

The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

What’s In Your Wallet?

by Ludwig Opager



“Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering” (Exodus 25:2).

God has so graciously chosen to use men and women, boys and girls to carry out His work here on earth. This primary instruction is displayed in the building of the wilderness Tabernacle. God could have spoken the word and

the entire Tabernacle could have appeared in its completed form. However, God desired to communicate a principle by using His people to build the Tabernacle. As the Architect of the Tabernacle, He enjoined Moses and the Israelites to be co-laborers in its construction.

As Architect of the Tabernacle, He chose not to supply the materials nor build it Himself.

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Reformation or Regeneration?

by Pastor Tod Brainard

There is a new attitude of preaching today which views wickedness and corruption in people's lives as something to be dealt with through **reformation** rather than **regeneration**. Follow with me, please. *Reformation*, according to Webster's 1828 Dictionary, is the act of re-forming, that is to change from worse to better; to amend; to correct; to restore to a former good state. Reformation makes an

assumption. It assumes that something was good to start with, misdirected, and now needs a re-forming or restoring to the former good state. There are groups that have been started in churches all across America, **Reformers Unanimous** for one, that focus on amending or improving people by changing their behavior patterns. Drug addicts, sex addicts, porn

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WHAT SEPARATION IS NOT

by Pastor John Ashbrook

This is part of a continuing series on Biblical Separation from the booklet by Pastor John Ashbrook entitled Axioms of Separation. We encourage you to purchase this booklet (\$2.00) from his web site, www.hereistand.org or from us at www.childrensbibleclub.com. I know of no other treatise of Biblical Separation that hammers home in a practical way the necessity of practicing Biblical Separation. (E d i t o r) .

I have read good articles on separation where the author took a firm stand and then retracted it at the end of the article. You may have read the title to this chapter and decided that I am about to take back what I have written. No, I believe what I have written; but I

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EDITOR'S DESK

by Pastor Tod Brainard

The Umpire of the Soul

It was the Bible teacher, Guy King, who once said, *"What your conscience knows about you is more important than what your neighbor says about you."* That statement is very true. John Milton once wrote that the conscience is *"the umpire of the soul,"* giving the "yea" or "nay" to this or that. There is a warning that we need to take to heart. We should treat the dictates of conscience with the uttermost care, lest we cauterize it (I Timothy 4:2), and desensitize it (Titus 1:15), and fully corrupt it (Hebrews 10:22).

Throughout the New Testament we are encouraged to have a good conscience (Acts 23:1; I Tim. 1:19; 3:9; Hebrews 13:18, I Peter 3:16; 3:21). In addition, we are told that our conscience should be pure and free from the filth of the flesh (II Cor. 1:12; 4:2; I Tim. 3:9; Titus 1:15).

The conscience is a very delicate instrument. Though not the voice of God, it is yet one of His chief means of guiding His children when it has been instructed in the Word of God. If that inner voice is going to give right decisions, it needs to be trained and educated by constant assimilation of the Word of God.

We are witnessing the wholesale destruction of the Christian conscience in America and around the world. The authority of the Word of God, which is the chief instructor of the conscience, is being called into question and the damaging results to the conscience cannot be overstated. Once held Biblical standards against R-rated and MA rated movies, social drinking, sexual innuendo, scatological talk, filthy speech, immodest dress, rock, country, CCM music are considered out of date and old fashioned. The conscience of the Fundamental Christian is in shambles for the most part, a mere shadow of its former self. The Umpire of the Soul has been told to shut-up and sit down!

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He chose instead to have the people provide the materials He specified and the labor He anointed to build the Tabernacle. Architects generally determine the configuration of a structure necessary to provide for the need specified by the customer. In this case, God is not only the Architect but He is the customer for He intends to dwell in the Tabernacle.

Now as part of the Architect's duties, a materials list is produced and that list includes the raw materials, subassemblies, intermediate assemblies, sub-components, components, parts, and the quantities of each needed in order to provide an end product. Everything on the list is purposeful and is needed to arrive at the configuration specified by the Architect.

So the Great Architect made a materials list and called Moses to provide for its supply. Moses was privileged to enter into the process, for he was to speak to the children of Israel that they bring the Architect an offering. The offering was to come from every man and woman who was willing to give from the heart.

