

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

VOL. 15, No. 3

MAY-JUNE, 1986

THE TESTIMONY OF JESUS CHRIST CONCERNING THE KINGDOM

(Preached in 1914 at a Prophetic Bible Conference)

By The Late

Robert McWatty Russell, D.D., LL.D.

Much of our Lord's public instruction concerned the Kingdom, and especially in the thirteenth chapter of Matthew do we find pictures of the gospel era in progress toward the Kingdom. We have here seven parables carrying in their number the suggestion of completeness and in their scope covering the whole gospel age.

The first parable, that of the Sower and the Seed, certainly does not tell of a whole world turned into a fruitful harvest field, but of a harvest gathered out of the world. The whole field is sowed, but there is the hard trodden path, the stony ground and the thorn-producing soil. The picture is plainly that of an evangelized rather than a converted world.

The second parable, that of the Wheat and the Tares, affords an explanation of the mingling of good and evil in a world sown with gospel truth. Our Lord Himself explained the parable, saying, "The field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the consummation of the age; and the reapers are angels." The declaration, "Let both grow together until the harvest," makes plain that there can

be no Kingdom joy between the sowing and the reaping. The Master plainly said, "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling (evil institutions), and them that do iniquity (persistent sinners), and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Beyond all controversy these words make it plain that the golden age of prophecy, or the Kingdom era, must follow the judgment work of Christ and His angels.

The third parable, that of the grain of Mustard Seed, illustrates the growth of Kingdom institutions and the compromising attitude of evil. The small seed in the hand of the gardener becomes, when planted, a great tree. This illustrates the mighty growth of Christian civilization. The birds that would gladly have devoured the seed at the time of planting come afterwards to make nests in the branches of the tree. This illustrates the compromising attitude of evil institutions. Some of the most destructive traffics of the world, such as the opium and liquor traffics, have

SEE TESTIMONY, PAGE 7

ISRAEL VS. THE CHURCH

By Dr. Dayton Hobbs

II Tim. 2:15 - "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In his booklet, Rightly Dividing The Word Of Truth, Dr. C. I. Scofield, of the Scofield Reference Bible fame, compares Israel and the Church as to their "origin, calling, promise, worship, principles of conduct and future destiny," finding that Israel and the Church are distinct, the one from the other in each of these areas. I think it important that in our present day we re-establish this distinction and teach our people the dispensational truths that will keep us looking for our Lord's soon return to take us to Himself, instead of becoming so concerned with obtaining a foothold in this world.

First, let's examine the areas of distinction between Israel and the Church, before drawing some conclusions that I believe will help us avoid the Postmillennial and Amillennial traps that are so prevalent today.

The Difference As To Origin

Israel: Call of Abraham. Genesis 12:1-3 - "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee,

SEE ISRAEL, PAGE 8

WORLD CONGRESS OF FUNDAMENTALISTS

"Unto Him shall the gathering of the people be" (Gen. 49:10), is the theme of the fourth annual World Congress of Fundamentalists which will take place Aug. 4-8 on the campus of Bob Jones University. Having its foundation upon the Word of God, this World Congress will draw thousands of people from across the world, and many will be inspired and encouraged to continue steadfast in their faith and dedication to spread the Gospel.

The evening sessions, emphasizing the "gathering of the people," will

feature outstanding preachers from throughout the USA as well as around the world. "The Summons of the Gathering," a message by Dr. Ian Paisley of Northern Ireland, will be the topic for the opening evening service, and other topics will include "The Scriptures of the Gathering," "The Saviour of the Gathering," "The Saints of the Gathering," and "The Separation of the Gathering."

Great spiritual leaders representing the nations and races of the world have been invited to Bob Jones University to address the World

Congress. Among these are Dr. Ian Paisley, Mr. Ivan Foster, Mr. John Douglas, Mr. David Creane, Mr. S. B. Cooke, Mr. W. P. Moore, Mr. David McIlveen, and Mr. Ken Elliott, all from Northern Ireland. Also invited are Mr. Neil Sawatzky, Dr. George Covey, Dr. Mel Reed, and Mr. Frank McClelland, of Canada; Dr. Jacob Chelli of India; Mr. Boya Faust of Taiwan; Mr. E. David Cassells of Scotland; Mr. Brian Wenham of Australia; Mr. Bacilio Alfaro of Mexico; Mr. Brian Green of England;

SEE WORLD CONGRESS, PAGE 6

Editor's Desk

DR. DAYTON HOBBS

We have had several letters in response to our article in the March-April issue concerning the alleged spiritual apathy in students from our Christian schools. I do appreciate the concern of many pastors, who feel strongly that their Christian school was called into existence by God for the precise purpose of providing godly training for the youth of their church, and yet, at the same time are aware of the problem of spiritual apathy, not necessarily in their particular school, but generally in the Christian schools across the country.

