

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 32570

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NOVEMBER-DECEMBER, 1982



Things That Accompany Salvation

PART I

BY REV. ROGER BIXLER

Open your Bibles to the book of Hebrews, chapter six; we are going to take our text from the ninth verse. As you turn to that passage, I want to refresh your minds and call again to our hearts the great, wonderful truth that we find in the second chapter of Paul's letter to the church of Ephesus. In those very familiar verses, Ephesians 2:8-9, the Apostle Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." I am going to preach on the subject, "Things Accompanying Salvation," but may I make it very

SEE SALVATION, P.5

Falwell's New Fundamentalism

(NEO-FUNDAMENTALISM)

BY PETER FOXX

Jerry Falwell's new magazine, *The FUNDAMENTALIST JOURNAL*, elicits some very straight words concerning the personal character and ministry of this prominent religious leader. What is the underlying purpose of this new magazine? What message is Falwell communicating?

First of all, it must be understood that Jerry Falwell has absolutely no credentials to be a spokesman for Fundamentalism. He has forsaken this privilege by maintaining open associations with well-known neo-evangelicals and compromisers of every description from Eldridge Cleaver to W.A. Criswell. It is as preposterous to assert that Jerry Falwell is a Fundamentalist as it would be to suggest that Arafat is a Jew.

In the second place, it was blatantly deceptive to feature an article in the November issue of *The FUNDAMENTALIST JOURNAL* on Bob Jones, Sr., and to reproduce one of his chapel messages giving the impression that Bob Jones, Sr., would endorse Falwell's fundamentalism and that those who cherish the memory of Dr. Jones should do likewise. The

truth of the matter is that Falwell is using the honored name of Bob Jones, Sr., to try to undermine both the University he founded and the present ministries of his son and grandson. Bob Jones University stands openly opposed to the compromise of Jerry Falwell. Falwell seeks to discredit the University for its righteous stand and to confuse those believers who trust the leadership of the Joneses.

Jerry Falwell has every right to be rejected by Christians as a Fundamentalist if he cannot or will not embrace its historic beliefs and practices. He does not have the right to re-define Fundamentalism and to dilute it to the point where it is personally acceptable to him and to his compromising associates. God's people must not permit this to happen.

Two articles in the November issue illustrate exactly what I am talking about. Robert Allen writes a piece entitled "Must a Fundamentalist Fight?" in which he attempts to strip Fundamentalism of its militancy. We are told to fight the liberals and modernists but leave the compromis-

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BIBLICAL DISCIPLINE

THE INSTRUCTIVE ASPECT

BY DAYTON HOBBS

There are two basic aspects to discipline. One is the preventive or instructive aspect, and the other is the corrective or restrictive aspect. This article will deal primarily with the preventive or instructive aspect of discipline. The corrective or restrictive aspects will be dealt with in our next article, Lord willing.

It obviously is better to prevent problems from arising than to be expert in correcting them. Sad to say, most parents and/or teachers perk up their ears quickly if you say you are going to share with them methods and means for solving discipline problems, but are much more difficult to excite if the subject announced is

preventing those same problems from ever occurring. When the horse is out of the barn, we are interested in his return, but far less damage results from installing a proper lock on the barn door.

The definition I give to my students in my college classes is as follows: *Discipline is the means whereby the individual is brought to wilful obedience to properly constituted authority, with the ultimate goal being obedience to the Word and will of God. It is instructive and restrictive; that is, it involves the communication of knowledge and the regulation of practice. It is not re-demptive, but educative. External*

discipline, administered in love, has as its designed purpose eventual self-discipline in the fear of God. This definition is my own, though the ideas included come from varied sources, and I believe it to be in harmony with the teaching of the Word of God on the subject.

THE ROLE OF INSTRUCTION

Instruct, according to Funk and Wagnalls Standard College Dictionary, means "To impart knowledge or skill to, especially by systematic method; ...to give specific orders or direction to." The instructive aspect of discipline, then, has to do with

SEE DISCIPLINE, P.6

Editor's Desk

I quote from a pamphlet entitled "Children — Fun or Frenzy?" by Al and Pat Fabrizio.

All of us are training our children in some way...either consciously or unconsciously. When we have asked our child to do something, we are training him to wait until we have told him twice before he obeys...or we are training him to wait until we have raised our voice before he obeys...or we are training him to wait until we have threatened him before he obeys. We can train him to obey immediately when we have said it once in a normal conversational tone. The key is in training.

This pamphlet is primarily written to the parents of young children, and it is one of the best I have ever seen. It is biblical and it is practical, as anything that is biblical will be.

In the last ten or twelve years, I have given dozens of copies of this pamphlet to young couples, and we have sold hundreds more through our bookstore and in conventions across the country. I recommend that you get copies for any young couples you know, or better yet, get several copies and distribute them to the young married couples of your church. We have them available at 25¢ per copy. Order from: Gospel Projects Press, P.O. Box 643, Milton, Florida 32570. Include 20¢ shipping for 1-10 copies, 50¢ for 11-50 copies, \$1 for 51-100 copies, etc.

