow acts that way, he is ugly; when you do, it is nerves.

"When the other fellow is set in his ways, he is obstinate; when you are, it is just firmness.

"When the other fellow does not like your friend, he is prejudiced; when you do not like his, you simply are showing you are a good judge of human nature.

"When the other fellow takes time to do things, he is dead slow; when you do, you are deliberate.

"When the other fellow spends a lot, he is a spendthrift; when you do, you are generous.

"When the other fellow picks flaws in things, he is cranky; when you do, you are discriminating.

"When the other fellow is mild in his manners, he is weak; when you are, you are being gracious.

"When the other fellow gets destructive, he is tough; when you do, you are forceful."

-Copied

CONFIDENCE

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

THE CLOCK OF LIFE

The clock of life is wound but once,
once. . . And no man has the power. .
. To tell just when the hands will
stop. . . At late or early hour. . .
Now is the only time you own. . .
Live, love, toil with a will. . . Place
no faith in tomorrow. . . The
clock may then be still.

-Unknown





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Teaching Tips

By Mrs. Doris Peppard



Individuality

Teaching children to recognize their individuality as a God-given gift may be difficult with handicapped or very young folks. One project which might help these young people understand that "we are fearfully and wonderfully made" can involve a single class or the entire student body. Have a group of children participate in the following activities:

1. A thumb-print tree
2. A measuring chart for heights
3. A bar graph showing weights
4. A finger-print line-up
5. A signature sheet

Teach children to look for similarities and differences in each

activity. These may be mounted on construction paper and posted on a bulletin board along with the following poem:

GOD'S DIVERSITY

God made each person
In His own special way.
I'm so glad I'm different
As I go about each day.

My name is all my own,
And belongs especially to me.
I'm Ava, and I'm Holly,
Names are different, as you see.

Our faces too are different,
From our foreheads to our chins;
Mine is round and full,
Yours is oval and thin.

My eyes are brown and sparkly,
Yours are shining blue.
My hair is right for me,
And yours is right for you.

My thumb design was 'specially made
For no one else but me.
God made it so it would stay the same
No matter how big I may be.

God made me special -
Like no one else, you see.
God made me a witness
To His diversity.

-Author Unknown

PREACHERS AND PREACHING

". . . The Pastor may urge on you unpalatable truth -- he may utter sharp reproofs; but recollect, he has no choice; remember he is 'a man under authority.' Put the Question: 'Has he said anything that Christ has not said?' If he has, disregard him; if he has not, blame him not, -- he has but discharged his duty to his Master and to you; and recollect, you cannot in this case disregard the servant without doing dishonor to the Master. If he had been appointed to amuse you, to 'speak smooth things' to you, you might reasonably find fault with him for his uncompromising statements, and his keen rebukes. But he 'watches for your souls.' Your spiritual improvement, your everlasting salvation is his object; and therefore, he must not, to spare your feelings, endanger your souls."

A Commentary on Hebrews,

by John Brown

SUPPORT
THE PROJECTOR

The Fall, From Page 1

over the decadent wreckage of wayward sinful humanity, "All we like sheep have gone astray; we have turned every one to his own way." (Isa. 53:6) All creation was affected, the rose now brought forth thorns, the ground brought forth thistles, and sweat was required from the brow of man in order to raise the fruit, which man now must eat.

Some would have us think that sin and depravity are caused by environment, or bad circumstances. Others would have us think that sin is just a mistake, but let us take one last glance at the conditions under which sin originated. God created man without a sinful nature, placed him in an ideal environment, provided all his temporal needs, endowed him with strong mental powers, gave him work to engage his hands and mind, provided him a life partner, warned him of the consequences of disobedience, and entered into personal fellowship with him; yet, man, with everything in his favor and in an ideal situation, willfully, deliberately, and rebelliously sinned against the Holy God, who had created him.