The word for "offering" has the idea of a present, a gift that is given sacrificially; the giving of a special gift, a valuable, costly gift. Remember that the Israelites had received much wealth: gold, silver, precious stones, and raiment, upon their exit from Egypt. God was not asking them for things that they did not possess. God knew perfectly how much they had and that what they had would more than meet the need.

Men, God knows exactly how much you have in your wallet, and ladies, God knows exactly how much you have in your purse. In fact ladies, God knows exactly what you have in your purse and He knows where it is even if you don't. He knows exactly the state of your bank account, your CD's, your investments, the value

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The PROJECTOR

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The Projector is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



FOCUS ON RELIGION

Lot in Zoar by Curtis Sluss

The Old Testament prophets were instructed by God to preach against the sin of their day. Today, it is not popular to preach against New Evangelicalism, the sin of our day. New Evangelicalism seems to dominate much of American religious life; yet the average preacher avoids 'negative' preaching against it. It is much safer to preach the 'positive' truths of salvation, God's love and Christ's work. Exposing religious compromise and compromisers is not a priority for most. Yes, we need positive preaching for Biblical truth, for Christ, for the Gospel but not to the exclusion of so called 'negative' preaching to "reprove, rebuke, and exhort" or "warn" or "show my people their transgressions" as commanded by God.

Paul warned the church at Ephesus continuously for three years that both those within and without would distort God's truth. In several Epistles, he warned of various compromisers. In order to warn God's people, he named Hymenaeus, Alexander, Phygelus, Hermogenes, Philetus, Jannes, Jambres, Demas, and Alexander. Paul had no problem warning against both error and naming the promoters of error, living or dead.

As a result of this current lack of warning and exposing of the sin of New Evangelicalism, most members of American churches do not guard against or even know what New Evangelicalism is! The truth is, if you don't preach against New

Evangelicalism, then our people will embrace it and our churches will be full of it. You cannot defend truth without crusading for it. Unwarned and unsuspecting Church members go to Christian book stores, which are dangerous mine fields to navigate through as they are full of works by New Evangelical writers seeking to promote their error. Christian radio and TV programs, which are often New Evangelical in nature, are also corrupting unsuspecting and unwarned listeners. In the absence of warning and because the softness of New Evangelicalism is appealing to man's fallen nature, it becomes the comfortable compromise many gravitate toward.

A major defining element of New Evangelicalism is its weakness in obeying Biblical separation. A casual reading of Christianity Today (The flagship periodical of New Evangelicalism), makes this abundantly clear. Lot typified the attitude of the New Evangelical when he begged the angels to allow him to stay in Zoar (one of the cities of the plain destined for destruction): "Is it not a little one?" Lot understood God's command of leaving the wicked cities of the plain, but total obedience to God's command of separation seemed too harsh for weak Lot. Instead of completely obeying God he turned aside to Zoar. We do not know the outcome had Lot obeyed God's command of separation; however, we do know God always blesses obedience, and obeying God always brings glory to God and is for our

good. We suspect that if Lot had obeyed and separated from ungodliness as commanded, he would not have lost his wife and the moral tragedy with Lot's daughters would not have happened. In addition, because he did not obey God's command of total separation, the wicked city of Zoar was not destroyed.

Lot never envisioned the shameful and perverse tragedy his lack of separation would produce in his family; he thought Zoar was smaller than Sodom so it was not quite as bad. However, God cannot be mocked; like every man, Lot reaped what he had sown. These events warn us of the danger of partial obedience to God's requirement of separation. God removed his hand of blessing and Lot received the fruit of unrighteousness. Lot could choose his actions, but neither he nor we can choose the results. Besides the tragedy in Lot's family, the Moabites and Ammonites were a thorn in the side of the Jews even to this day. New Evangelicalism is Lot's attitude toward God's commands of separation in modern form. Ω

¹II Tim 4:2, Col 1:28, Isaiah 58:1

²Acts 20:29-31

³I Tim 2:20, II Tim 1:15, 2:17, 3:8, 4:9, 4:14

⁴Gen 19:20

⁵Ibid

⁶Gal 6:7,8



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of your house and car and He also knows what part of those assets you need to keep in order to function.