**BUY CHRISTMAS GIFTS THAT LAST
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Placement Service

PARSIPPANY CHRISTIAN SCHOOL, a ministry of Parsippany Baptist Church, Dr. David Nettleton, Pastor, is accepting applications for the 1983-84 school year (our 14th year). Projected needs include: Upper Elementary; Jr.-Sr. High English/Science/Math with Language; Business; and Coaching needs. Contact Rev. Harold Wolcott, Principal, P.O. Box 165, Parsippany, NJ 07054. Phone 201-539-7012.

The PROJECTOR



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Premillenarianism

THE POSITION OF GREAT MEN OF THE PAST
BY THE LATE DR. W. B. RILEY

That the advocates of the imminent coming of Christ have been the great students of God's Word, few men would dispute. What is the explanation? Has not Dr. A. B. Simpson given it in an illustration? He tells his readers of having visited a cathedral in Europe, upon the ceiling of which the most famous painter of past centuries had patiently employed his brush. Upon entering the building his eyes sought the ceiling and he saw what seemed a bewildering color of incoherent daubing. He looked long and earnestly; not a figure appeared; not a design was evident. The old sexton was passing about and the visitor expressed to him his disappointment, whereupon he smiled and said: "No wonder, sir. You have no fit position from which to see this work of art. Come with me!" And he led him to a place in the cathedral where the artist of all centuries had evidently stood, and bethought his designs, and to which he had returned again and again as he wrought them into being. And lo, the visitor saw such a masterpiece as to bedim

his eyes with tears, and bow his head in gratitude to the God who had granted to one of His fellow-servants such genius. And Simpson reasons, What that position was to the study of the fresco painting, the premillennial position is to the understanding of the Word of God. It was the position of Ellicott, Tregelles, Godet, Stier, Delitzsch, Lange, Olshausen, DeWette, Meyer, Jamieson, Fausset, Schall, Bengel, Canon Ryle; it was the position of Calvin, Zwingle, Melancthon, Luther, Knox, and the Wesleys. It was the position of John Bunyan, Cranmer, Latimer, and Ridley. It was the position of Candlish and Guthrie, of Robert Hall and Thomas Chalmers, Andrew and Horatius Bonar, Nathaniel West, Robert Murray McCheyne and Adolph Saphir; of Gaussen, Van Oosterzee, Auberlen, Baumgarten; of Hoffman, Stockmeyer, Lange and Schenkel. It was the position of Spurgeon, and Moody, and Brookes, and Moorehead, and Gordon, and Blackstone; of Pier-

SEE PREMILLENARIANISM, P.8

Roloff With The Lord

Evangelist Lester Roloff, Christian soldier and crusader, went to be with the Lord Tuesday, November 2, 1982. A man of great zeal for the Lord Jesus Christ and of great compassion for the desperate and downtrodden, he championed the cause of those whom no one else would help. He stood through harassment, trials, court battles, jail sentences, and pressures from government agencies, politicians, and others who sought to oppose the Gospel ministry and the message of Christ, who Brother Roloff knew was the only answer for the needy folks to whom he dedicated his time, strength, and total life.

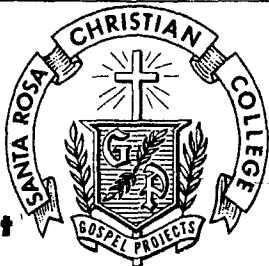
Brother Roloff gave of himself unstintingly to the rugged life of being away from home, always on the road presenting the ministry and raising funds to meet the tremendous need involved in feeding, housing, and providing for his flock. He also worked incessantly in his various homes preaching the Gospel, winning "his friends" to Christ, and giving them his personal attention and love. Only Heaven will reveal the numbers whose lives have been redeemed and regenerated by the power of the Gospel through Brother Roloff's ministry. He will be greatly missed by those to whom he ministered, by his co-laborers, and by fellow Christians who supported and appreciated his stand. Please pray for those who seek to direct and carry on the ministry.

FALWELL, FROM P.1

ing brethren alone, so that in effect, they can wreak havoc with the church from within. The other article is written by Bill Dowell, Jr., entitled, "The New Fundamentalism," in which he, too, emasculates Fundamentalism of its militancy and separatism. Notice the choice of words — "New Fundamentalism or Neo-Fundamentalism." When Harold Ockenga departed from Fundamentalism in the 1940's, he called his new position "Neo-Evangelicalism." Jerry Falwell, in turn, identifies his similar departure from Fundamentalism by the term, "New" or "Neo-Fundamentalism." Ockenga had the decency to move outside of the camp which he scorned. Falwell does not share Ockenga's moral and ethical decency. Instead, this paper indicates that he is moving to take over the Fundamentalist camp, and from now on, Fundamentalism will mean what he says it means. For Falwell, those who do not like the new attitudes and position are the ones to move out.

True Fundamentalists had better stay alert. Jerry Falwell is a smooth and slick operator. He reminds one of a thief who gains false entrance into the home, pretending to be a family member, and then proceeds to rob the family of its precious jewels and heirlooms. His purpose is soon detected, but the thief possesses such charm and charisma that the family may find itself helping the interloper to load his sack.

From The President



Good music and the Gospel ministry have gone hand in hand over the centuries. It would be hard to imagine a successful ministry for our Lord that did not include a good music program, and Santa Rosa Christian College is no exception in this regard.

