



# The PROJECTOR

Dr. Dayton Hobbs, FOUNDING EDITOR

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

Inside this issue:	
Teaching "No" Difference Between the Holy and the Profane	Front Cover
The Course of This Age	Front Cover
Editor's Desk	2
Focus on Religion	3
Spotlight on Contemporary Issues	4
Proverb Practicals	5
Teaching Tips	7
Stars of the Morning	11

## Teaching "No" Difference Between the Holy and the Profane

by Pastor Tod Brainard

Two issues ago, *The Projector* highlighted the changes taking place at Northland International University under the leadership of Dr. Matt Olson. The decline of the once Fundamental Baptist college continues on as has been chronicled in detail at [www.indefenseofthegospel.blogspot.com](http://www.indefenseofthegospel.blogspot.com) by Lou Martuneac.

At the core of this decline is the outright rejection of the Biblical injunction to "make a difference between the holy and the profane" (Ezekiel 44:23). A.W. Tozer warned of the ramifications of the rejection of the Biblical commands of making a difference between the holy and the profane, "*You cannot study the Bible diligently and ear-*

*(Continued on page 9)*

## The Course of This Age

*What can the Christian expect in the church age prior to Christ's Return?*

by Pastor Matt Costella

**A**s the "last days" of the Church Age continue to progress, what should every Christian expect? Should we expect revival and righteousness to increase? Should we expect mankind to increase in the love of God and denial of self? From many corners of the professing church, we are hearing that believers should not only expect but demand these things. Yet God's Word paints a completely different picture. In fact, it declares that in these last days, "perilous times shall come" (2 Tim. 3:1). Yet what do these "perilous times" entail? Some are urging Christians to watch for the antichrist. Others are encouraging believers to "hunker down" and prepare to face the time of global tribulation that will come. Others believe that these "perilous times" include the shaking of the earth and other natural, cataclysmic disasters.

Of course, the antichrist will arrive on the world scene. Of course, the heavens and earth and all who dwell herein will experience unprecedented catastrophe and disaster at the hand of God for seven years as He pours out His judgment upon this earth. Yet we will not see these things. The Church will be gone, delivered out of the coming wrath of God. But what about today? What can we expect to see and experience on the

earth now as Christ's return draws closer? Second Timothy 3:1-5 tells us exactly what to expect, and our expectation can be summed up in a few words: pride, self-focus, and self-centeredness.

Elsewhere in Scripture, God tells us that as time goes on, wicked men will continue to abound as they deceive others and are, themselves, deceived (2 Tim. 3:13). Yet at the root of all wicked actions lies a wicked heart steeped in pride. In fact, in 2 Timothy 3:1-5, the apostle Paul provides a list of "end time" characteristics, and every single characteristic stems from pride and self-focus. God says pride and self-centeredness will only increase as the age in which we live progresses—and this refers to the world *and* the church. Every single characteristic of the "last days" as recorded in 2 Timothy 3:1-5 is rooted in pride, self-focus, and self-centeredness. So what can believers expect in the world today? What do these "perilous times" entail exactly? People will be...

**"Lovers of their own selves"**—This is the general root of all problems in the age in which we live. Out in the world, we might call this "humanism." Yet in the church, we see this characteristic just as often. The self-centered, "all-about-me,"

*(Continued on page 6)*



## EDITOR'S DESK

by Pastor Tod Brainard

### They all left him, and fled

Mark 14:50

This was the last stage in a long process which had been going on since the beginning of Christ's public ministry. In the beginning of His earthly ministry, Jesus had attracted folks by the wonder of His miracles, the authority of His teachings, and to some degree the aura of seeing thousands follow after Him. But many could not come all the way to Him. They came so far, and then stopped, and went back.

First it was the religious rulers; then certain of His earlier followers who went back and walked no more with Jesus; then the crowds themselves, as they yielded to the influence of the religious rulers; and now at the end of His earthly journey, the **inner circle of His disciples left Him**, as they were troubled and terrified by the force of circumstances which were closing in around Jesus.

All of this is quite understandable. Man can only come to fellowship with Jesus Christ in thought and life as he is made **near by the transforming work of Grace in his heart** which results from Christ's glorious cross work.

Some of these disciples would be regathered later to Jesus Christ by the fact of His resurrection and ingathered by the work of the Holy Spirit. **Then they were able to share His cross and follow Jesus all the way.**

Get this now! I have learned a few things over the years and here is one. Mere *admiration* of the Person of Jesus Christ, or *appreciation* for His teachings, will **not** be enough to cause men and women to follow Him all the

way. People may applaud Jesus Christ, they are prepared to cast their votes for Him and His moral teachings; they will write some syrupy songs about Him, but when faced with obedience to His commands and put under the pressure of opposition they will only follow Jesus so far.