This act of rebellion affected not only all creation, but every phase of man's life. No longer could man walk in sweet fellowship and communion in the cool of the day with God. Sin broke this fellowship and put man at enmity with his maker. God, Who is completely holy and just, could not endorse man's sin; He could not overlook man's rebellion, and, though God still loved the creatures He had created, they had sinned and must pay the consequences of their willful act of disobedience.

Not only did the Fall affect man's relationship to his God, but also to his fellowman. Sin shakes its fist in the face of God, and, also in passing, strikes a blow at mankind. With the Fall came the entrance of all types of evil. Paul mentions some of these in his epistle to the Galatians. "Now the works of the flesh are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:11-12). Notice how many of these picture man against his fellowman, and they are all fruits of Adam's sin. The seed of sin having been planted, grew rapidly, and in Adam's first son it springs forth into full blossom in the form of -- Murder. "And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

And the Lord had respect unto Abel and to his offering; But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell. . . And Cain talked with Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." (Gen. 4:2-5, 8-10). This murder was the first in the line of millions. Pick up today's edition of your daily newspaper; read the headlines all over the front page; thumb through the interior of it, and you will find footprint after footprint of man's fallen nature smearing the record, adding offense to offense, murder to murder, in the insurmountable stack of evidence that points an accusing finger at all mankind and with words of condemnation cries, "Thou art a fallen, degenerate, sinful, rebellious, and damned race."

Sin also brought personal consequences to Adam and Eve. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:16, 17, 19).

But what are the final consequences of the Fall? Let us again look to the Word of God. "In the day that thou eatest thereof, (the tree of the knowledge of good and evil), thou shalt surely die." (Gen. 2:17). Most assuredly this meant physical death, as we can affirm by history and our own experience. The writer of Hebrews exclaims, "It is appointed unto men once to die, but after this the judgment," (Heb. 9:27), and Paul proclaims that "the wages of sin is death." (Rom. 6:23). Spiritual death, or the separation of the soul from God, is also a result of the first act of sin. The Word declares, "And you hath He quickened, who were dead in trespasses and sins." (Eph. 2:1). As we have seen, this death is upon all in that "All have sinned;" therefore, man in his natural state apart from the unmerited grace of God is spiritually dead, and not capable of helping himself in the least.

Eternal death, which is the culmination and completion of

spiritual death, is also an outcome of sin. This is the eternal separation of the soul from God in a place of everlasting torment. Jesus said, "Fear them not which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell." (Matt. 10:28). "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." (Matt. 25:41).

Such is the outlook for the future of fallen man apart from the saving grace of God. It is a picture of hopelessness and helplessness, but "Thanks be unto God," He has not left us without hope. Before God drove Adam and Eve from the Garden He killed animals and made coats of skin to clothe them. This sacrifice of innocent blood to clothe the guilty speaks to us of "the lamb of God, which taketh away the sin of the world," (John 1:29) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). Jesus Christ, God's Son, left heaven with all its glory and came to earth to die on a cruel, wicked cross for our sins. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3). "And he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." (I John 2:2). "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him." (II Cor. 5:21). "As many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12). Will you today, just now, accept Jesus Christ as the substitute for your sins and receive Him as your own personal Savior? Remember Jesus said, "Him that cometh to me, I will in no wise cast out." (John 6:37).

★★★★★

THINK ON THESE

"To accept evil without protest is to cooperate with it."

"There must come, with decision for truth a corresponding protest against error."

"Truth is not only violated by falsehood; it may equally be outraged by -- SILENCE."

"You love peace and harmony too much if you have peace at the expense of truth. Peace comes at a high price -- being a traitor to the Lord Jesus Christ. Silence is sometimes cowardness."

(Reprint from *The Contender*, 1/20/78)

Accreditation, From Page 1

accrediting association to achieve recognition by the United States Department of Education, such policing of institutional practices appears to be in line with federally specified requirements in such areas as consumer protection and ethical practices.