Mr. Howard Woods heads our Fine Arts Department, and his many years of experience in sacred music, including choirs, ensembles, and bands give him the best of credentials. For some twenty-four years, he has been teaching music, twenty-one of those years here at SRCC, and now his high standards and teaching skills are proving to be a blessing to the students of SRCC.

Assisting Mr. Woods is Miss Sheila Ransom. Miss Ransom teaches piano, organ, voice, and music theory in the college. Students who are not sacred music majors, but who desire some music training, can benefit from our excellent Fine Arts Department.

Mr. Woods' undergraduate degree in music is from Indiana State University and his master's degree in Christian Education from Bob Jones University. Miss Ransom's bachelor's degree and master's degree in music are from Bob Jones University, and she has been on our faculty since her graduation in 1971.

Why not consider Santa Rosa Christian College? Quality is our watchword — in our program, in our faculty, and in our students.



GRAND CHAMPION

Karen Beth Holley, a seventh grade student in Santa Rosa Christian Academy, showed her Red Angus steer, Champ, in the Youth Steer and Dairy Show at the Pensacola Interstate Fair,



MR. BILLINGSLEY



MR. BUCHANAN



MR. MACK

A Night of Praise -- A Night to Remember

Guest artists for the Thanksgiving Concert of Santa Rosa Christian College and Schools will be Mr. Ronald Billingsley, bass; Mr. Roger Buchanan, tenor; and Mr. Warren Mack, pianist. An annual highlight, this year's Thanksgiving Concert will be held on Saturday, November 20, at 7:30 P.M. at the Santa Rosa County Auditorium.

All the guest artists are members of the music faculty of Bob Jones University, Greenville, South Carolina. Mr. Ronald Billingsley is a member of the voice faculty in the Sacred Music Department. Mr. Roger Buchanan is Head of the Department of Music Education. Both men are accomplished vocalists, having sung in various operas, artist series, and sacred concerts. They will be performing both solo and duo works as well as con-

ducting certain of the choir numbers. Mr. Mack is a member of the piano faculty at the University and travels with the vocalists as accompanist and solo pianist.

The concert will feature these artists with the combined school and faculty choirs of Santa Rosa Christian College and School and Grace Fellowship Church. The College and Academy Band, Choral Readers, and a Children's Choir from Santa Rosa Christian School will also perform.

Since Thanksgiving is a singularly American holiday, and since it is of particular significance to Christian Americans, Santa Rosa Christian College and Schools place important emphasis on this program. The concert will be under the direction of Mr. Howard Woods, Head of the Fine Arts Department.

October 18-24. The Steer and Dairy Show was supervised by the Escambia County Farm Bureau and was open to students who are members of 4-H or FFA from Santa Rosa or Escambia Counties.

The steer was well named, as he was awarded the Grand Champion Ribbon in the 4-H Division. He won Reserve Grand Champion over all thirty-eight entrants in the FFA and 4-H Shows. On the day following the show, a sale of the livestock was held. Karen's steer, weighing 1,345 pounds, brought \$1.50 per pound and was purchased by Winn-Dixie Stores. This is Karen's second year to show and sell a steer. She is a member of the Allentown 4-H Club. In addition to showing her steer at the fair, Karen was also a member of her club's Cattle Judging Team, which placed second in the over-all judging competition.

Karen is the daughter of Mr. and Mrs. Millard D. Holley of Milton. Mr. Holley is a farmer, concentrating in soybeans and beef cattle, and his family was honored as the Santa Rosa County Farm Family of the Year in 1976. Mrs. Holley holds the office of County Tax Collector, an elected position.

NOVEMBER - DECEMBER CALENDAR

November

- 1 -PTM-Santa Rosa Christian School
- 2 -PTM-Century Christian School
- 2-3 -College Mid-term Exams
- 5 -Fall Frolic-Junior High
- 8 -Sunday School Skating Party
- 12 -Fall Frolic-Senior High
- 17 -Missions Film: "Survivor No.3"
- 20 -Thanksgiving Vespers-College, Academy, Church Choirs Combined

25-26-Thanksgiving Holiday

- 30 -Basketball: Laurel Hill, Home

December

- 2 -Basketball: Allentown, Away
- 3 -Six Weeks Ends
- Basketball: Paxton, Away
- 7 -Basketball: Munson, Home
- 10 -FOUNDER'S DAY
- Basketball: Pensacola, Home
- 13 -Faculty/Staff Christmas Party
- 14 -Christmas Program, Century
- 16 -Christmas Program, Santa Rosa
- 17 -School Dismissed Noon
- 20-Jan 4-Christmas Holidays
- 21 -Church Caroling Party

January

- 4 -Dorm & College Students Report by 6:00 P.M.
- 5 -Classes Resume

Stars of the Morning

By "Aunt Carolyn"



Kettles and Courage

Noah Webster, in his 1828 Dictionary, defined Thanksgiving as

A public celebration of divine goodness; also a day set apart for religious services, specially to acknowledge the goodness of God, either in any remarkable deliverance from calamities or danger, or in the ordinary dispensation of his bounties. The practice of appointing an annual Thanksgiving originated in New England.