That is why we witness the "play mentality" in our churches today. We will follow Jesus as long as there is no pressure, no actual seriousness about God's claims on my life. "Don't interrupt my social media time with prayer and Bible study, if you please." And, "If I have to grow up and mature, then I will stop and go my own way, thank you!" Mark says, "*They all left him and fled.*" What about you, dear reader? Are you a fair weather friend of the Lord? Are you a part-time, half-way disciple of the King of kings?

Those who are joined to Him in His death and resurrection will follow Him all the way. May we be that kind of follower of our Blessed Lord.       Ω

### MAY IS LETTER MONTH!

Please read the enclosed letter and send us an email or reply by snail mail. We would love to hear from you.

The Projector  
Staff!



## 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

## Sin's Incompatibility with God's Children

by Pastor Adam Watt

### The Line of Distinction

One of the key points in I John centers around the distinction between the children of God and the children of the Devil. Throughout the epistle, John uses strong language to draw lines of distinction between the two groups. In chapter 3, the apostle ardently attacks the false idea that the child of God can continue in sin, arguing that sin is a foreign idea to God's family. Despite the voice of religion or culture propagating the "do what you want" mentality, John affirms that sin is incompatible with believers, presenting three basic arguments to prove his point.

### The Nature of Sin

First, sin is incompatible with the family of God because of the *nature of sin*. In 3:4, John writes that sin is the transgression of the law. Tied up in the meaning of lawlessness is the idea that one completely knows what the requirement is, but in rebellion, chooses to continue practicing sin. To take the point further, consider the basis of lawlessness; this lifestyle flourishes in the absence of an objective standard (i.e., the French Revolution). Simply put, when man rejects the objective standard of God's Word, he opens himself to an unrestrained condition of lawlessness. Across our country and throughout our churches, the Word of God has been diminished to such an extent that the definition of sin is weakened. In the family of God,

one is in Christ, the firstborn among many brethren, and to think that sin can be continued is to contradict the eternal Word. Sin is incompatible with the family of God's Word because it overthrows the standard of God—sin is lawlessness.

### Christ's Earthly Mission

Second, sin is incompatible with the family of God because it *contradicts the purpose of Christ's earthly mission*. In verse 5, John writes that Christ was manifested to take away our sin; while He has always existed, Christ was made visible for a short time on earth in order to take care of man's sin problem. The point John is making here is that Christ specifically came to take away sin, but those who claim Christ and continue in sin are endeavoring to bring it right back in. If one is in God's family, sin has been taken away; the believer is in fellowship with One whose entire mission was centered on removing sin. Why would one continue in that which the Savior took away?

### The Believer's Position

Third, sin is incompatible with the family of God because of *the believer's position in Christ*. In verse 6, those who abide in Christ do not live in a habitual pattern of sin; believers are abiding in One who is absolutely perfect. If sin is the pattern of the life, no fellowship with this Perfect One exists, for His holiness will separate from it. This is not to say that the believer never

sins; the emphasis is on the present tense continuation of sin as well as the ongoing conforming to the image of Christ in the life of the believer. Ultimately, the child of God has been delivered from sin and has been placed in Christ; sin is therefore incompatible.

### The Authority of God's Word

The modern church has minimized sin because of the large amount of church goers who habitually live in the pattern of sin. Sadly, the life changing power of Christ is de-emphasized as we convince ourselves that habitual sinners who exhibit no regard for the authority of God's Word are in God's family. As a result, shifts have been made towards counseling and reforming to help Christians who are bound in a habit of sin. Perhaps the more realistic focus should be on the life-transforming new birth. John writes in verse 6 that those who are continuing in sin have not seen Christ and do not know Him. In other words, the eyes of understanding have not been opened (Eph. 1:18), and while a profession of Jesus may be made, old things have not passed away and nothing is new in the life. The Word of God is still true—sin is not compatible with the child of God; this message will wane unless the authority of God's Word is loudly proclaimed from the children of God. Ω

 **Pray for the ministry  
of The PROJECTOR!**



# Spotlight on Contemporary Issues

## Being In the Way, the Lord Led

by Curtis Sluss

### No Perfect Church

Often when a Christian who loves the Lord is troubled by worldliness and sin in the church, he is met with this statement: "There is no such thing as a perfect church". This may not be a legitimate statement since it assumes something to be so that is not so. It assumes the Christian is looking for a perfect church. Frankly, I have never known or heard of anyone looking for a perfect church. I have known and heard of many who were looking for an obedient, non-compromising, separated church. The accusation that the person is looking for a perfect church has been successfully used to get men with a heart sensitive to God to compromise and stay where they should leave (for the good of their spiritual souls, the good of their children and the good of their testimony). By not leaving, they become disobedient and, over time, sear their conscience, harden their hearts, and become party to the compromise. When a man stays and tolerates sin where he should leave, at first it bothers him, later he is not bothered as he accepts it, later still, what he accepts he embraces, and what a man embraces is what he is. This is the path to change a fundamentalist to an evangelical (new or otherwise).

