



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

Secret Lives and Hidden Agendas Revealed

Proverbs 4:14-19

by Pastor Tod Brainard

Life is like a road which one must choose: the way of evil men or the path of the righteous. The theme of roads (way, ways), righteousness, and the way of evil is repeated many times in the early chapters of the book of Proverbs (Proverbs 2: 8-20; 3:6; 4:14-19.) Most chapters of Proverbs except for 18, 24, 25, and 27 make extensive use of these words. **Proverbs 14:12** shares the danger of going down the wrong road, *“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”* This describes the deceitful nature of all sin, not just the sexual kind dominating the news cycles.

The Path of Darkness

Today we are seeing a time of reckoning. There is a wave of judgment that is sweeping popular figures in their high positions of culture, politics, commerce, and religion. Names such as Lauer, Rose, Weinstein, O’Reilly, Smiley, and many others have lost positions of power due to their alleged sexual predatory behavior. This judgment is taking place because for too long they have used their positions of power to indulge their self-ingratiating, sexual appetites on those who had little power to fight back. I am reminded of the verse my mother repeated over and over in our household growing up, *“Be sure your sin will find you out”* (Numbers 32:23)!

Things that were for a long time in the secret, hidden zones of deception have become exposed. Pleasures pursued without any serious thought of consequences have been brought out into the open. There are many individuals

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The Supreme Standard

by Dr. Alton Beal, President
Ambassador Baptist College
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“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy.” I Peter 1:15-16

Personal standards are some of the most controversial topics among independent Baptists today. What music and movies should I enjoy? What should I wear? Should I or should I not go to these places? These are just a few of the questions that believers ask. Sad to say, there seems to be an emphasis on Christian liberty and a de-emphasis on the holiness of God.

Here at Ambassador, we hold our students to a high standard in behavior and appearance. Sometimes we are misunderstood by those around us. Standards don’t make a person holy, but a holy person will have standards of some sort because the holiness of God demands separation from the world. Instead of capitulating to the influence of the world upon the church, the holiness of God must influence us.

For the next few moments, I don’t want you to compare yourself to the standards of Ambassador or your friends. I want you to compare yourself to the Supreme Standard: God Himself. That is what is taught by the Apostle Peter in I Peter 1:15-16. “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy.”

When you read the Old Testament, you cannot help but see the holiness of

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EDITOR'S DESK

Christian Privilege?

Pastor Tod Brainard

There is a ridiculous, yet treacherous movement among liberal college professors at George Washington University to highlight what they perceive to be "Christian Privilege." Here is what was posted as to the seminar by Timothy Kane at the George Washington University Multicultural Student Services Center.

"How do Christians in the USA experience life in an easier way than non-Christians? Even with the separation of Church and State, are there places where Christians have built-in advantages over non-Christians? How do we celebrate Christian identities and acknowledge that Christians receive unmerited perks from institutions and systems all across our country? Let's reflect upon ways we can live up to our personal and national values that make room for all religious and secular identities on an equal playing field. All are welcome!"

Learning Objectives:

Participants will be able to describe what is meant by privilege overall and white privilege specifically. Participants will be able to describe the role of denial when it comes to white privilege. Participants will be able to differentiate between equality and equity.

Participants will be able to list at least three examples of Christian privilege. Participants will be able to list at least three ways to be an ally with a non-Christian person."

George Washington University online advertisement at <https://orgsync.com/144127/events/2216852/occurrences/5292239>

Notice some key leftist catchphrases from this posting:

1. "Christians . . . experience *an easier way* than non-Christians?"
2. "*Unmerited perks*"
3. "*White privilege*"
4. "*Christian privilege*"

When you dig into the tripe dished up by this movement, you realize that their examples are few and far between and their reasoning is nothing more than pure mockery of Christianity. For instance, they cite that "*Christians get to take a few religious holidays.*" Last time I checked, non-Christians get to take the same holidays.

What is this all about? It is an assault on Christianity, pure and simple. Evangelical groups have been shut out of campus life because they possess "discriminatory views." For example, some Christian groups on campus refuse to allow sexually ac-

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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.