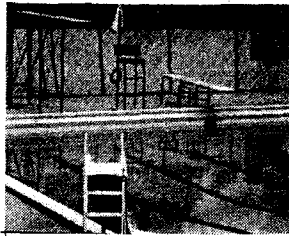
Indeed, Thanksgiving Day did originate in New England with our founding fathers. This season brings to mind the lives of our Pilgrim fathers, their families, their friends, and their foes. Much has been written of the First Thanksgiving Day in 1621, the famous celebration of 1623, and of God's marvelous provision of rain and harvest to save the destitute band from starvation. God's protection of their lives from physical dangers of storms, wild animals, and hostile Indians was also remarkable.

If Pilgrim children could come to your school room, they could tell of many frightening, life threatening experiences and of God's gracious protection. Some children were kidnapped by the Indians yet escaped to return to their families. Some were captured and, at length, were rescued by the Pilgrims at the risk of their lives. Pilgrim children learned to watch while they worked in the fields and to be wary of strange noises or slight movements in the woods. They needed God's protection indoors as well as outdoors.

The Minot family lived in a house built partly of brick covered by boards. It was built strong with big oak doors that bolted and heavy shutters that fastened to make it as safe as possible from the Indians. None had been seen for quite a while, and the family began to hope that danger from hostile Indians was past.

One morning, Mama and Papa had to be gone to the meeting house for a while, and they left their two little ones with the servant girl, Experience. It was a very hot summer day, and the windows in the kitchen were open wide. The two

BOARDING HIGH SCHOOL

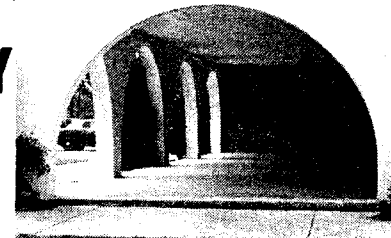


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Milton, FL 32570

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Have you considered this exciting alternative for your young person?



little children played on the floor while Experience built a fire in the fireplace and began to prepare dinner.

As the stew simmered in the big black pot over the fire, Experience drew a chair up by the open window. "Now, little one," she said to the baby as she picked her up, "let's sit here in the breeze and watch for Mother to come."

Experience sang softly and rocked back and forth, hoping the baby would go to sleep. But baby had no thought of going to sleep. She laughed and played and tried to catch the shadows as they danced on the window sill.

Suddenly, Experience saw a sight which made her heart stand still. Behind a row of currant bushes was an Indian, creeping on his hands and knees toward the house. For a moment that seemed like hours, Experience stared at the savage. Then she darted to the door and bolted it shut and closed the windows. There was no time to close the shutters.

What should she do—what could she do with the children? She frantically looked for a safe hiding place. Then she spied it. On the floor, upside down, stood two big, heavy, brass kettles which Experience had scoured and polished the day before. Quickly she raised one of the kettles and pushed the baby under it, then, before Baby's little brother could think what had happened, down came the other kettle over him.

Then Experience rushed to the oven for a shovel of hot coals. "If that Indian comes in here, I'll give him a taste of these coals," she thought. But suddenly she noticed that the Indian was carrying a gun.

"Oh, no!" she thought, "he can shoot much farther than I can possibly throw these coals." So she dropped the shovel on the hearth and fled upstairs for the gun. "Keep still, my little ones!" she whispered, as she ran past them.

But the children did not keep still.

They did not like being crowded under the kettles. They tried to push them over, but the kettles were too heavy. Then they began to yell, partly in terror, and partly in anger. The sound made the kettles ring with a very strange, wild noise.

At last the Indian crept up to the window. He looked into the room. He could not see anyone, but where could that dreadful noise be coming from? He stared at the kettles, wondering what kind of creatures those could be that howled and rumbled so frightfully.

Just then the children began to creep toward the light, moving the kettles, which looked like two huge turtles.

The mystified Indian yelled, "Ugh! Ugh! Me shoot!" Boom-oom-oom-om! went the bullet, glancing from kettle to kettle.

The babies were frightened, but not hurt at all, so they howled all the louder and crept faster than ever toward the windows.

Now it was the Indian who was frightened. "Ugh! Gun no hurt him! Him come!" In terror he dropped his gun and fled. He had no desire to fight with two great monsters that could not be hurt with a gun.

Experience saw him as he ran away, and she fired at him, but he was soon out of sight. She could still hear the children crying under the brass kettles, so she knew they were not hurt. Before she could get downstairs, the parents came home from the meeting. There lay the gun in front of the window, and the children were still under the kettles, howling madly and struggling to be free.

"What is the matter? What has happened?" the parents cried! Lifting the kettles and freeing two little children, perfectly safe and well, Experience told the story of the Indian.