### The Quest For Purity

Jesus said: "Be ye perfect as your father in heaven is perfect."<sup>1</sup> I believe He meant what He said. The lifelong pursuit of the man of God is holiness, purity, and separation from all that offends a sovereign God. The statement: "No perfect church" carries with it the thought that there is no use trying to be what God wants us to be; just accept a little sin and compromise; after all, we have to be realists, right? Wrong! If the quest God commands us to pursue for purity seems unattainable, the blood bought child of God struggles on, faithfully pursuing what he is commanded to be; he dies trying. Like Paul, he may not apprehend, but he presses on. Though none join him, he still pursues holiness; he does not settle for a man-pleasing toleration of sins, little or big, for the sake of unity or being accepted in a compromising church.

When someone says: "There is no such thing as a perfect church", are they really saying: "Yes, we tolerate a limited amount of sin and you should tolerate it also; then, you can be like us; because if you take this holiness thing too far you are hurting the unity of the church"? Now, as always, a little leaven leavens the whole lump.

### Light and More Light

For many who find themselves in a church where sin is tolerated, it is much easier to stay and be miserable than to seek a place where the Lord is honored. But for the faithful follower of Christ, it is a matter of walking by faith (faith that as we obey, He leads) to go forth with Him without the camp, bearing His reproach. When we obey the light we have, He gives us more light. If we are in a church we know we should leave, do not expect Him to give us more light, until we have obeyed the light we have!

### Obedience and Faith

Think of the faithful servant in Genesis who was sent for a bride for his master. He had the promise of God's leading, so he obediently walked in the way of obedience as far as he knew (he left Canaan, and arrived in the city of Nahor) trusting God to lead as he obeyed. "I being in the way the Lord led me."<sup>2</sup> He found that it was when he was in the way that the Lord led him. Had he not acted on the light given, then the Lord's leading would not have come. God help us to be like the servant, obeying, walking by faith, being 'in the way' of obedience, trusting Him to lead and show us our next step. Ω

<sup>1</sup>Matthew 5:48

<sup>2</sup>Genesis 24:27



# Proverb Practicals

by Ludwig Opager

Proverbs 29:18, **Where there is no vision, the people perish: but he that keepeth the law, happy is he.**

The question that many would ask about this proverb is, "What is the vision?" Must we see visions if we are not to perish? Is this a personal requirement for those whom God will save? To help us understand what vision is being considered Solomon tells us in the second part of this proverb of a man who keeps the law, and in so doing is happy.

It appears then that the vision Solomon is talking about is tied to this man's keeping the law. Of course, he does not keep it perfectly for the scripture tells us that *"all have sinned and come short of the glory of God."* But Solomon is talking about a happy man, a blessed man, a man who is fenced in by the protective barrier of the wisdom of keeping the law.

How then does vision come into play in this verse? The Bible is filled with accounts of people given visions from God. According to the scriptures, visions, or revelation from God had two purposes. First, a vision was given for immediate direction to individuals to do something. Secondly, a vision was given to communicate knowledge to man of the kingdom of God. God, through visions, revealed the moral and spiritual dearth in the people of God and their requirement to maintain the right relationship with Him.

The visions of prophets such as Elijah, Isaiah, Ezekiel, Daniel, and John are representative of this purpose of revelation. In many references, the Hebrew word for *visions* refers to the receiving and delivering of the Word of God by a

prophet. Overall, visions were used by God throughout scripture to make Himself known to people, for all knowledge of God comes by way of revelation. The word *revelation* means an uncovering, a removal of the veil, a disclosure of what was previously unknown. Human knowledge of God is only available through revealed knowledge. God gives this knowledge, for He is the bridge between Himself and His creatures. So by God alone can God be known.

God's ultimate revelation to the world is Jesus Christ. As the light of the world, He is the giver of vision to the blind. God has provided man a source of knowledge, a vision about Himself and His Son, and that source is the Bible. The Bible then is God's vision to you.

*Vision* simply means the **ability** to see. In the case of this proverb, the connection is between *vision* and *keeping* the law. How can he keep the law? He can keep the law only because God supplies the ability to see what God says is best and the ability to keep what God says is best. It is the seeing of God, for as Jesus said in Matthew 5:8, **Blessed are the pure in heart: for they shall see God.**

In Biblical times, God's special revelation, His special vision, was available to specific people at specific times in specific places. Today it is available to us by the study of the Scriptures in the power of God's Spirit. In this age, God's instruction, God's vision, has been given to us in a completed form in the scriptures and

we should expect no more.