Now I have a habit of putting something in the offering plate each time it comes around. Being in the first row of our church I like to start off the offering plate with something in it for I don't like to see an empty offering plate move from row to row. Now the faithful and longstanding usher, who takes up the offering, knows that and when the plate comes to me that I will normally put in the same amount every time unless I put in a check. I'm sure that many of you have similar habits for it is comfortable not having to make a new decision every time the plate comes around. Habits are hard to break. But at times I get my wallet out and do not find my usual denomination of bill. Instead, I find a larger bill in there all by itself. Not to my credit, I usually flinch at the sight! Now what do I do? God knows what's in my wallet. My dear wife looks at me, and I look at her and ask her if she has a smaller bill so I don't have to put in the larger bill. She gives me the "look". Yes, the look that God gave her to give me. So I sheepishly take out the larger bill and put it in the plate. God wants me to *willingly* put it in the plate! God wants me to get past putting the offering in the plate motivated only by the "look", to having a heart that responds willingly to the need, for the need is great. God is the One who put the larger bill in your wallet or purse, and if He calls for it for His service we are to give it willingly.

This is what happened in Moses' day. God knew of the future need

for the materials of the Tabernacle, and He provided for this need when the children of Israel received the gold and materials of the Egyptians.

We read of this in Exodus 12:35,36: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: ³⁶And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians."

The words "borrowed" and "lent" in this passage imply a request rather than a demand. Because of the provision of these materials by the Egyptians, Israel was able to give offerings to build the Tabernacle. God provided sufficiently in order that His people might give back to Him what He needed to provide for His work. What a glorious principle! What these exiles from Egypt received was due to God's providential planning. They had money, gold, silver, and possessions, because GOD had moved upon the Egyptians to give them wealth. Now, God asked the Israelites to give back to Him willingly, sacrificially and to give the very best gifts! The lesson, of course, is that everything belongs to God including that which is in your wallet or your purse. He distributes His wealth, but in that distribution He entrusts His children to distribute the wealth beyond themselves. We know that God needs nothing, but He chooses to need co-laborers. In this stewardship process hearts are revealed. The willing hearts come

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do have an axiom on the subject of what separation is not.

AXIOM #11: SEPARATION IS NOT THE ANSWER TO EVERY DISAGREEMENT BETWEEN BRETHREN. What kind of people are Biblical separatists? They are men with strong convictions. They are resolute. They have something of Elijah, John, Paul and Jude in their natures. The very traits God uses to make them strong must be controlled or separation can turn to fragmentation. Let me set forth four areas in which separation is not the answer.

PERSONAL DISAGREEMENT

First, separation is not the answer to personal disagreement. Sharp arguments, wounded feelings and hot words are not as rare as they ought to be among good separatists. Being agreed in important matters does not stop such things. The answer to such problems is not separation, but face-to-face talk, confession, forgiveness, prayer and forgetting. When I started in the ministry 37 years ago my father said, "Son, if you will settle your problems Scripturally you can spend a long time in the same church. If you don't care to do that you had best keep your suitcase packed and be ready to move every three years." I have spent my 37 years in the same

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Proverb Practicals

by Ludwig Opager

Proverbs 13:12: Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

Anyone with blood flowing through his or her veins knows what it is to be heartsick. To be heartsick is to be pained in mind and heart; to be deeply afflicted or depressed.

We are plainly instructed as to how the heart can be made sick for it is directly connected to delays in the realization of our hopes. Children often experience this because they must wait on adults to act on their behalf.

Mother promises a new bike and that promise brings hope to the child. Delays in the promise being kept bring anticipation and sometimes make the heart sick. Joy in the heart turns to mourning because there are delays in the fulfillment of the promise.

We are quick to learn that in this world hope is often misplaced. Hope is based only on man's word or simply based upon wishing that events will come about to our liking. The world's definition of hope is "a feeling that what is desired will come to pass." Worldly hope is more like a wish having no firm foundation. It is usually a baseless optimism or a vague yearning for something that is not necessarily attainable.

The hope of this proverb is satisfied for the desire comes, bringing with it a tree of life. This hope is founded on God's unerring and unchanging Word. It is a hope built on confidence that what God has done

for us in the past, guarantees our participation in what God will do for us in the future.

It is a hope as expressed in these familiar words:

My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ, the solid rock, I stand-all other ground is sinking sand!¹

Biblical hope is hope built upon a solid Rock! Hebrews 6:19 tells us that Biblical hope is "an anchor of the soul." It is a hope bringing the soul to be fixed like an anchor on the Lord Jesus Christ. It is a solid hope for it is built upon the promises of God Almighty. It is a genuine hope because it is founded on Someone who deserves all our confidence in its fulfillment.