Father's eyes flashed. "Perhaps he is still out there!" Grabbing his gun,

SEE STARS, P.8

SALVATION, FROM P.1

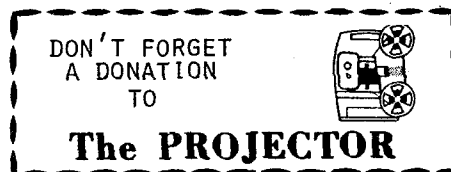
clear as I begin that there is nothing that we can do to be saved except to believe on the Lord Jesus Christ. Our salvation is purely and simply by God's grace, based on the shed blood of Jesus Christ, and received by faith alone — plus nothing. We cannot work for it; we cannot earn it; we cannot be good enough to receive it; we are not worthy of it; we cannot merit it. We are all sinners, and if God has saved us, He saved us only one way — that is, by His grace through faith in the shed blood of Jesus Christ. But you know, as I have been in the ministry now some twenty-five or thirty years, I have found that there are many people who say, "Yes, Preacher, I have been saved." They might even be able to tell you where, when, or under what circumstances, and yet, as you look into their lives, you find that there is nothing that gives any evidence of their faith in Christ. As a pastor, that concerns me!

That brings us, then, to the sixth chapter of Hebrews, verse nine. The writer says, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." I want to look at that little phrase, "things that accompany salvation," and direct your attention to some things from the Word of God that ought to be evident in the lives of those who profess to be saved. As we share these things with you, I trust that by the Spirit of God you might search out your own heart, and if these things are not evident in your own life, you might allow the Spirit of God to speak to you about that. As Paul wrote to the believers in the church of Corinth, "Examine yourselves, whether ye be in the faith." It may well be that you have a false salvation or a false sense of assurance. We need to measure our lives and our profession by things that accompany salvation.

REPENTANCE

First of all, I believe from the Word of God that if we are saved, there is going to be the evidence of repentance. In Acts 20, when Paul called the Ephesian elders together, he reminded them that while he was there and labored among them, he testified both to the Jews and also to the Greeks, "repentance toward God, and faith toward our Lord Jesus Christ." The Lord Jesus Himself said in Luke 13:3, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." I believe that repentance is a lost concept in much of that which is presented today as salvation. We have so much of easy-believism — you just "trust Jesus," and that's all there is to it. Now,

praise God, we can trust the Lord. Don't misunderstand me. That is why I prefaced this message as I did, but I am saying to you, my friends, that if we have been saved, there is going to be an evidence in our lives of real, genuine repentance. What do we mean by that? Vincent, who has given us the great word study, says that repentance means an afterthought and goes on to say this, "It means a change of mind which issues in regret and a change of conduct." A change of mind which, indeed, issues in regret and in change of conduct. The Lord Jesus Himself said that when the Holy Spirit would come, He would "reprove the world of sin, and of righteousness, and of judgment" (John 16:8). When the Gospel is preached, it is part of the work of the Holy Spirit to take that Word and burn it deep into our hearts to bring us under conviction of our need and of our lost estate. If you have truly been saved, you perhaps well remember when the Spirit of God was dealing with you. For some, He dealt a long time and really had to bring pressure to bear upon our old, sinful hearts and consciousnesses in causing us to see ourselves as lost and undone and heading for a Christ-



less eternity. But praise God, that is part of the work of the Holy Spirit in the life of the lost to bring them under conviction.

But when we come under the conviction of the Spirit of God, then there must be a contrition for our sin as well. Paul, as he wrote to the believers in the church of Corinth, said in II Corinthians 7:10, "For godly sorrow worketh repentance to salvation." Now, repentance is not just being sorry for our sins. But when we have truly been convicted of our sin, and as we lead up to repentance, there is going to be a genuine heart sorrow for our sin when we realize and recognize what sin has done to us — how it has cut us off from the true and living God; how it is that which will send us into an eternal hell. I am not one for much emotion, but I believe with all my heart that we have far too many dry-eyed conversions these days. Gone is the day when men and women come under such great conviction that sweat breaks out on their brows and trickles down over their cheeks. Gone is the day when men grab hold of the back of the bench in front of them, their knuckles turn white, and they fear that unless they get forward and get right with God they

will drop off into a sinner's hell, and they weep their way into the arms of Jesus. Somehow that is something that is strangely lacking in the day in which we live.

There must be a conviction of sin, there must be contrition for sin, and then there must be the confession of sin. The writer says in Proverbs 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Many people try to cover their sins. They put on fancy clothes, they put on their make-up, and they try to present themselves nicely in the world. There is nothing particularly wrong with that, but it all tends to cover up and smooth over sin and say that sin is not really so bad after all. But what does Proverbs say? If we seek to cover our sins, we will not prosper. "But whoso confesseth and forsaketh them shall have mercy."

You will recall it was the Pharisee who stood in the temple and said, "God, I thank thee, that I am not as other men are," and then he began to brag on his spirituality. The poor publican stood afar off and said, "God be merciful to me a sinner" (literally, "God be propitious to me"). Jesus said, "This man" (the Publican) "went down to his house justified" (saved). Say, there needs to be confession of sin! That is what Paul meant when he preached repentance toward God and faith toward the Lord Jesus. How we need that today!

There, then, must be that turning from sin. God never saves us in our sin to sin; God always saves us out of sin. What a difference it ought to make, then, in our hearts and lives. As the Spirit of God rakes over your conscience and soul, can you see an evidence of repentance in your life? Has there been that conviction, that contrition, that confession, and then that change — that turning from sin that issues in that regret and change of life? That is what the Word of God teaches in reference to repentance. Repentance. Repentance needs to be evidenced in our lives. It is one of the things that accompanies salvation.