So in summary we can express the message of this proverb as follows:

**Where people choose not to see God as revealed through His creation and the Scriptures; expressly through his Son, Jesus Christ, people will perish. However, those who see God as He has revealed Himself, will live within the boundaries that God has established for them and by doing so they will be blessed.**

Zacchaeus wanted a vision of God as recorded in Luke 19:3, **"And he sought to see Jesus who he was; and could not for the press, because he was little of stature."** The Greeks desired a vision of God as we read in John 12:21, **"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."** Paul in Hebrews 2:9, said that believers have a vision of God, **"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."**

The major responsibility of preachers and teachers is to preach and teach the Word of God in truth so that those who hear will have this vision of God to keep them from perishing.

**Where there is no vision, (no vision of Christ) the people perish: but he that keepeth the law, (the Word of God) happy (blessed) is he. Ω**



(Continued from page 1 - *The Course of This Age*)

consumerist Christian is defined by this phrase.

**“Covetous”**—This carries the idea of a lust for money or wealth. Of course, selfishness is central here because money is the means by which a person gets what he or she wants. It is all about what a person *wants* or *desires* rather than what is good or right.

**“Boasters”**—These are people who brag and make a big display of themselves. Inflated egos certainly mark the days in which we live and increasingly so. People are told to emphasize their “self-worth” and assert themselves because they are so important. And nothing has sped up this characteristic like social networking websites. The rampant boasting and narcissism that exists today is certainly greater than any other time in the history of the world.

**“Proud”**—The word in the Greek denotes a “haughty one” who thinks he or she is better than others or above others. *Arrogance* is another good synonym for this word. People today in the world and in the church have a warped view of themselves as being better than others and as being the “stronger” rather than the “weaker” Christian.

**“Blasphemers”**—This word denotes one’s inflated ego directed toward even God Himself. Of course, the world “out there” blasphemes God on every hand, and, of course, the religious liberal blasphemes God by denying His deity and His miracles. But God is blasphemed just as frequently in the church by Christians today who choose to make more of themselves than of Him and His church and His Word. In its essence, pride in the life of the Christian is blasphemy against God. It is telling God, “I am fine”; “I know better than You”; “You will not rule my life.”

**“Disobedient to parents”**—As time goes on, young people will increasingly demonstrate pride in their relationship with their own parents. Because it is “all about me,” they will refuse to heed and respect their parents and the word of their parents.

**“Unthankful”**—A lack of gratitude will increase as the age progresses. Paul even mentions the gravity of this characteristic in Romans chapter one. Again, when a person is marked by a lack of thankfulness, he is completely focused on self rather than on those who make provision—whether God or others. In Paul’s letter to the believers at Colosse, he repeatedly emphasized the need for thankfulness among God’s people. The believer abiding in Christ will “abound with thanksgiving” as his focus is on God, not on self.

**“Unholy”**—The Greek word here means “profane” and signals a total lack of interest in things truly spiritual. Instead, people in the world and church will become marked by the very things that are opposed to true godliness. They will love the things that hurt them physically, emotionally, and spiritually, all because they want to satiate their own flesh and desires.

**“Without natural affection”**—This entails a disintegration of family life: parents and children toward one another, husbands and wives toward one another, etc. Look at the statistics in the world and church today regarding divorce as well as interpersonal relationships in the home. Rather than making Christ the Head of the home and family, people are more concerned about what they get or deserve in their relationships with others.

**“Trucebreakers”**—This includes those who not only break their word but who even refuse to be bound by an agreement in the first place. People today do not want to commit to

anything—marriage, church, relationships. Rather, life centers around only what they feel like doing, when they feel like doing it, on their own terms.

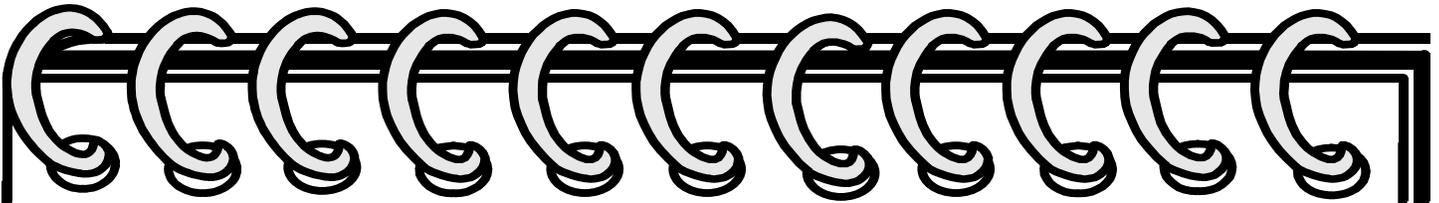
**“False accusers”**—This is a fascinating term, for the Greek word here is *diabolos* from which we get the word “devil.” This characteristic of the world and church denotes those who slander others for their own benefit. In other words, they take on the character of Satan himself who, because of his pride, slandered God in the Garden of Eden and told Adam and Eve that God had lied to them when He told them they would die should they partake of the forbidden fruit.

**“Incontinent”**—This refers to those who have no control of self and their own desires. They simply do what they want to do and cannot help it—either because they are spiritually dead (unbelievers) or because they refuse to yield themselves to the Holy Spirit (believers).