Here are excerpts from some of those letters:

"I enjoy reading the PROJECTOR and find it most helpful.

I particularly appreciated your article in the recent issue concerning the spiritual condition in Christian Schools. I have observed the same apathy that you have been quite concerned about. I think all the things that you suggest have played a significant part in it, but I think there may be one other thing that is also contributing a great deal.

I am not a 'crank' on television, but I am concerned that the influence of movies is doing much to destroy our young people. Most of our people do not attend the theater, but they sit at home and watch movies on television.

Somehow the idea has gotten around that a movie is okay as long as it is old or not in the theater, but the movie industry has an underlying philosophy that is utterly antithetical to what we are trying to instill in young people.

This past spring we took a position requiring our junior and senior high school students to sign an agreement that they would not attend the theater or watch movies on television at home while the student is in school. It cost us a great deal


to take the stand as we lost over a dozen students in regard to it. I am not sure everyone completely lives up to it, but I know it has made a dramatic change in many homes and families, and we are finding it easier to influence our young people positively."

"Thank you for your last issue of the PROJECTOR. We trust that you will be able to pick up some of the slack left by the demise of the BJU, 'Faith For The Family.'

I would like to comment on your excellent article on the Apathy of the Christian School Students. Part of the problem you touched on regarding the contents of the Fundamentalist Preaching of the day. It certainly lacks relevancy, conviction, and fear of offending anyone. Secondly, our Bible Related Schools apparently stressing human means to achieve spiritual results. A blanket of entertain the young people has fallen over the churches, so that they want to be just like the world. Thirdly, young people need to be challenged and put to work in

visitation, soul winning, and other areas of challenging service. May the Lord constantly give you boldness and fearlessness to deal with the issues facing Biblical Christianity."

Again, I do appreciate the genuine concern of many pastors and educators concerning this problem. Do I expect the situation generally to improve? No, I do not. I have to be a realist. Until the spiritual climate of our churches changes, there will be no change in its product. Although there are terrible problems in society in general and our homes in particular, the root cause, as I see it, lies in the pulpit. Until we again have fearless and powerful preaching from our pulpits that brings deep conviction upon God's people for their sin, nothing will change but will rather continue its downward slide. The true condition of the human heart as God sees it has been largely lost sight of. The human heart is still ". . .deceitful above all things, and desperately wicked. . ." (Jer. 17:9), and until this truth is re-established in the hearts of God's people, the hope for genuine revival is nil in my opinion. Let us earnestly pray that God would again grant an awakening among His people. ★★★



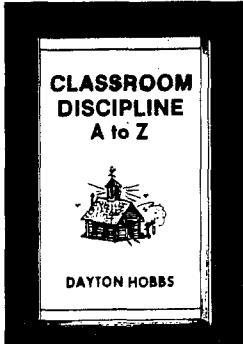
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


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Stars of the Morning

By "Aunt Carolyn"

**SUSY'S
REPENTANCE**



Susy was up to her elbows in giftwrap and ribbons. The very next day was Mother's birthday and nothing seemed to be going right.

"Oh, phooey! This is not a good present at all for Mother! Everybody will give her a better present than I, even the cat!"

Aunt Sarah looked up quite astonished but said nothing.

"Oh, don't look at me like that, Aunt Sarah," moaned Susy. "If you knew how awful I feel! I felt badly enough when I woke up this morning and found Ellen was up before me, but I didn't feel half as badly as I do now. "Oh," she wailed, "Oh, I wish I never had been born, . . . and nobody else had, . . . and everybody was dead and buried, . . . and the grass was growing over their graves!"