RIGHTEOUSNESS

A second thing that accompanies salvation is an evidence of righteousness. Turn to I John 2:29 — "If ye know that he (God) is righteous, ye know that every one that doeth righteousness is born of him." Look in verse seven of chapter three — "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he (that is, the Lord or God) is righteous." Verse 10 — "In this the children of God

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DISCIPLINE, FROM P.1

communication between the disciplinarian and the disciplinee. Clear and uncomplicated instructions must be given as to just what is expected; what behavior will and what behavior will not be tolerated; what rules are to be observed, and when they are to be observed; how different procedures are to be carried out; etc. I am convinced that the root of a very large percentage of discipline problems is born of a lack of clear communication. We are often careless about instructions and directions, and even unsure at times as to what we really do expect from those under us. Uncertainty and the lack of advance thought and preparation on the part of those in charge of the discipline of children will most certainly be clearly "read" by the children, and the void created by our failures will be filled with the unwanted words, actions, and deeds of the pupils, often by one who has been little or no discipline problem in times past.

THE SPIRIT OF TIMIDITY

Sometimes this lack of instruction on the part of the parent or teacher is the result of carelessness or slothfulness, but it might well be caused by inexperience or a spirit of timidity. II Timothy 1:7 says, "For God hath not given us the spirit of fear (timidity); but of power, and of love, and of a sound (disciplined) mind." If God has given us children to discipline, He expects us to "take charge," thereby quieting and settling the minds of the children and then proceeding to give clear and precise instructions as to what it is that is required of them in any and every situation.

UNDERSTANDING "WHY" NOT REQUIRED

One misunderstanding that many have regarding the instructive aspect of discipline is that the ones being instructed must have understanding as to why a thing is required of them before they are responsible to obey. Knowing what the instructions are and how they are to be carried out is sufficient. This is especially true in children below high school age, for they have not as yet developed (in most cases) the capacity for discerning the reasoning behind our instructions. God does not require that we understand His commandments in order to obey them. Understanding may or may not be present, but obedience is required. We should follow the same practice when disciplining children. Be sure there is a clear understanding of what is required, but don't be too disturbed if the reason for the requirement is not understood; that will come later.

Remember, the person who can successfully prevent discipline problems from occurring, or who through clear

and precise instructions can hold them to a minimum, will very likely be a successful disciplinarian. An attitude that speaks of good control will develop in the home or classroom, both in the parent or teacher and in those who are the recipients of the discipline training.

Discipline is a process of training. Christian education is a process of training. Modern humanist educators do not believe that education and training are synonymous or that training has any part in the education of children; however, Christian educators understand that Christian education and Christian training are one and the same. To substantiate my statement that training and education are not the same thing to the humanist educator, I quote from T. Robert Bassett's book, Education For The Individual: A Humanistic Introduction, designed as a text for teacher training courses.

My central point is that education's glory is the gift of itself to the individual learner. This has both negative and positive implications. On the negative side, it means that education is not training for jobs, not a guarantor of equality, not a crowbar to uplift society. Obviously it has benign effects on society, but these are indirect, long-run, and spontaneous. Any attempt to use schools for specific ulterior purposes (moral, social, political, economic) fails. It fails because education is by nature incapable of giving a command performance to accomplish imposed ends. And it ought to fail, as I see it, because such uses of education violate personality by making pawns of people. That the outcomes of education cannot be predetermined holds for their nefarious as well as for their beneficent employments — for the individual as well as society. Certain immediate results are attainable through training — the imparting or acquiring of particular skills — which should not be confused with education. I will argue that human beings cannot be permanently programmed by education, either for good or for ill. ¹

The fourth major premise is that the benefits of education, as distinct from training, are general rather than specific. It is not the pressure-cooker processing to which students are subjected in the typical classroom that educates but the quickening of their minds by daily immersion in a sea of insights and incitements. ²

Education is not putting something in here and getting something out there, like a coin in a vending machine. Rather it is a generalized growth process whose product is indeterminate and unpredictable and varies from person to person. I suggest that no instructional act bears

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a foreseeable one-to-one relationship to any important aspect of a student's later life.

My fifth article of faith is that while there are no guarantees, the unpredictable effects of education — both for society and for the individual — will over the long haul prove more likely good than bad. This is a doctrine I cling to with some effort. It implies an optimistic view of human nature and affirms a belief in the efficacy of education as liberator — as distinguished from molder, mind controller, programmer, behavior modifier, or character builder. ³

Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old (reaches maturity), he will not depart from it." This is Christian education, and, contrary to the statements of humanist educator Bassett as quoted above, the promise of Proverbs 22:6 is that the outcome can be guaranteed. We can be successful in the discipline and training of, that is, giving a Christian education to, our children.

(NEXT MONTH — BIBLICAL DISCIPLINE: THE CORRECTIVE APPROACH)

FOOTNOTES

1. Bassett, T. Robert, *Education for the Individual: A Humanistic Introduction*. Harper & Row, Publ., New York, 1978, viii.
2. Bassett, ix.
3. Bassett, ix.