**“Fierce”**—This word speaks of ones who act like savage beasts that look out for nothing but themselves. They only consider their own purposes and goals even at the expense of others. And, of course, when it is “all about me,” then we really are no different from animals!

**“Despisers of those who are good”**—This says it all! God pronounces a “woe” upon those who call evil “good” and good “evil,” and this is a prominent characteristic of our times in the world and the church. It is clearly evident in the world today, but even in the church, we find that those who truly want to make much of God and His Word and His church are branded as “holier-than-thou” troublemakers. Of course, again, pride is the root problem here because the ungodly person does not want to be alone in his ungodliness,

(Continued on page 8)



*Teaching Tips*

*by Doris Peppard*

### **Look Me in the Eye, Please!**

#### **Window to the Soul**

Your eyes have been called the window to your soul. By looking another person in the eye, you can detect sorrow, happiness, sadness, joy, attitude, and a multitude of other emotions. Our eyes allow us to “read” other people.

As teachers, we must maintain eye contact with our pupils while we are teaching so that we can also “read” our students. We can easily catch a puzzled look or a confused expression on our students’ faces only while we are maintaining direct eye contact. Some students have described certain teachers as having “eyes in the back of their head.” These all-seeing teachers have developed this special talent by being aware of what is going on in every corner of their classroom.

#### **Control**

Learning to keep eye contact with another person may be difficult for some. However, when you are trying to get your point across or let others know that you are truly concerned about something, it is serious business. Teachers may need to practice eye control if it does not come naturally. Looking steadfastly into a mirror can help you develop good eye contact. The mirror can also be used to help you develop your “teacher look” that helps maintain order and discipline.

#### **Confidence**

Professionals are more likely to trust people who will look them squarely in the eye while they are making a business deal. Direct eye contact lets others know that you are confident and sure of your beliefs and subject matter. Looking at the floor or shifting your eyes toward the ceiling causes a person to appear to be shiftless and untrustworthy. Even the youngest student can “read” their teacher’s confidence, and they will take you more seriously when you use eye contact in your classroom.

#### **Respect**

Making eye contact not only shows confidence, but it also is an important way to show respect. Our students need to be taught to focus their attention on the teacher or anyone else talking to them. Daydreaming is more difficult for our students when they maintain eye contact with the teacher. A good way for our students to learn to have eye contact with others is to follow the example that we set. When the children in our class see us treat all members of the staff – cafeteria workers, secretaries, custodians, etc. directly and with respect, they will be able to learn to follow our lead and show respect to others.

#### **Set the Tone**

Eye contact must be maintained in a classroom because it sets the tone for academics as well as discipline. Our students will need to develop “people skills,” exhibit confidence and trust, and also learn to show respect by daily practicing this important skill. God’s Word says in Psalm 32:8, “I will guide thee with mine eye.”



(Continued from page 6 - *The Course of This Age*)

so he belittles those who do right!

**“Traitors”**—These are people who betray others and cannot be trusted. The picture here is of the person who seeks his own good at the expense of others—the one who steps on everyone else to get to the top. Principle means nothing. Ethics are thrown out the window. “I’ll do whatever it takes to get what I want” is a phrase often used in the world and the church.

**“Heady”**—The idea here is one who is “headstrong” in pushing forward with his desire or will, regardless of what is right or wrong and regardless of the cost. It means “reckless” or “taking action without thought.” Of course, unbelievers are marked by this characteristic in their pursuits, yet the church also is marked today by professing Christians who do as they please regardless of God’s will and desire. And, of course, these people never listen to others. In fact, oftentimes, in rebellion, they will actually do exactly the opposite of what is right if others are admonishing them or encouraging them to do right.

**“Highminded”**—This word means “puffed up” or “conceited.” In the Greek language, this word carries the idea of a person so wrapped up in himself that it is as though he is living in a cloud of mist or smoke, unable even to recognize the truth and see things as they really are because of his own sense of self-importance. He is blind to the truth that life is not all about him!

**“Lovers of pleasures more than lovers of God”**—When a conflict arises in your life between doing something that puts your will or desire first or doing something that puts God and His Word and His church first, and you choose your own desire, then you have proven that God is not the priority in your life. You have

demonstrated that you are one who is a “lover of pleasure more than a lover of God.” This perfectly describes not only our world today (what should we expect?) but our church today as well. We do not want to make God and His church and His Word our priority because we are too in love with our own selves or with something or someone else who satisfies our desires. We have enthroned idols in our hearts and lives rather than God Himself.

All of the aforementioned traits are evident even in the lives of men and women who are professing a **“form of godliness”** (2 Tim. 3:5). These characteristics clearly mark not only the secularists, humanists, atheists, and other “non-believers” but also those who operate within the confines of the church!