Then Susy puckered up and tried to cry, but without much success. The two or three tears she started were not big enough to run down her cheeks, but she put on a very cloudy, pouty face. Now Aunt Sarah thought her quiet room was more pleasant before it was invaded by such an unhappy looking child, but she did not say anything or appear to notice Susy. She went on stitching the apron she was embroidering.

Susy's mutterings and snubbing gradually quieted. After a short silence of not being noticed, she said in a rather disturbed voice, "Why don't you talk to me, Aunt Sarah?"

Auntie put her work down. "Come here, Polliwog," she beckoned.

Susy went slowly to her, but when Aunt Sarah put her arm around her, kissed her, and rested her cheek against hers, the bad feelings seemed to leave Susy, and she nestled closely to Auntie, saying, "I like it when you call me 'Polliwog'."

It seemed sunny in the room again and Aunt Sarah said, "I came across this picture this morning. I thought you might like to put it in Katty's book."

"Oh, let me see it," cried Susy. "Oh, yes! That's a good one! I'll write something under it, too."

Katty, short for Katrina, was Susy's dear calico kitten. Susy had been pasting pictures in a little blank

book and writing short little poems under each one. This was to be the cat's present to Susy's mother on her birthday.

Susy thought and twisted in the chair a bit. At last she asked, "Aunt Sarah, what rhymes with *bark*?" But in a moment she said, "Oh, wait! Don't tell me! I've thought of something myself. How does this sound?"

*The dog did bark
At Katty after dark.*

"That's all right, isn't it? Because the dog is barking at the cat in the picture. But isn't the cat's tail too big?"

"Oh, no! Cats' tails always look large and bushy when they are frightened," answered Auntie. "But, tell me, Polliwog, what is wrong with your own present? Why are you so worried about it?"

Susy's lip went out a little, and she answered slowly. "Well, you see, I heard Mother say she needed a belt for her new dress, and I wish I had bought one instead of this silk scarf. I'm afraid she would like a belt better. Do you think so, Aunt Sarah?"

"I think she would rather have the scarf," declared Aunt Sarah, "Especially when she knows you

picked it out yourself and bought it with your own money. But even if she didn't, I can't see how having everybody dead and buried, and the grass growing over their graves would do any good."

Susy was quiet. "I'm sorry I spoke so."

"That's fine, Susy," replied her Aunt, "But what good does being *sorry* do? You were *sorry*, too, after you pushed Willie over and called him an ugly, wicked, sinful boy, because he pulled Katty's tail.

Susy's face flushed at the very thought of such an indignity to her cat, but she did not answer, and Auntie continued: "You were *sorry*, too, after you told Janie you wished she had fallen in the well, and drowned herself, and smashed her head and broke her arms, because she accidentally dropped your little china tea cup. It doesn't do a bit of good to be *sorry* if you go right on saying such mean things again every time someone does something that doesn't please you. What would happen if thieves and murderers were allowed just to say they were *sorry*, and then keep on stealing and killing just the same?"

Susy looked shocked.

(Continued next issue.)

Santa Rosa Christian Academy



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my pretty maid?"*



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FOCUS ON RELIGION

by
Joseph E. Schmuck

LAST ISSUE

Bob Jones University's Faith For The Family ceased publication with the April issue. This will be a time when other Fundamental publications need to exhibit a strong stand even more.

A DIFFERENT LOOK

The Independent Baptist Billboard Missions (IBBM) has been established to lead men to salvation. The Mission says it can reach 11,000 people per dollar spent per month. "The Word of God looking a lost hellbound sinner in the face in rush-hour traffic. No channel to change, no plug to unplug, he just has to stare God's truth in the face."

The board of directors includes Dr. John Waters, Dr. Harold B. Sightler, and Dr. Russell W. Rice. The mission will use only the KJV. (The Baptist Bible Trumpet, April, 1986).

For more information you may write: IBBM, P. O. Box 1505, Greenville, SC 29602.

MISSION UPDATE

An earlier Focus on Religion article reported the start of the Fundamental Baptist World-Wide Mission as a ministry of Thrifhaven Baptist Church in Memphis, Tenn. We have now learned the mission board already has 17 families affiliated with it and several others applying. We praise the Lord for His blessing and, we pray the Lord will continue to give increase in the spread of the Gospel.

For more information you may write: FBWWM, P. O. Box 281045, Memphis, Tenn., 38128.