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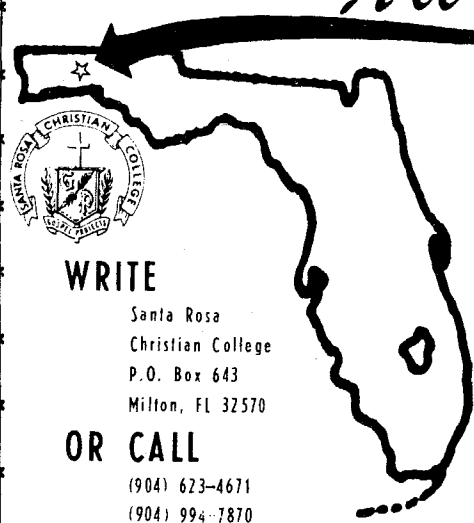
SALVATION, FROM P.5

are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Did you get those words? "He that doeth righteousness" (2:29); "he that doeth righteousness" (3:7); "he that doeth not righteousness is not born of him" (3:10). You see, John says that you can tell him all you want to that you are saved, but unless you do (and that little word "do" is in the present tense which means to practice; to do, and to keep on doing), unless you evidence that testimony of faith in Christ in your life, and live a life that produces righteous acts, then you are not born of God, you are not saved, you are still lost in your sin and on your way to a devil's hell. You see, when Christ comes into our hearts, it is going to be manifest in our lives. It is part of the work of the Holy Spirit within us to produce the fruit of the Spirit, and the fruit of the Spirit is going to produce righteous acts. Now listen, we receive the righteousness of Christ imputed to us the moment we get saved. At that moment, we have the perfect righteousness of Christ; we will never, before God, be any more righteous than we are right then, positionally. We cannot get any more righteous, if you please, than Christ is righteous. We have His righteousness imputed to us, and God will never again look upon us as sinners. We will stand before Him in His righteousness, complete; praise God for that. But that perfect righteousness which clothes us is by the same Spirit of God to be worked out through our lives. John says that we should make no mistake about it. If we have been saved, if we have trusted Christ as our Saviour, then we will do, we will practice, we will perform and continue to perform righteousness or righteous acts. This is really what James is talking about also. You tell me you have faith, but if you don't have works, then I am going to tell you that your faith is dead. Living faith in Christ produces. It produces a life of repentance; it produces a life of righteous acts and deeds. Many things could fall into that category, such as having a concern for the lost and compassion for the needy. John says that if we are born again, those righteous acts are going to be evidence of the fact that we have passed from spiritual death unto spiritual life.

RENOUNCING THE WORLD

A third evidence accompanying salvation is the evidence of renouncing the world. In II Corinthians 5:17, the Apostle Paul says, "Therefore if any man be in Christ, he is

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a new creature: old things are passed away; behold, all things are become new." Now, I have heard this verse explained various ways. The usual explanation goes like this: "Now, pastor, don't you understand that when we get saved, the old things just sort of gradually fall away, and in their places, new things gradually come?" Don't you believe it! That is not what that verse teaches! Let me translate it for you. If this were a Greek course and we were exegeting II Corinthians 5:17, it would read something like this: "Therefore, if any man be in Christ, he is a new creation: old things were passed away (aorist passive tense); and all things have become new and are continuing to become new (perfect tense). You see, Paul says that when we get saved, there is going to be a renunciation of the old way of life. After a drunkard gets saved, how long does it take before the Lord makes him sober? Six months? A year? Two years? When a thief gets saved, how long does it take for him to be made honest? How long does it take a man whose mouth is filled with vile curse words to have those accolades of condemnation replaced with praises and thanksgiving unto God when he gets saved? Listen, Paul says that if we are in Christ, we are a new creature. Those old things have passed away—past tense—they are behind us, and in their place, new things have come to stay. How we need to understand that in these days. When it comes to the things of the world, the child of God just needs to renounce them and put them behind him. Too many professing Christians want to be like a chameleon; they want to fit in wherever they are. When they are with God's people, they can sing the praises of Zion—"Praise Him, praise Him, Jesus our blessed Re-

deemer" and other great songs of the faith, but when they go out to their work on Monday, they can curse and swear and do everything else that the ungodly and unrighteous do. They just fit right in. No pangs of conscience grip their souls; they just change colors according to whichever way the wind is blowing. Don't you believe it! If you are born again, if you are saved, you will renounce the world system. The Word of God is very clear on this.

For example, in I John 2:15-17 John says, "Love not the world." Stop loving the world! When you are outside of Christ, you love the world. You pick up your Saturday night paper and say, "What can we do this weekend? This is our big blast." Those of you who are in management and business know that generally from about 12:00 Noon on Friday until about 5:00 Monday your workers are just no good to anybody. The last half of Friday they are anticipating what they are going to do on the weekend, and it takes them all day Monday to get over what they did. They just live for a big blast. Then they come back to work and are sick with hangovers and all that goes with it. Say, that is characteristic of the unsaved, but when we get saved, John commands, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We need to abhor the world if we have been born again.

In I Thessalonians 5:22, we read that we must abstain from the world. "Abstain from all appearance of evil." In Romans 13:14 we read that we must avoid the world. Paul says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh,

STARS, FROM P. 4

he darted out the door. He ran through the garden and into the woods, looking behind every tree and bush for the Indian. At last he found him, but the Indian could not harm them any more. His body lay beside the brook, for Experience's aim had been more true than she had thought.