While Christians have always been in the minority in the world, it is clear that as time goes on in this age, these characteristics are more pronounced than ever—just as God said they would be. Good, Bible-believing churches have always been less popular, smaller, and harder to find than liberal or worldly churches, and yet over time, we see even the “remnant” becoming smaller and smaller.

As Christians who desire to be faithful and obedient to God in order to glorify Him, what can we do about the “course of this age”? First, we must recognize that God hates pride (Prov. 8:13; 16:5). Why is pride such an abomination to the Lord? Pride is an abomination because man has nothing to boast in of himself. For us to think we are anything is arrogance and ignorance. Pride is also completely contrary to God’s character and nature. God is love. God is humble. God is compassionate. God is just. Pride is the antithesis of all these attributes, and God calls us to imitate Him. And, of course, the sin of pride

is ultimately the sin that keeps man separated from God. Unbelief stems from pride. Unbelief is rooted in the fact that we feel as though we know more than God and know better than God.

Second, we must humble ourselves and abide in Jesus Christ—walk with Him according to His will. Romans 12:1-3 contains God’s exhortation to every Christian to view himself as he truly is—one who is nothing of himself, one who owes God everything, and one who realizes that he is simply one small part of the greater body of Christ and of the “big picture” of God’s plan for this age. God wants to use His Church to fulfill His will in the world. Yet in order to be used by God, we must be separated unto Him and seek only His approval.

Do not be discouraged by the course of this age. Rather, be challenged to “turn away” from self-centeredness, to get on board with what God is doing today, and to make Him—not yourself or anything or anyone else—the priority of your life. How is this accomplished? Intentionally. Notice 2 Timothy 3:14. This is the key. Get your mind right, and you will get your behavior right. You cannot be in proper fellowship with God and still put yourself first in life. Make much of God, His Word, and His Church. Even though the majority will go their own way, true happiness and success will only mark the life of the one who has a proper perspective of himself and makes the things of the Lord the priority of his life. Ω

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*(Continued from page 1 - Teaching "No" Difference Between the Holy and the Profane)*

nestly without being struck by an obvious fact – the whole matter of personal holiness is highly important to God! Neither do you have to give long study to the attitudes of modern Christian believers to discern that by and large we consider the expression of true Christian holiness to be just a matter of personal option: "I have looked it over and considered it, but I don't buy it!"...There is something basically wrong with our Christianity and our spirituality if we can carelessly presume that if we do not like a Biblical doctrine and choose not to "buy" it, there is no harm done. **Commandments which we have received from our Lord or from the apostles cannot be overlooked or ignored by earnest and committed Christians.** God has never instructed us that we should weigh His desires for us and His commandments to us in the balances of our own judgment and then decide what we want to do about them. A professing Christian may say, "I have found a place of real Christian freedom; these things just don't apply to me." Of course, you can walk out on it! God has given every one of us the power to make our own choices...We have the power within us to reject God's instructions – but where else shall we go? If we refuse His words, which way will we turn? If we turn away from the authority of God's Word, to whose authority do we yield? Our mistake is that we generally turn to some other human – a man with breath in his nostrils." (pp. 59-63, "An Everyday Exhortation: Be Ye Holy!", Chapter 5, The Tozer Pulpit, Vol. Two).

## Classic Doublespeak

"**Making a difference between the holy and the profane**" was God's way of keeping Israel between the guardrails on the strait pathway of righteousness and holiness lest she slip into error and profanity. Israel's spiritual leaders, the priests, were not careful to teach the people to make a difference between the holy and the profane, and therefore, Israel as a nation slipped into the ditch of utter apostasy and judgment.

I want you to read with discernment the comments made by Dr. Matt Olson in a recent "apology" to the students of Northland who walked out of a chapel service recently because of chapel speakers who addressed the student body, their music and all that transpired. As you read, I want you to search for anything in his explanations as to promoting the Holiness of God and making a difference between the holy and the profane. Dr. A. W. Tozer's comments are spot on in regard to the nature of rejecting the authority of God's Word. Dr. Olson seems to regard Biblical separation from this world's concept of worship and music as a "personal option", not a Biblical imperative. Here is the quotation of his remarks as posted at: [www.indefenseofthegospel.blogspot.com](http://www.indefenseofthegospel.blogspot.com):

On Thursday, March 14, Northland International University (NIU) held its annual *Day of Prayer*. The theme was, "Whole Life Worship Day." On Monday, March 25, Dr. Matt Olson addressed the student body about the *Day of Prayer*. The following (beginning at 5:48 of the video and MP3 recordings) is a verbatim transcription of Dr. Olson's remarks given on Monday, March 25, 2013.