Parental Prerogatives

Christians have a biblical mandate to educate in their homes and in their churches. In order to reemphasize the educational ministries of these institutions, Christian parents or church members acting either individually or in consort may elect to form a Christian school. In doing so, they are acting from religious conviction. To deny them their choice of means of carrying out the biblical mandate of Christian education is to deny them the exercise of their religious convictions. It follows that the education of children is the prerogative not of the State but of the parents or church members. Furthermore, it is evident that allowing the State to dictate the standards and procedures of Christian education beyond reasonable minimum requirements jeopardizes the ability of parents and church members to carry out their responsibility to God for the education of their children. Subjection of the Christian school to the control of the State, or any other secular agency, in the name of accreditation is, in effect, the subjection of the Christian homes and churches to secular domination. Secular control is incompatible with the aims of the spiritual ministry.

Maintenance of Educational Control

Can a Christian school maintain educational quality without holding membership in a regional, national, or ecclesiastical accrediting organization? Certainly. The school that conscientiously seeks God's approval will strive for excellence. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the

inheritance of the saints in light" (Col. 1:9-12). This, then, becomes our motivation and not the approval of government or the world or for financial gain. Christian educational institutions should strive to constantly improve the quality of their educational programs, and this can best be accomplished by encouraging self-evaluation and stimulating the desire for continuous growth. It is proper for individual schools to invite those from among our ranks who have an affinity for our philosophy and goals to analyze their educational programs. By this voluntary review of our schools, individuals who possess the necessary educational expertise can make recommendations which we can voluntarily implement, if we so desire, and, thus, achieve that goal of excellence for which we strive in order to please the Lord. Self-audit manuals can also be of help in guiding a school in making its own review in light of sound educational practices. Failure to strive for excellence will produce mediocrity. Our goal should be to develop Christlikeness in redeemed students. However, when our goal is to be part of a circularized list of "accredited" schools, then we have relinquished the control of our schools to the organizations and agencies which have defined those criteria. Although such "accreditation" may denote approval by man, it certainly does not denote approval by God.

Civil Authority and Christian Education

We believe that the Bible teaches all authority is from God, and He has given to the State the responsibility of protecting its citizens from foreign powers and from the injustices of one citizen to another. "All power is given unto me in heaven and in earth" (Matt. 28:18). We also believe that the State is answerable to God for any abuse of its authority and for the tyrannical treatment of its citizenry. "For he is the minister of God to thee for good" (Rom. 13:4).

We believe that as Christians we are to submit to the authority of civil government except when God has given a clear, direct command to the contrary on the same issue. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that

do well" (I Pet. 2:13-14). Being aware of our individual accountability to God, we cannot and will not submit to governmental intrusion into what we deem our Christian conscience. "We ought to obey God rather than men" (Acts 5:29).

We believe latitude of civil government may include reasonable fire, health, and safety regulations and the teaching of basic and reasonable curriculum of reading, writing, arithmetic, and history. The State does not have biblical authority, however, to approve course content, faculty, staff, or disciplinary requirements of any religious school or to determine its right to exist. The primary right to choose the education and training for a child is the basic responsibility of parents, necessitating the preservation of the distinctive nature of religious education. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture [discipline] and admonition [instruction] of the Lord" (Eph. 6:4).

Secular Accreditation

Voluntary association with a secular accrediting agency that places external demands and control upon a spiritual ministry whereby that ministry ceases to be autonomous is unthinkable for Christian schools.

Realizing that the objectives and purposes of secular educators are often antithetical to Christian education's Scriptural ideals, and realizing the unequal yoking with unbelievers that accreditation brings, Christian schools must steadfastly refuse the temptation to go "down to Egypt" for their survival.

The Name of our Omnipotent God is a strong tower. We will flee into it and be safe. Our Christian schools stand approved or disapproved in His sight, not by official recognition of the State or any secular agency. If the world happens to recognize the value of our academic product, we will be thankful; but we will not court their endorsement nor will we unscripturally put ourselves under their aegis whereby they dictate our curriculum, administrative policies, or fiscal policy, student discipline, or determine faculty qualifications.