Ministering to a Mocking Nation

by Dr. Adam Watt

The life and ministry of the prophet Jeremiah hold many parallels to ministry during the last days. Judah during the days of Jeremiah was a nation full of idolatry, deceit, and rejection of Jehovah all while maintaining an outer religious form. In chapter 17:15–18, the nation’s attitude towards God’s Word and the prophet is depicted. According to verse 15, Judah consistently mocked the preaching of the prophet, indicating that they did not believe God’s Word would be fulfilled. Jeremiah had prophesied that judgments such as famine, pestilence, destruction, and besieging would come to Judah, but the nation had not yet seen these things come. As a result, they mocked God’s Word, saying “Where is the word of the Lord?” This hardened response of the nation not only illustrates the heart of a mocking people but also portrays the difficult ministry of God’s people in this environment.

The Character of Mocking

The Scriptures frequently address the attitude of mockery, pointing out its self-centered and prideful

base. In general, eight basic characteristics of mockers are found in the Scripture:

- They don’t believe God’s Word (Jeremiah 17 and II Peter 3)
- They hate godly living (Job 12:4)
- They hate God’s work (Nehemiah 2:19)
- They despise eternal life (Acts 17:32)
- They promote continual discontent and strife (Proverbs 22:10)
- They are proud and self-centered (II Peter 3:3; Proverbs 21:24)
- They are unteachable (Proverbs 15:12, 9:8, & 13:1)
- They drag others down (Proverbs 29:8)

A scan of these characteristics indicates that many nations in history have fallen into this attitude. In our current American culture, a disdain exists for God’s Word that is fostered through pride and self-religion. Ministry in this type of environment is very taxing and even depressing. Jeremiah, for example, was no doubt discouraged as he ministered to a people who mocked and scorned, refusing to believe God’s Word. Even though the prophet had followed God’s commands, his “reward” was

rejection, persecution, and discouragement.

The Ministry to Mockers

Should the rejection and mocking spirit of a people cause discontent, bitterness, and imprecatory feelings to spring up in the prophet’s heart? Seemingly, Jeremiah had a “right” to fall into these attitudes as he ministered to Judah. However, in verses 16–18, the response of Jeremiah in the face of a mocking people is perhaps contrary to what man’s fleshly nature would seek. Notice three actions of the faithful prophet from verse 16:

- He maintained a zeal for his duty to the nation. He did not hasten from being a pastor and continued in his duty—the prophet was not quick to quit! How easy it is to give up at the first sign of adversity in ministry, but Jeremiah still pastored, loved, and ministered to this rebellious nation.
- He kept a proper spiritual focus—he followed Jehovah. The prophet took his place behind the Lord and served Him. Jeremiah did not take on the attitude that he was the great anointed prophet and how dare these people mock

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FOUNDER'S FORUM

Ways to Identify the Humanistic Classroom

by the Founding Editor
Dr. Dayton Hobbs

Continued from Last Issue:

2. The Unstructured Classroom.

This is a classroom with few if any set parameters. The clock is not important; therefore, the qualities of promptness and efficient use of time are often ignored. Things are often done in circles (not referring to reading groups) and straight lines, for tables or chairs are not only unimportant but are to be avoided. Freedom of movement is encouraged, and there is a general air of looseness and lack of order.

Let Dewey speak for himself concerning his opposition to order and discipline.

“The limitation that was put upon outward action by the fixed arrangements of the typical traditional schoolroom, with its fixed rows of desks and its military regimen of pupils who were permitted to move only at certain fixed signals, put a great restriction upon intellectual and moral freedom. Straitjacket and chain-gang procedures had to be done away with if there was to be a chance for growth of individuals in the intellectual springs of freedom without which there is no assurance of genuine and continued normal growth.” John Dewey, *Experience and Education*,

(New York: Collier Books, 1938), 61.

3. Overemphasis on Majority-Approved Activity.

Many activities carried out in group settings is a main goal of Progressive Education. Living within a group and not as an individual is a Socialist principle. Progressive, humanistic education constantly reminds the student that they are merely a member of the community and therefore success is determined by cooperation with the will of that community.