To have Biblical hope you must know the God of the Bible. Knowing what He has done, knowing His saving acts, His unlimited power, and His faithfulness in carrying out His promises is a powerful assurance.

A Christian's hope is not a vain hope for it is built on the Word of God, the firm foundation which guarantees that hope will be realized. It is not a stress producing hope like the world's hope. It is a comforting hope as the Psalmist reminds us.

Psalm 119:49,50: "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me."

The Bible tells us not to put our hope in wealth, houses, princes, empires, or armies. God alone is to be our only real hope for He is the only One who has laid the foundation that cannot be moved. All other foundations are laid on shifting sands.

The kind of hope the world offers is a disappointing hope, for it is based upon created things instead of the Creator. The child hopes for the bike but even that hope is built on Mother's word, which is not sure like the Word of God!

The world offers hope without basis. God offers hope with all His omnipotence behind it. The world wants us to abound in hope but the world's hope is hopeless. It sings, "My hope is built on nothing." It has no basis except wishful thinking and man's energies.

There is no doubt in God's hope. We do not hope to be transformed into His likeness without basis. We cannot hope for the glorious appearing of our Saviour Jesus Christ without its promise in God's Word. We do not hope to experience the resurrection of the body based on some vague evidence. We do not hope for a

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home in heaven without knowing that Jesus Christ has gone there to prepare a place for us. We do not hope for righteousness without knowing of His righteousness promised in God's Word. We do not hope for a new heaven and a new earth simply because some man said so. No! "My hope is built on nothing less than Jesus' blood and righteousness!" On this solid Rock I stand! We may have heartsickness because of deferral but when our hope comes it will be as a tree of life.

¹ Edward Mote(1797-1874), *The Solid Rock, Great Hymns of the Faith, Grand Rapids: Zondervan Corporation, 1968.* Ω

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It was Paul who told Timothy in I Timothy 1:18-19, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **Holding faith, and a good conscience;** which some having put away concerning faith have made shipwreck..." Shipwreck, (henamgesan- to make shipwreck, to suffer shipwreck) is a good word to describe what has happened to the Christian conscience. The hull is on the rocks and broken, the masts are down, the ship is filled with water. Paul had suffered shipwreck at least four times when he wrote the epistle to Timothy. Each time he lost everything but himself. When we lose our Christian conscience we lose everything dear, pure and precious and it never returns to the same condition it was before it was seared.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22). Ω

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pastorate. It has not been without many a night spent seeking out brethren to get things right. I have played the part of the wounder and of the woundee. Both have an equal obligation to find one another and get things right.

DIFFERENT DECISIONS

Second, separation is not the answer to a difference in decisions. In any fellowship of fundamental men there will be differences of opinion. Separation does not standardize all decisions. Two separatist brethren may consider the same mission board. One may decide to support that board, and the other to withdraw his support. There is danger in seeking to make your brother see the same thing you see and at the same moment. In my first college experience I was educated as an engineer. All of the answers to problems were mathematical. I have set forth "Axioms of Separation." I believe they are definite; but they are not always mathematical. There has to be a charity in coming to our conclusions. It is easy to separate from a brother because he has a speaker we would not have, supports a mission we would not support or recommends a school we would not recommend. Every separatist has made his share of mistakes over the years. I have had speakers, supported

missions and recommended schools which I would not have, support, or recommend today. But I am a separatist even though I may be a slow learner. If a man has the conviction of separation from Scripture he will learn by mistakes and come out on the right side. Be careful not to run up the red flag for every mistake or differing decision. Wait to see if it is a pattern. If a man always comes out on the wrong side, it will be obvious that he is new evangelical, and it will be time for separation.