*"We have done a Day of Prayer*

*the last seven or eight years.... I didn't want it to get too routine where you get into the same ol' same ol' all the time. So, this last year I thought I really want to tie this to a right view of God and worship because I think that is so woven in with prayer. So, I had met Jason and Drew earlier this year and was impressed with their teaching on worship and I invited them to come to join us, same with Josh Beers. I think for many of you it was a real blessing **Day of Prayer.***

*Some expressed to me concerns that you were not comfortable with that day. And I just want to say to you **I apologize for that.** The last thing I ever want to do (**indiscernible**) is someone, especially students to be uncomfortable about something. That is not my intent. My intent is completely that we are united to worship God and learn to pray. It was probably different than we normally do and I know for most of you you're thinking, "**What is he talking about?**" I think for some of you, you understand what I am saying. It was different.*

*I go back to this; these principles have almost always driven when it comes to music in worship. Music is not going to be a controversy at Northland in the future. We are not going to let it [music] be. We are just not going to fight over that. It [music] is going to look different, not that we've changed our core values and principles, but as you reapply those to the times it will look different. Most of our alumni that I am with look different than me....*

*People ask where is Northland heading in the future? I will say **we are catching up with our alumni because I think they get it.** When it comes to worship and*

*(Continued on page 10)*



(Continued from page 9 - Teaching "No" Difference Between the Holy and the Profane)

music, here is what I am committed to:

- 1) It's Doxological. In other words, passionate pursuit of the glory of God above all things.
- 2) It's Biblical: The commands and teachings of the Scriptures are the principles that guide us.
- 3) That it's spiritual. That it's in the heart. It is in the heart level and it manifests love.
- 4) Where it's in the proper context.

I just want to say to you as students there are going to be things that you may really love and really not love as much or feel uncomfortable, but if there's ever a time like in a service you're not comfortable with something, two things: 1) You feel free to step out and I've said even if God's working in your heart you need to go and pray, you feel free to step out. I don't want you to feel trapped by anything. 2) You know the door is always open to come and talk. I am not going to try to twist or change or convince. I just hope that you feel we can talk through these things.

And I believe this with all my heart: If you live committed to these principals, what I've talked about: God's glory, to be guided by the Scriptures in your life and do everything in love that God is going to bless that kind of life and ministry.

As we lead Northland we don't do things perfectly, but I want you to know the heart in that and the heart behind the **Day of Prayer** is to be unifying and I think for many of you it was. I don't want to create a controversy of some saying, "**Did you think it was good or not?**" I don't even want to get there. How you feel matters. It matters to me. It matters to all of us here and we want your experience at Northland to thrive and be a real, real authen-

tic Christianity that's rooted in Scripture, the Word of Christ."

This is classic doublespeak. Notice what he is saying, "Music is not going to be a controversy at Northland in the future. We are not going to let it [music] be. We are just not going to fight over that. It [music] is going to look different. Not that we've changed our core values and principles, **but as you reapply those to the times it will look different.**" Key phrases: "It is going to look different, not that we've changed"; "but as you reapply those to the times it will look different." Let me ask you, is this making a difference between the holy and the profane? Dr. Olson is fully convinced that introducing CCM into Northland's chapel programs is not change, but is rather the reapplication of their core principles and values that makes the music (and all that goes with it) just look different. Then he ends by saying, "How you feel matters. It matters to me...we want your experience at Northland to thrive and be a real, real authentic Christianity that's rooted in Scripture, the Word of Christ." Do you not see the error interwoven throughout his statements? He plays on the emotions of the students and says that these changes are rooted in Scripture, when they are not at all rooted in Scripture. They are rooted in adapting the college to current religious thought on worship and music!

### The New Authority

This is teaching "no" difference between the holy and the profane. He mentions in the article that "**Northland is catching up with our alumni because I think they get it.**" In other words, "We are changing to adapt to our alumni's view of music and worship because I think they get it." Really! What happened to the

standard of the authority of the Word of God? What happened to "real, real authentic Christianity that's rooted in Scripture, the Word of Christ?" The inconsistency is astounding! The standard is now the *perception* of what the alumni like or dislike about worship and music. That is the new authority upon which the school acts. Why would anyone send their students to far away Northland now when they can send them to Wheaton, BIOLA, Moody Bible, Cedarville where they will get the same warmed over contemporary view of worship and music? Northland has driven away many of their faithful constituency who believe in the fundamentals of the Scriptures and Biblical separation.

To add insult to injury, now Northland has a "Christian Rock Band", **Redeemed**, that now performs on campus for Chapel and student events. A recent "**Pizza and Praise**" event was held on campus and the video is now posted of the new Praise Band performing. It is indeed heartbreaking to watch. In addition, Northland International is now recruiting students at CCM concerts in the Wisconsin area. The drift began back in 2009 in spite of Dr. Les Ollila's protestations to the contrary and now we see the result. They were not truthful then and they are only now admitting to their changes.

My friends, this is the Devil's work, not God's work! There is no teaching of the difference between the holy and the profane now at Northland International University. An egalitarian approach to holiness and error is now the standard. They can co-exist, holiness and the profane, because we say they can. That is an affront to the authority of the Word of God.