A sense of calm and relief settled over the home as they thanked God for His mercy and protection. When at last they seemed to breathe again, they began to laugh about the strange sight those brass kettles must have been as they bumped about the floor with such terrible noises coming from inside. What a strange but wonderful shield. Papa quoted Ephesians: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day... taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Even as "a certain man drew a bow at a venture" and God saw that it plunged into the wicked King Ahab, the bullet of Experience's gun was providentially guided to the attacker.

The Christian life is a spiritual warfare. A Christian never knows where or when the devil's attack may come to break down the Christian's testimony or defeat the work of Christ. We must have on the whole armour of God and keep up the shield of faith, so that we can stand and trust God for His protection. In the Bible, God sometimes used remarkable means to protect His children; throughout our history, His providential hand has been evident; and He is still able to protect those who are faithful to Him and to His Word today. Be true to the Lord Jesus Christ at all cost. Make this Thanksgiving Day one of praise to the Lord for "his strength, and his wonderful works that he hath done" (Ps. 78:4).

Based in part on "Pilgrim Stories"

by Margaret Pumphrey;

Rand McNally; NY: 1910.

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SALVATION, FROM P. 7

to fulfil the lusts thereof." How often folks make provision to fulfil the lusts of the flesh. A number of years ago, we were working with a lady who had made a profession of faith, and she was having a terrible battle with tobacco. I remember one day she came into my office, sat down, and said, "Oh, Pastor, I am so sick and tired of these cigarettes. I just want you to pray with me that God will give me deliverance." I called her by name and said, "I'll pray for you if you really mean business for the Lord." She said, "What do you mean?" In those days we could still burn trash out in the country; we cannot do that anymore. Now we are in the city,

and when you get citified, you cannot burn anything outdoors. But at that time, we had an old trash barrel behind the church. We went down on our knees in my study, and afterwards she opened up her purse. There were about two and one-half packs there. We walked outside where the janitor was burning paper and trash from the weekend, and she just dumped those two and one-half packs right into the trash barrel! (I cannot think of a better place to put them!) Then I called her by name and said, "Now listen, if you really mean business with God, you will go home, and in your top dresser drawer, down underneath the stack of clothes that are neatly laid there, you will remove that pack as well. And then you will go over in the kitchen cupboard, up on the top shelf, behind the second row of glasses, and you will get rid of that pack, too. Then, out in the hall closet—you know, where you keep a few just in case you have to have one just as you come in the door—you will clean out the top shelf there also."

I have found that many times we make provision for the flesh by hiding these little things all over the place just in case we need them. You will never have victory over sin when you approach it from that point of view! No! Paul says that we are to put on the Lord Jesus Christ and make no provision for the flesh to fulfil its lusts. We cannot live in the flesh, cater to the flesh, and serve the flesh if we are a child of God. Sometimes in our church we sing that little chorus:

Things are different now,

Something happened to me

When I gave my heart to Jesus.

Things are different now,

I was changed it must be

When I gave my heart to Him.

Things I loved before have passed away;

Things I love far more have come to stay.

Things are different now...and so on.

That is true. When we get saved, the Lord gives us different appetites, different desires, different goals, different ambitions, and part of that involves renouncing the evil, worldly, godless system that is all around us. Mark it down. If you still love the world—if you still have a hankering for the flesh—you had better check very closely to see if you have been born again. The writer of Hebrews says that if you are saved, you are going to have "things that accompany salvation." There is going to be repentance in your life. There are going to be righteous acts and deeds in your life. There is going to be a rejection or renunciation of the world's system and all that goes with it.

(CONTINUED NEXT MONTH)

PREMILLENARIANISM, FROM P. 2 son and Penn; and is that of Meyer and Morgan; of Munhall and Chapman; of Haldeman and Dixon; of Torrey, Scofield and Gaebelein. In the language of Paul to the Hebrews, "What shall I say more; the time would fail me to tell of" Craven, Patterson, Erdman and Dunwiddy; of Maitland, Birkes, Bickersteth and Brock; of McNeile, McNeill and MacNeil; of McIlvaine and Henshaw, and Nicholson and Hastings; of the Robertsons — Frederick W. and John; of Herr Saunders and Harris and Evans and Stifler, and Lorimer and Peters, and Durbin and Parker and Gilbert and Foster and Lummis, not to make mention of those men so well-known to us that we do not yet appreciate their greatness, Frank W. Sneed, D. D. Munro, Frederick W. Farr, A. J. Frost, Len G. Broughton, W. B. Hinson, George Robert Cairns, and others too numerous to mention, all of whom have obtained a good testimony in their proclamation of "the faith once for all delivered to the saints."

Massillon is quoted as having said "that in the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord." "Strange it is," remarks A. J. Gordon, "that we have reached an age where it is counted an eccentricity to love His appearance and a theological error to cry with the best-loved apostle, 'Even so, come, Lord Jesus.'" And yet those men before whose eyes the Scriptures have unfolded with the greatest beauty, and whose hearts have drunk most deeply from the fountains of truth, not only join in that cry, but unite their voices in proclaiming His coming as the consummation of the age, the goal of the Church — the crowning of Christ Himself — the only hope of the world's redemption.

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