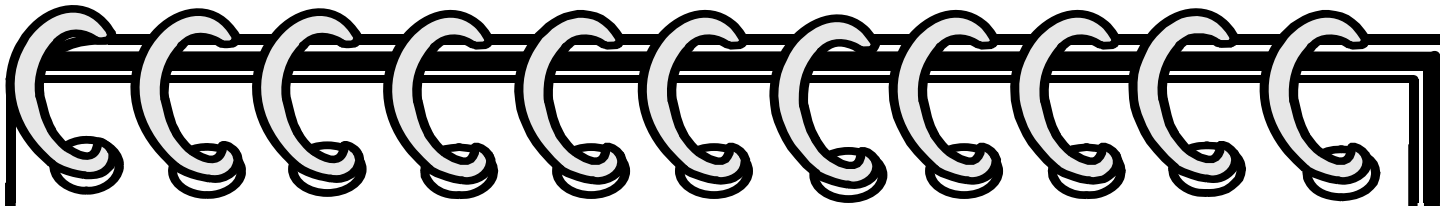
STANDARDS

Separation is not the answer to a difference in our standards. Our slovenly world has forced us into standards for such entities as camps and Christian schools. We dare not neglect such things. We cannot form Christian character without the confrontation of good rules. However, standards can and have become a battleground among good men. No two churches, schools or camps will have exactly the same set of practices. All of us must be battling the world's attack on Biblical holiness; but when we work together, we will have to adjust to one another and come to agreement on what we will expect as a group. This is not an area for separation, but for prayerful concensus. That will



Pray for the ministry of
The PROJECTOR!

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Teaching Tips

by Doris Peppard

Level 6

We all expect our students to finish their assignments, but have you ever taken the time to consider “why” they do their seatwork or homework assignments? There are six main reasons why our students do any assignment. These “reasons” progressively move from arm twisting to development of Christian character in the lives of our pupils. One of the greatest joys of teaching in a Christian School is that we have the opportunity to teach our students from a Christ-centered position, and it is one of the distinctives that separates us from public education's worldview.

Level 1: “I must do my work so I don't get into trouble.” While this basic level will make teachers happy, it leaves much to be desired. As Christian teachers, we want our pupils to do their assignments because it makes our lives much easier. We can get our grades in on time and keep on track with our lesson plans. All this is commendable, but it is really the lowest level of attitude and development of character in our pupil's lives.

Level 2: “I must do my work so that I'll get a reward.” Once a student can get beyond doing something simply to avoid trouble, level 2 thinking takes over. While this level of thinking is an improvement over level 1, we can and must do much better as Christian teachers. We need to show our children that doing their assignments is expected because it is right, not to be rewarded. Sometimes parents perpetuate this habit by giving money to their children for the A's or B's on the report card. This, too, is not one of the higher levels of motivation we desire to instill into our students.

Level 3: “I want to do my work in order to please my parents.” While it is great (and right) to desire to please parents, our students must learn that their work belongs to them and the satisfaction of a job well done brings great joy. We desire to develop our student's character to the point that they receive great satisfaction themselves and become proud of their work.

Level 4: “I want to do my work so that I will follow the rules.” This level is quite a bit higher and loftier than Level 1, isn't it? We really do want our students to want to follow the rules. If they learn to follow school rules and enjoy doing it, they will learn one to day follow God's rules – the Ten Commandments! Our students need to learn about doing right in all circumstances because right is right. Level 4 is pretty good, but we can strive to reach for an even higher level.

Level 5: “I want to do my work because I want to please my teacher.” Wow! Who wouldn't want their students to get their assignments done because they want to make their teacher proud? This, indeed, requires a higher level of character! When students get to the point of desiring to please someone else, when they understand that, they get away from a self-centered universe showing maturity and personal growth.

Level 6: “I want to get my work done because I want to prepare myself to serve God.” Of course, this is the utmost we can hope for our students! This highest of high levels is reflected in God's Word. Jesus, Himself, said in the parable of the talents found in Matthew 25: 21 and 23, 'His lord said unto him, Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the lord.' Should we not all desire to hear those words, “Well done thou good and faithful servant”? Yes, level 6 requires Christian character and God is honored. This high level is the level we want our students to attain. Ω



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always require some compromise, and in that context, it is not a dirty word.

DENOMINATIONAL DISTINCTIVES

Separation is not the answer to denominational distinctives. Can we fellowship together in spite of denominational distinctives? There is a difference between apostasy and truly held Biblical convictions. The name "fundamentalist" came out of the context of Presbyterian separatists. There are independent fundamentalists, Baptist fundamentalists, Methodist fundamentalists and other varieties. Differences in the mode of ordinances, church government and forms of worship have nothing to do with separation. One could wish that Zwingli and Luther might have agreed to disagree on the Lord's Supper without separation.