ANOTHER NAIL IN THE COFFIN

Paul C. Vitz, a New York University psychology professor, has released a study with the conclusion that public school textbooks are "biased against religion and traditional values."

Of 40 social studies textbooks for grades 1-4, "not one . . . had one word of text that referred to any religious activity representative of contemporary American life."

We do have Christian textbook publishers who print sound material. We should thank God for these. (The Biblical Evangelist, March 1, 1986).

NEW VICE-PRESIDENT

Dr. A. A. Baker became the new Executive Vice-President of Tennessee Temple University in March of this year. His areas of responsibility will include public relations, promotion, development, recruitment, and fund-raising.

Before going to T.T.U., Dr. Baker served as the vice-president of Pensacola Christian College (18 years). (The Evangelist, March 19, 1986).

NEW POSITION

FBF president, Dr. Rod Bell, recently announced the appointment of Dr. Don Jasmin as the new Research Secretary for the FBF News Bulletin. Dr. Jasmin formerly edited "The Voice of Fundamentalism" and the "Fundamental Information Service." He will continue as the pastor of Beth Eden Baptist Church in Fitchburg, MA. (The Calvary Contender, April 1, 1986).

SCHOOL CLOSING

On January 11, 1986, the Judson Baptist College Board of Trustees took action to formally close the school.

RECENT DEATHS

Dr. Oswald Smith of Toronto, Canada died in January. He is best known for introducing the "faith promise" giving concept to hundreds of churches. Yet, he was not a separatist, and his son has gone even further. (Calvary Contender, March 15, 1986).


L. Ron Hubbard, the founder of the Church of Scientology, died on Jan. 24. Hubbard taught that the human race began 74 trillion years ago on the planet Venus (Christianity Today, 3-7-86). He now knows how man began.

Herbert W. Armstrong, the founder of the Worldwide Church of God, died recently also. He also published The Plain Truth. As has been said by many others, he now knows what the truth of the Gospel is.

It is just such a shame that people are drawn away from truth by error. Bible-believing Christians need to redouble their efforts in winning lost souls to Christ and exposing false teaching.


VACANCY

Dr. A. V. Henderson resigned as President of Baptist Bible College of Springfield, Missouri on March 5, 1986. He will remain until a replacement has been found. He has also said he will not take another pastorate because of his age. (The Biblical Evangelist, April 16, 1986).



Teaching Tips

Mrs. Doris Peppard



CIVILITY

The Lord has commanded parents to "train up a child in the way he should go. . ." This great responsibility is shared by the Christian school teacher when the parents entrust to us their children for 6 or more hours per day. Much has been written about disciplining and rearing children. The Word of God is our "source book" and the basis of the principles we should use to undertake this task.

One area often "left to chance" is the training of our children to be civil and poised for all situations they may encounter. Noah Webster defined civility as ". . . good breeding, politeness, courtesy, decorum of behavior in the treatment of others, accompanied with kind offices and attention to their wants and desires." This attitude is rarely seen in children today. There has been so much emphasis lately on "self-esteem, self-image, and self-worth" that even Christian parents and teachers may have neglected training children to handle themselves with civility.

George Washington was taught rules which he recorded in notebooks. These rules were drilled into young people of breeding in many American and European schools during this period. It is interesting to note that these "Rules of Civility" reinforce principles recorded in the Word of God. As II Timothy 3:16-17 states, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

There are many opportunities during the school day to instruct our students in behavior becoming to Christians:

(1) Lunchtime manners need to be reinforced daily - young children can work on one rule of manners per week and illustrate an example of it on drawing paper. These drawings can be saved to make a booklet.

(2) Recess provides the Christian school teacher serious responsibility. We must not only encourage fun and safety, but also teach children to be "civil" toward each other. Children

SEE CIVILITY, PAGE 8

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Very Little Preaching Concerning THE SECOND COMING

By the Late

Dr. Handley C. G. Moule

"Am I not right in saying that to a great extent the modern preacher, of all schools, is silent, or very nearly so, about the second coming? Is it not the fact that even where the great topic is dealt with it is often so handled as to leave the vaguest impressions? Some times one would think that the prospect is viewed, as only a course of progressive evolution, a perpetual 'coming' of Christ in His spiritual and moral potency.