Survival of the independent Christian school in a society which deems conformity and control as virtues may be in danger, but a worse danger to be avoided is the loss of the

Accreditation From Page 7

blessing and approval of God upon our Christian schools. We cannot serve two masters. Since our schools belong to God, they must not be voluntarily placed under the dictates of the secular educators or accept governmental financial subsidy.

Inter-Religious Accreditation

Accreditation, even by religious agencies, that weakens the historical and biblical practice of separation from unbelief and compromise always results in the removal of Heaven's blessing in exchange for earthly prestige and approval. The loss of God's blessing from any wrong alliance, whether secular or religiously ecumenical, is the price which will be paid for the short-term economic survival which often motivates these unholy relationships.

Seeking approval from a religious organization of any kind has historically resulted in hierarchical control and heinous tyranny. A cursory knowledge of Christian history will reveal that this is always a step away from the religious freedom we value so highly, however sincerely motivated this idea or purpose may be.

- Dr. Wayne VanGelderens, Chairman
- Dr. Rodney Bell
- Dr. Charles Britt
- Dr. Frank Bumpus
- Dr. Richard Harris
- Dr. Bob Jones
- Dr. Bob Jones III
- Dr. Gary Jones
- Dr. Philip Smith
- Dr. Paul Vanaman

Reprint from *Balance*, Vol. 7 No. 5, BJU.)

Religion Useful If Not Dogmatic

In a recent speech delivered by Secretary of Education William J. Bennett, the cabinet-level officer stated that we need a reaffirmation of "religious values. . . in public life." The secretary went on to say, however, that "invidious sectarianism of Fundamentalists who claim that their religious faith gives them a monopoly on political truth" is not helpful.

Mr. Bennett was speaking at the University of Missouri, delivering a speech entitled "Religious Belief and the Constitutional Order." The secretary stated that he knew "that for the sake of liberty, government should acknowledge the religious beliefs on which democracy depends -- not one single belief, but belief in general." Comparing his views to those of George Washington, John Adams, James Madison, Thomas Jefferson, and others, he suggested that our forefathers advocated religious tolerance toward others while they "intended religion to provide a moral anchor for our liberty and democracy."

"In their minds, complete neutrality between particular religious beliefs can and should coexist with public acknowledgement of general religious values. . . . This is not merely a question of constitutional principle," but, "it is also a question of civic health. My point is not simply that children who go to church are less likely to take drugs, or that empirical studies show an inverse relation between religious belief and teenage pregnancy, although both are true. My point is that we are coming to recognize the extent to which many of our social problems require for their solution the nurture and

improvement of character. And for most of us, religion is an important part of the development of character."

While Mr. Bennett obviously intends to aid the Christian cause by giving support to the place of religion in society, it is not religion but Biblical Christianity that offers the solution to man's problems. (Reprint from *Balance*, Vol. 7 No. 4, BJU.)

BEATTITUDES FOR THE HOMES

BLESSED are the husband and wife who continue to be affectionate and considerate, loving after the wedding bells have ceased ringing.

BLESSED are the husband and wife who are as polite and courteous to one another as they are to their friends.

BLESSED are they who have a sense of humor, for this attribute will be a handy shock absorber.

BLESSED are they who love their mates more than any other person in the world and who joyfully fulfill their marriage vows of lifetime of fidelity and mutual helpfulness to one another.

BLESSED are they who attain parenthood, for children are a heritage of the Lord.

BLESSED are they who remember to thank God for their food before they partake of it, and who set apart some time each day for the reading of the Bible and for prayer.

BLESSED are those mates who never speak loudly to one another and who make their home a place "where seldom is heard a discouraging word".

BLESSED are the husband and wife who faithfully attend the worship service of the church and who work together in the church for the advancement of Christ's Kingdom.

BLESSED are the husband and wife who can work out problems of adjustments without interference from relatives.

BLESSED is the couple who has a complete understanding about financial matters and who has worked out a perfect partnership with all money under the control of both.

BLESSED are the husband and wife who humbly dedicate their lives and their home to Christ and who practice the teachings of Christ in the home by being unselfish, loyal, and loving. □

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