Amos 3:3 asks the question, "Can two walk together, except they be agreed?" That text is sometimes interpreted to mean that if we disagree in any way, we must separate. The passage does not teach that. Study the context of the passage and you will see that God was dealing with the apostasy of Israel and not with denominational distinctives or minor disagreements. There is a proper ecumenism of separatist brethren as well as a false ecumenism of Satan's system.

Separation is God's answer to apostasy. Separation is God's answer to the problem of disobedient brethren who will not separate from apostasy. But, separation is not the answer to every disagreement between brethren.

Ω

To be continued. Next Issue: THE
NAMELESS PROPHET

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addicts, who say they are "believers", are looked at as needing a fresh start, a restoring to a former good state.

Regeneration on the other hand makes a different assumption. It assumes a corrupt state from the start. Regeneration assumes that nothing was good from the start, and, therefore, there is the need for supernatural life in place of death. ***Regeneration***, according to Webster's 1828 dictionary, means "... ***the new birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart.***"

Assumptions can be deadly. Assuming a person to be a believer, who is participating in sexual promiscuity, drug and alcohol consumption, pornography on a continuing basis, is a false, unbiblical premise that clearly goes against Biblical teaching. I John 3:4-10 says, "***Whosoever committeth sin*** (practices sin habitually - present active participle - to continue to do, to practice continually) ***transgresseth also the law: for sin is the transgression of the law. And ye know that he (Christ) was manifested to take away our sins; and in him is no sin.*** ***Whosoever abideth in him sinneth not*** (does not practice habitual sin - hamartanei - present active indicative - the present tense indicates continual,

habitual action); ***whosoever sinneth*** (again present active indicative) ***hath not seen him, neither known him.*** ***Little children, let no man deceive you: he that doeth righteousness*** (practices continual righteous living as a result of salvation through Christ) ***is righteous, even as he is righteous. He that committeth sin*** (again present active indicative) ***is of the devil; for the devil sinneth*** (continues to habitually sin) ***from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin*** (does not practice habitual sin); ***for his seed remaineth in him: and he cannot sin*** (cannot habitually practice sin), ***because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.***"

Don't miss the point of I John 3:4-10; if a person continues to practice sin, it indicates that he has never been born again in Christ! End of story. Please follow, those who pursue ***reformation*** assume a former **good state**; those who pursue regeneration assume a **corrupt state**. Your point of view will make all the difference as to how you communicate the Word of God to a person's greatest need. The word ***addict*** means *to devote or surrender oneself to something habitually or obsessively.*¹ Therefore an addiction is a compulsive physiological need

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Take My Son



A wealthy man and his son loved to collect rare works of art.

They had

everything in their collection, from Picasso to Raphael. They would often sit together and admire the great works of art. When the Vietnam conflict broke out, the son went to war. He was very courageous and died in battle while rescuing another soldier. The father was notified and grieved deeply for his only son. About a month later, just before Christmas, there was a knock at the door. A young man stood at the door with a large package in his hands.

He said, "Sir, you don't know me, but I am the soldier for whom your son gave his life. He saved many lives that day, and he was carrying me to safety when a bullet struck him in the heart and he died instantly. He often talked about you, and your love for art." The young man held out this package. "I know this isn't much. I'm not really a great artist, but I think your son would have wanted you to have this." The father opened the package. It was a portrait of his son, painted by the young man. He stared in awe at the way the soldier had captured the personality of his son in the painting.

The father was so drawn to the eyes that his own eyes welled up with tears. He thanked the young man and offered to pay him for the picture. "Oh, no, sir, nothing

could ever repay what your son did for me. It's a gift." The father hung the portrait over his mantle. Every time visitors came to his home he took them to see the portrait of his son before he showed them any of the other great works he had collected. The man died a few months later.

There was to be a great auction of his paintings. Many influential people gathered, excited over seeing the great paintings and having an opportunity to purchase one for their collection. On the platform sat the painting of the son. The auctioneer pounded his gavel. "We will start the bidding with this picture of the son. Who will bid for this picture?" There was silence.

Then a voice in the back of the room shouted, "We want to see the famous paintings. Skip this one." But the auctioneer persisted. "Will somebody bid for this painting. Who will start the bidding? \$100, \$200?" Another voice angrily. "We didn't come to see this painting. We came to see the Van Goghs, the Rembrandts. Get on with the real bids!"