"I presume to say that such a reduction of the promise of the second coming is nothing less than an appeal from the most explicit teachings of our Lord and the apostles to something else. And it suggests the thought that the like explanations of Old Testament prophecy would have discouraged all anticipation of a personal first advent. Yet a personal first advent historically came to be, and the Church is the result of it, and of it alone.

"I venture to appeal, first, for a far more definite announcement that 'the Lord is coming,' Himself, in person, in supreme event; and that we know not when, except that it will be 'when ye think not.' The dawn of the twentieth century, with its unsolved questions and uprising causes, does not seem to be a likely period. It may therefore be the very time. 'Be ye therefore ready.'

"The preaching of the second coming, which shall be fully scriptural, must include two main elements. First, the element of awe, the assurance that God has 'appointed a day' in which He will judge the world; in which the individual must give an account of himself and his stewardship; that a crisis of judgment, dread and ineffable, is before us. The waning sense of sin needs the reinforcement of that warning, now if ever.

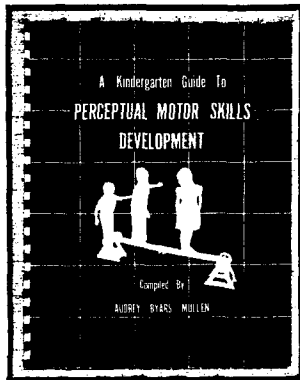
"On the other hand, the true preacher of the advent will never forget the radiant aspect of it, which is the ruling aspect in the Bible. We have to remember the coming of the Bridegroom for the bride, the breaking in of the heavenly 'summer'; 'that blissful hope' (to render Titus 2:13 literally); the gladness, and glory of resurrection.

"The second advent, veritable, personal, as such an actual event as the first, is, in Archbishop Benson's words, 'what must happen some time, and may happen any time.' The august theme is 'profitable for instruction in righteousness,' and also for the revival of that hope which not only is in harmony with 'patient continuance in well-doing' in the work of the Lord, but is the soul of it."★★★

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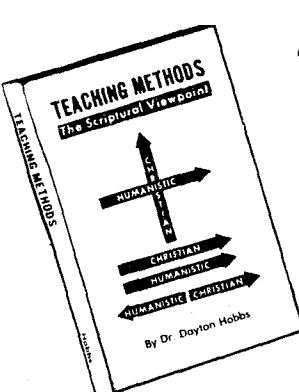
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MACARTHUR POSES DANGER FOR FUNDAMENTALISTS

Dr. John MacArthur, Jr. is scheduled to lead a Pastors' Conference at the Billy Graham Training Center in Ashville, NC in July (Moody M. ad., 3/86). This renowned Bible teacher and author last year assumed the presidency of one of the GARBC's oldest schools, the L.A. Baptist College, after a name change to "The Master's College." In the ensuing controversy GARBC national rep Dr. Paul Tassell wrote MacArthur that many in the GARBC felt a "sense of betrayal." MacArthur's "modified Presbyterianism" church government views emphasize a self-perpetuating board of ruling elders, as opposed to Baptists' congregational church rule. But aside from questions of ethics and church policy looms another area of ongoing concern. Though MacArthur long ago repudiated the separatist position and now calls himself an evangelical, he is yet sought after and promoted today by many "Fundamentalists." Some of his numerous New Evangelical associations were listed last year in our 6/1 *Calvary Contender* and in the May-June FBF News Bulletin article by Dr. Frank Bumpus. Fundamentalists of our day are in danger of compromising their stand for truth and the separatist position by following after a popular leader who has tragically forsaken that position.

PICKERING REVIEWS DOBSON'S BOOK

The Baptist Bulletin for 3/86 had a good solid evaluation by Dr. Ernest Pickering of Dr. Ed Dobson's book "In

Search of Unity." This book called for closer ties between fundamentalists and evangelicals, as Dr. Falwell had done in "The Fundamentalist Phenomenon." Pickering does a superb job of focusing on the dangerous and unscriptural implications of Dobson's proposal. He ends with a careful and kind explanation of why we cannot walk the "road back" with Dobson. This good article should be made available as a reprint or released in booklet form.