In my opinion, Northland is beyond hope now. I would encourage every Fundamental pastor to get their young people out of Northland before the walls of Jericho fall. We will now watch as Northland slides into destitution and failure, for the Word of God is now but a prop in a play, not the main actor. How utterly sad and needless!

Ω



# Stars of the Morning

## THE DRUMMER BOY

A True Story of the Civil War  
(Retold by Aunt Carolyn)



When the American war broke out in 1861, both North and South sprang forth to battle, willing to fight to the death. Many men were recruited, but others volunteered, eager to take a stand. Young Charlie Coulson, his mother's only son, was determined to join the cause. He was too young to be a soldier but was accepted as a drummer boy. He was not allowed to carry a rifle, but the steady beat of his drum kept the cadence for men marching mile after mile through woods, swamp, or mountains, wherever the conflict took them. He had been in the army only three months when they entered the conflict at Gettysburg.

It was the greatest and most costly battle of the war as the armies faced each other across the open field. Bodies of the dead and dying littered the ground. Amid the noise and smoke of battle, medics picked their way through the bodies of dead and wounded. Before them lay the fallen drummer boy, so wounded that he would never again set the rhythmic pace for his ranks.

In the hospital tent, the boy heard the moans of the wounded and smelled the heavy odors of strange medicines, rotting flesh, and looming death. Yet he made no sound or complaint. At last the surgeon came to amputate both his arm and his leg. "My boy," he said, "My assistant tells me you

refused to let him give you the chloroform. When we found you on the battle field you were too near gone, but then you opened your blue eyes and I thought you must have a dear mother somewhere who might be thinking of her boy. We brought you in, but you have lost so much blood you are too weak to stand this operation without chloroform for the pain. You had better let me give you some."

The young boy looked at the doctor, "Doctor, one Sunday when I was nine-and -a-half years old, I accepted the Lord Jesus Christ as my Savior. I learned to trust Him then. I have been trusting Him ever since, and I know I can trust Him now. He is my strength and my stay. He will support me while you amputate my arm and leg."

The doctor then offered to give him some brandy to help stand the pain. Again he spoke, "But doctor, when I was about five years old my mother knelt by my side and said, 'Charlie, I am now praying to the Lord Jesus that you may never know the taste of strong drink. Your dear father went to a drunkard's grave. I promised God, if it was His will that you should grow up, that you should warn young men against the bitter cup.' I am now seventeen years old, sir, but I have never tasted anything stronger than tea and coffee. As I

am about to go into the presence of my God, would you send me there smelling with brandy?"

The doctor could not forget the look in his eye. "Would you like me to send for the chaplain?"

"Oh, yes, sir!"

The chaplain recognized the boy from tent prayer meetings and said, "Well, Charlie, I am sorry to see you in this sad condition."

"Oh, I'm all right, sir. The doctor offered me chloroform and brandy, but I declined. Now, if my Savior calls me, I am ready and can go to Him in my right mind."

"You may not die, Charlie," the chaplain said, "But if the Lord should call you away, is there anything I can do for you after you are gone?"

"Please, sir, send my Bible to my mother and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word and praying that God would bless my dear mother, no matter whether I was on the march, on the battlefield, or in the hospital."

"Is there anything else I can do for you, my lad?"

"Yes, please write to my Sunday

*(Continued on page 12)*



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\*\*\*\*\*  
 \* (Continued from page 11 - Look and Live) \*  
 \* School Superintendent in \*  
 \* Brooklyn. Tell him I have never \*  
 \* forgotten his kind words, many \*  
 \* prayers, and good advice he gave \*  
 \* me. They have followed me \*  
 \* through the dangers of battle, and \*  
 \* now, in my dying hour, I ask my \*  
 \* Savior to bless him. That is all. \*  
 \* Thank you." \*  
 \* \*  
 \* Then turning to the surgeon he \*  
 \* said, "Now Doctor, I am ready, \*  
 \* and I promise that I will not even \*  
 \* groan while you take off my arm \*  
 \* and leg if you will not offer me \*  
 \* chloroform." \*  
 \* \*  
 \* The doctor promised but took \*  
 \* something for his own nerves \*  
 \* before he began his grim duty. \*  
 \* \*  
 \* (To be concluded next issue.) \*  
 \* \*  
 \*\*\*\*\*

**Compromising Christians**  
 Dr. Bill Rice

*" I wonder how many Christians have explained to me that they retain membership in a church that is worldly or modernistic because they have the only real "testimony" for Christ in the entire church! I always marvel that they never realize how ineffectual their "testimony" is in such a church. How much better if they were in a sound, soul-winning, fundamental church where their work, witness and money would not be unappreciated or wasted by the church."*

Evangelist Bill Rice, *Thrilling Western Stories*,  
 p. 67, published by Bill Rice Ranch, 1996.