But still the auctioneer continued. "The son! The son! Who'll take the son?" Finally, a voice came from the very back of the room. It was the longtime gardener of the man and his son. "I'll give \$10 for the painting." Being a poor man, it was all he could afford.

"We have \$10, who will bid \$20?"

"Give it to him for \$10. Let's see the masters."

"\$10 is the bid, won't someone bid \$20?" The crowd was becoming angry. They didn't want the picture of the son. They wanted the more worthy investments for their collections. The auctioneer pounded the gavel. "Going once, twice, SOLD for \$10." A man sitting on the second row shouted, "Now let's get on with the collection!"

The auctioneer laid down his gavel. "I'm sorry, the auction is over."

"What about the paintings?"

"I am sorry. When I was called to conduct this auction, I was told of a secret stipulation in the will. I was not allowed to reveal that stipulation until this time. Only the painting of the son would be auctioned. Whoever bought that painting would inherit the entire estate, including the paintings. The man who took the son gets everything!"

God gave His Son 2,000 years ago to die on the cross. Much like the auctioneer, His message today is: "The Son, the Son, who'll take the Son?" Because, you see, whoever takes the Son gets everything. FOR GOD SO LOVED THE WORLD HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE.

Author/Source
Unknown

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8).



(Continued from page 8 - Regeneration)

that results in habitual actions of sin on the part of an individual. **By definition an addiction means habitual sin!**

What is the need then? Regeneration by the Holy Spirit in Christ, not reformation.

I recently was sent a link to a chapel message where the speaker, who is well-known as a "Biblical Counselor" delivered a message entitled, "*Addicts Unanimous*". He spoke in his introduction of counseling those who were having sex with their girlfriends, living on and off with their girlfriends, smoking marijuana, addicted to drugs, suffering from a multitude of addictions, etc. He even made a joke of the fact that as he took these troubled people to doctors' appointments that his van smelled like a "weed wagon."² You could hear the laughter of the students in the chapel service, but I hardly found it amusing. The chapel speaker said without approbation, that he found that many of those battling addictions were in fact "fellow believers" and therefore were in need of behavioral modification or *reformation*. It is one thing for a Christian to commit **a sin** (I John 2:1 - 2), but a Christian **does not habitually practice sin**. I contend that these individuals are unbelievers, dead in trespasses and sins and in desperate need of the Savior, Jesus Christ. These individuals need to experience the supernatural regenerative work of the Holy Spirit. Salvation translates sinners from the kingdom of Satan to the Kingdom of Christ. Salvation never leaves a sinner in the sewer of sin, it lifts the sinner from the miry clay and sets them upon the rock Christ Jesus. As long as they are assumed

to be "fellow believers" they will remain in their sin and die and go to a Devil's hell. Hell will be filled with well-meaning, reformed, religious sin addicts who never came to faith in Christ (Matthew 7:21-23; Galatians 5:16-21; I Cor. 6:9-12) but were instead treated as "fellow believers".

Biblical evangelism is being corrupted by those who claim to be its staunchest defenders. How can we call habitual sinners "fellow believers" just because they say they are believers yet clearly do not meet the criteria laid out by the Word of God? This type of "reformation" undermines the very Gospel we are to preach to a corrupt, sin- cursed world. It undermines the very authority of the Scriptures by ignoring clear teaching as to those who make false professions. Could this "reformation" teaching be another variation of the "another Gospel" referred to by the Apostle Paul (Galatians 1:6-9)? We cannot expect a great turning to God when preachers are ignorant of the clear teachings of the Word of God!

Ω

1 Webster's New Collegiate Dictionary, *addict*, p. 13. The word comes from the Latin, *addictus*, which are two words put together, *ad* + *dicere*, literally "to favor intently".

2 *Addicts Unanimous*, preached by Dr. Jim Berg, February 3, 2011, chapel service on the campus of Bob Jones University.

(Continued from page 4 - What's In Your Wallet?)

to the fore! These people were called upon to give from a willing heart. This is God's principle of stewardship. We are all simply God's "go-betweens". We are between God and the need. We will, of necessity, use some of God's supply for our needs, but we are to make sure that the needs of others are satisfied. God has designed His economy in such a way that His supply is more than enough for our needs. He expects you and me to live in such a way that all is not consumed upon ourselves but rather is invested in His work. Hoarding His supply would be considered stealing from God.