(Reprint from *Calvary Contender*, March 15, 1986)

TV IN THE AMERICAN HOME

Next to sleeping and working, television takes up more time than any other activity in the nation - six hours and eight minutes per day in the average American home. The average preschool child age 2 to 5 spends a third or more of his total waking hours watching TV, and the average woman over 55 devotes 1,948 hours a year to TV watching - the equivalent of 249 work days. An estimated 97% of the homes in the United States have at least one set. Fully 40% of the nation's leisure time is spent in front of the TV set, and by the time the average young person graduates from high school, he has spent 15,000 hours watching television compared with 12,000 hours in the classroom. By the time the average American reaches age 14, he will have witnessed the violent destruction of over 13,000 human beings on television - The Christian News 10/7/85

(Reprint from *A Christian View of the Arts*, Vol. 2 Number 1) ★★★

WORLD CONGRESS, FROM PAGE 1

Mr. Marc Blackwell of South Africa; and Dr. Victor Sadaka of Lebanon. Many outstanding representatives of the United States will also be addressing the World Congress.

In conjunction with the international emphasis of the World Congress, the work of those serving the Lord around the world will be the object of prayer during the prayer service each morning -- for the blessing of God upon the ministry of the Gospel, the protection of His saints, and for those who minister. In previous congresses, this has been one of the most blessed services of the day.

The morning panel discussions will deal with the foundations and major issues of Fundamentalism, including The History of Fundamentalism, The Separation of the Fundamentalist, The Teen's Place in Fundamentalism, and Rome and the Fundamentalist. Because the afternoon seminars at the last Congress proved to be of tremendous interest, there will be an even wider choice of subjects, such as Christian Laymen, The Overcoming Preacher -- His Problems and Temptations, Challenges Facing Fundamentalism, The Christian Woman, The Fundamental Pulpit, The Service and Ministry of Music, The Church, Missions, The Evangelist, and Christian Education.

Special emphasis in the Congress will be upon the workers but for Christian laymen, women, and youth. It will be inspirational and practical -- designed for all of those who love the Lord and His Word and are willing to be so identified. Many workshops of varied interest to the laymen will be held throughout the week.

This will also be a time for family vacation. For the children there will be professionally supervised games and other activities including swimming in the University pool while parents attend the sessions of the Congress. University recreational facilities and accommodations in the University's dormitories will be available for the entire family.

Thousands from around the world will converge on the Bob Jones University campus during Aug. 4-8 for a week of inspiration, instruction, and encouragement, and they will go back to their fields of ministry strengthened in the faith and encouraged to stand in the great battle of these last days.

If you would like to be a part of this historic gathering, write to the World Congress of Fundamentalists, Box 34555, Greenville, S.C. 29614, for a brochure giving reservation and registration information.

(Reprint from *The Backbone*, April 1986.) ★★★

TESTIMONY, FROM PAGE 1

been fostered by Christian governments. It is said that large blocks of the Guinness Brewing Company of England are held by the clergy, while it must be admitted that in our own land the stocks of distilleries and breweries are among the security held by banks and trust companies, the directorates of which seem predominantly Christian. There are votes enough in the church to cleanse our politics and to wipe out every destructive traffic that is blighting humanity, but these dark birds of evil find shelter in that stability of government created by Christian power.

The fourth parable, that of the Leaven, is closely linked with the third in that it discloses the presence and growth of evil influences within the church during the gospel age. A common interpretation considers the leaven in its working as illustrating the permeating influence of Christianity in human society and finds in the parable a promise concerning the universal sway of goodness in the gospel age. This is open to objection, not only because leaven is always the type of evil in the Holy Scriptures, but because such interpretation as to the triumph of goodness in the present age, contradicts the teaching of all previous parables.

A more consistent interpretation finds in the leaven a symbol of the world influences that mar the life of the church in the gospel age. It is perhaps significant that our Lord should have said, "In three measures of meal," inasmuch as there are three great divisions in the Christian church, the Greek, the Roman, and the Protestant, and all of these confessedly tainted with the various kinds of leaven mentioned in the teachings of our Lord.

The Master spoke of the "leaven of the Pharisees," which was evidently formalism and hypocrisy. It can hardly be denied that in the growth of ritualism and liturgical forms all three divisions of the church have been guilty of substituting form for fervor, and creed for Christ, and the complimentary recognition of God on the Sabbath as a substitute for a life of holiness during the week.

There was also the "leaven of the Sadducees," which is materialism. In our Lord's day the Sadducees denied immortality, and believed not "in angel or spirit." They retained, however, their connection with Jewish worship and strove for Sanhedrin membership and even the office of the high priest, so as to share in the graft system that fattened on the temple service. In our own day men remain in the Church and even fill the ministerial office while denying

all the great fundamental doctrines of the gospel, such as "The inspiration of the Scriptures," "The virgin birth of Christ," "The bodily resurrection of our Lord," "The need of regeneration," "The personality of Satan," "The reality of hell," and other plain teachings of the Bible. A glance at current literature reveals the presence of the leaven of the Sadducees in the church. Some presbyteries have not hesitated to ordain young men to the ministry who were confessedly influenced by this leaven.

"The leaven of Herod," which may be defined as worldliness or compromise with the world life, also pervades the Church of today. Christians with jeweled hands put meager missionary offerings into the hand of Christ. Men holding official position in the Church spend more in "burning incense to a deified appetite," than for world evangelization. Professing Christians manifest more enthusiasm over their business and social programs than over Christ's program of world evangelization. The modern church is deeply tainted with the "leaven of Herod."

The fifth and sixth parables, those of the Hidden Treasure and the Pearl of great price, have been interpreted by most commentators as illustrating the value of the Kingdom to man, when in reality they illustrate the value of certain agencies of the Kingdom to God.

The Hidden Treasure and Pearl of great price cannot symbolize Christian peace for the individual for three sufficient reasons:

(a) Such interpretation narrows the meaning of the word Kingdom to "individual salvation," while the wide meaning of "world empire" prevails in all the other parables.

(b) All that belongs to our individual salvation is the free gift of God and can in no sense be the object of purchase or barter.

(c) Moreover, to claim that these parables refer to the blessing of salvation for man is to declare that Jesus used two illustrations of identical character to illustrate the same thing, a feature not elsewhere found in His teachings.

Israel: and the Church

What then is the meaning of these two parables? Plainly this: In progress toward the Kingdom, there are two great agencies which are in a peculiar sense dear to God. The first is Israel; the second is the Church. Israel is the hidden treasure in the field of the world. The Church is the pearl of great price gathered from the sea of the nations. For these God has given His all -- His

Son, His Word, His Spirit. The more you think about this interpretation you will realize that it recognizes the agencies of God in world redemption and the three divisions of humanity as given by Paul when he said, "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God" (I Cor. 10:32).

We would certainly expect in the seven parables of our Lord some reference to Israel as an agency of the Kingdom. As members of the great American republic we need feel no sense of jealousy toward Israel in view of that great prophetic day when Israel will be at the head of the world nations and Jerusalem the capital of a federated world. Before that time comes the Church, the pearl of great price, will have been taken from the sea of the nations to adorn the crown of her risen Lord. We who now believe in Christ will be "reigning with Christ" during the Kingdom period, clothed with immortality and enjoying the glory of our resurrection bodies.

The seventh parable, that of the Dragnet, has no reference to the work of Christians as fishers of men, but to God's great dragnet of the judgment day. Here the net of God's judgment will extend to every ocean and sea of humanity and up every river and stream of population, and around every island settlement so that no one shall escape the meshes of God's net. Men may now excuse themselves from the gospel invitation, but no one will be able to avoid the compulsion of the divine judgment.

The Kingdom truth concerning judgment, taught by the seventh parable, is plainly stated in the twenty-fifth chapter of Matthew's Gospel. When the Son of man shall come in His glory,

"Before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This Kingdom "prepared from the foundation of the world," is not heaven, but the Kingdom of God on earth, the Kingdom for which we pray when we say, "Thy Kingdom come: thy will be done, as in heaven, so on earth." Thus the teachings of Jesus tell of triumph and the Kingdom, but of triumph and Kingdom through His own return and judgment.

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CIVILITY, FROM PAGE 4

are naturally bent toward cruelty when things don't "go their way"; however, they need to be taught to share, take turns, and include "outsiders" into their circle of friends.

(3) Encourage the children to use proper phrases of respect and courtesy. One way to point this out is to tape a small square of tagboard on each student's desk. Without telling the children what these are for, put a star on the tagboard each time you hear the child say "Thank you," "Excuse me," "I'm sorry," or when they let another "go first" or have something better. By the end of the day, the children will be "itching to know" how they earned the stars. It may be quite startling to them to see how much or little they have shown courtesy to their classmates.