The children of Israel were to give willingly and sacrificially (Ex. 25: 2-3). We are to give willingly and cheerfully (II Cor. 8:1-5; 9:6-8.) This is the pattern of the Old Covenant and it is the pattern under the New Covenant. What's in your wallet?

Ω

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Stars of the Morning

OH, I FORGOT!

By "Aunt Carolyn"

"How many times do you think you have used that excuse, young lady?" Cassie was in the crosshairs of another scolding by Mother!

"But I did forget! I did forget, Mother!" she defended.

"Yes, just as you 'forgot' your homework Monday. You 'forgot' to feed the dog yesterday. You twice 'forgot' to make the sandwiches for lunch. And now you 'forgot' to put the milk and bologna back in the refrigerator after your snack time, so that it will be spoiled! It seems that your 'forgetting' has become 'selective memory.' You remember the things you like to do such as playing video games, sketching dress designs, and reading mysteries. You 'forget' the duties you don't like and some of the things Daddy or I tell you to do. That is disobedience, and we will surely handle it!"

Cassie was unhappy for sure. Not long before they had had a whole Sunday School lesson on "Remembering." God's Holy Law is not just a passing fancy with the Lord. God gave His commandments to Israel in Exodus, again in Deuteronomy, and was constantly reminding them to "remember" them. Sometimes we may "forget" on purpose. Sometimes we may really forget, but God *never* forgets. God is perfect in all

things, and His memory is perfect, too!

There are good times that God remembered. We are glad for those.

God remembered Noah (Genesis 8:1). Noah and his family and precious animal cargo were floating on the high seas for five months, and they were sealed up in the ark more than a year altogether. Do you think Noah ever wondered if God had forgotten them? No! God "remembered" Noah, and when it was safe again, God said, "Go forth."

God remembered Rachel (Genesis 30:22). She went in grief without a child for many years. She thought God had forgotten and did not care. But God remembered her and in His time gave her a bouncing baby boy! What joy!

God remembered the thief on the cross, too! The thief said, "Lord, remember me when Thou comest into Thy kingdom," and the Lord answered, "Today shalt thou be with me in paradise" (Luke 23: 42 & 43). God never forgets His own.

People do forget, but sometimes it is because they want to. God in love often reminds us of important, vital truths. He said, "Remember Lot's wife" (Luke

17:32). That woman is a stark reminder of the consequences of loving the world and of disobedience.

To the rich man in hell who begged Abraham to let Lazarus just touch his tongue with a drop of cool water, Abraham replied, "Son, remember" (Luke 16:25). He was reminded of all the good things he had in his lifetime and of the times he ignored God's Word ("Moses and the prophets") and now he must reap the consequences of his unbelief and rejection of the Word of God.

The butler in Egypt dreadfully failed Joseph and did not speak in his behalf before Pharaoh: "Yet did not the chief butler remember Joseph, but forgot him" (Genesis 40:23). Later when he heard of Pharaoh's dreams he finally said, "I do remember my faults this day" (Gen. 41:9), but Joseph suffered in prison for two extra years because of his careless memory.

One Jewish man remembered his history lesson! In the great exodus of the Israelites from Egypt, the Amalekites fiercely opposed God's people, and in Deut. 25, God reminded His people of what the Amalekites had done. He told them, "Thou shalt not forget it" (Deut. 25:19). Hundreds of years later, Mordecai still remembered God's

(Continued on page 12)



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 * (Continued from page 11 - Oh, I Forgot!) *
 * command. That was the reason he *
 * would not bow down to the wicked *
 * Haman. God brought down *
 * Haman and spared His people from *
 * a tragic massacre because one man *
 * remembered God's Word! *
 * The impact of Mordecai's *
 * memory is celebrated to this day by *
 * Jews on their religious holiday, *
 * Purim. God wrought the survival *
 * of the whole Jewish race through *
 * the memory of one man and his *
 * loyalty to God. *
 * Does God's Word mean that *
 * much to us? Do we study it so *
 * earnestly that we can deeply *
 * remember it and live it? Let's ask *
 * God to help us have a sharp *
 * memory for God. Let's ask God to *
 * give us a right memory and the *
 * backbone to stand for God as *
 * Mordecai did. "I will never forget *
 * Thy precepts: for with them thou *
 * hast quickened me" (Ps. 119:93). *

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