Christian schools have rightfully shown that we must have a superior curriculum. This is only a part of a well-rounded school. Teaching children rules of civility will help mold them into young people that adults and even elderly people will enjoy being around.

It will be very refreshing in today's society to see a young child show proper behavior in a grocery store, doctor's office, at the park, and in other various situations. Let's remember to use all the opportunities God provides a Christian teacher to develop good habits in our students.★★

ISRAEL, FROM PAGE 1

and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The Church: Future from time of Matt. 16:18b - ". . . upon this rock I will build my church. . ." We note that Israel began with a man, Abraham, whereas the Church, not a part of Old Testament prophecy, began with the coming of the Holy Spirit at Pentecost and consisted of those added to its fellowship by the Lord. Acts 2:47b - ". . . And the Lord added to the church daily such as should be saved."

The Difference As To Calling

Israel: Israel's call had to do with the earth; a particular land, and all her promises have to do with that land. These promises are still in effect and their final fulfillment yet future. Gen. 12:1b - ". . . unto a land that I will shew thee." They were and still are to be a great blessing to all the "families of the earth." (v. 3) God's promises to Abraham still stand and will be fulfilled completely. The blessings God promises to the Gentile nations of the world in the Old Testament are all predicated upon the rise of Israel to a place of prominence and power on this earth when her King, the Lord Jesus Christ,

comes to reign in person upon the throne of His father David.

Church: The Church has a heavenly calling, and we are constantly reminded of this throughout the epistles. Phil 3:20a - "For our conversation (citizenship) is in heaven. . ." Eph. 1:3 - "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (the heavenlies) in Christ." Notice, ours is a promise of spiritual blessings, not earthly or material blessings. I Peter 1:4 - "To an inheritance . . . incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Our calling is a heavenly one and our eyes should be fixed upon the heavens looking for the return of our Lord. We are His body; He is our head. Certainly, the one thing that a head and a body desire is to be joined together. The promise is that once this takes place ". . . and so shall we ever be with the Lord." I Thess. 4:17b

The Difference As To Promise

Israel: Again, Israel's promises have to do with the land given them by God, and their prosperity depended upon the righteousness of their walk within that land. They are to be regathered to that land from the four corners of the earth and finally, be exalted above all nations of the earth. Isa. 11:10-12 - "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Many other passages such as Isaiah 35 and Ezekiel 37, 38 and 39 give much detail concerning Israel's promises concerning this earth.

The Church: The promise to the Church is to be raptured and having been made like our Lord to be with Him forever. I John 3:2 - "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I Thess. 4:17b - ". . . and so shall we ever be with the Lord." Our promises do not have to do with this earth but are heavenly in scope. We are promised the opportunity of returning to rule and reign upon the earth with Christ; however, our responsibility seems to

be to help administer the heavenly rule that Christ will mete out here upon the earth. Prosperity is not promised the Church as a reward for righteous living; as a matter of fact, the Church is promised adversity and tribulation here on its pilgrim journey. Once I heard a man say that we Christians who are looking for the rapture of the Church are like soldiers who don't want to fight the enemy and are waiting for, as he put it, "a helicopter pull-out." Although I believe I understand my responsibility to fight the good fight of faith, and throughout my thirty-five years of pastoring I have attempted to do that, I have to admit that I am looking for the rapture with an ever increasing degree of longing, as I realize men, even Christian men, can not do anything about the slide of civilization into destruction and chaos. Only the return of Christ holds any hope for us, in spite of all we hear today about the clout it is possible to have when we Christians combine our efforts to fight abortion, drugs, bad legislation, etc. Dear brothers and sisters, I don't see any progress, only further decay, and the denial of power with God of those who insist upon union in order to win for Christ. The Church has a job to do of calling out a people for His name. Let's get about it and stop trying to change the world for the better. When we try to reform society, we become failures in both soulwinning and reform. The Church is not here to reform or improve but to redeem lost sinners by the preaching of the Word concerning the work of Christ for lost men.

¹Scofield, C. I., *Rightly Dividing The Word of Truth*, New York: Loizeaux Brothers, 1896.

(To be continued.)

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