This adds to the general unstructured nature of the classroom and teaches the student to submit his conviction or point of view to the will of the majority. Individuality is stifled rather than encouraged because of this, and students are taught to conform to the wishes of the majority. Of course, we are not attempting to say that all group activity is bad; however, the over-use of majority-approved activity or the unwise use of it is our concern.

Again, Dr. Rafferty speaks on this issue by pointing out that one of the two main goals of Progressive Education is teaching the child ***“to live the life of the group.”***

“The two main goals in Progress-

sive Education are to aid the child to live the life of the group and enable him to ‘adjust’ to a constantly changing environment. The child is constantly reminded that he is merely one member of the group and that his success is being measured by how well he is accepted by his companions.” Dr. Max Rafferty, *Christian School Comment*, Vol. 3, No. 3, Whittier, CA: California Association of Christian Schools, Inc. (December 1971).

4. Non-Authoritarian Facilitators.

A facilitator is one who “helps” in a process. A teacher is the process. To the progressive, the teacher in the classroom is not the final word. The child must have a “say” in what goes on in every area of the classroom. The rules, the decisions, and the choice of what he wants to study become a part of an overall democratic process. A teacher is merely a facilitator of the process of self-activity.

“To Dewey, knowledge equals experience. There are no self-evident truths, no universals, no absolutes of any kind. Anything that satisfies a want is a ‘good.’ Otherwise, the word has no meaning. Life is a stream of sensations to which the child must

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Proverb Practicals

by Ludwig Opager

Proverbs 28:14—*Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.*

Who you fear is who you serve.

The Prophet Daniel tells of three men: Shadrach, Meshach, and Abednego (their Babylonian names). Their Hebrew names were purposefully changed to strip their identity as Israelite, Jehovah-worshipping men. They were brought as captives to live in the kingdom of Babylon, ruled by King Nebuchadnezzar. He is described in Daniel 2: 37–38, *Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.*

Nebuchadnezzar, a world ruler, had in his hands the power of life and death. At his command, cities and nations were destroyed. He was a man feared by all because in his word was life and death. Fear of Nebuchadnezzar was prudent, it was wise, and it was Biblical, for God tells us in Proverbs 24:21, *My son, fear thou the LORD and the king.*

Kings have authority from God. So being godly men, Shadrach, Meshach, and Abednego feared Nebuchadnezzar. However, their fear of the king had Biblical boundaries. Beyond the limits of

their fear of the king, there was the One to whom they owed a higher fear, and that was Jehovah, the God of heaven.

Consider the events that revealed their higher fear. Nebuchadnezzar, in the pride of heart, commanded all to fall and worship his golden image. Anyone refusing to worship was to be cast into the fiery furnace. Knowing the power of Nebuchadnezzar and feeling the heat of the furnace, anyone with common sense would have obeyed. After all, the king had so ordered. But the three Hebrews had a greater fear. They were more concerned about offending the God of Heaven than they were of offending the most powerful man on Earth. They knew that their God had given this mighty man a kingdom, power, strength, and glory. Knowing their fear boundaries, they had their fear priorities in the right order. They feared God always and were happy and blessed by it. They sought with their whole heart to fear God and keep His commandments, so they quickly said to the king, *O Nebuchadnezzar, we are not careful to answer thee in this matter (Daniel 3:16).*

They were not even going to think about how to answer. They were not going to consider all the options, comparing the pros and the cons of obedience to his command. They were not going to seek counsel from their friends;

no, not even advice from Daniel would be sought. They were not going to think of what would be best for them or to consider their positions and what consequences would mean for their wives and children. They were committed to an immediate and God-honoring answer.

Daniel 3:17, 18, *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*

These three captives far from the land of Israel chose the better part. They chose the burning, fiery furnace in lieu of offending the God of heaven. They showed to all that they feared the Lord and served Him. They were sensitive to the Lord's presence in their lives. They lived constantly in the fear of the Lord, and this constancy brought an instant answer to His command. They knew and were committed to obedience, to the Word of God, and, therefore, they could conclude no other course of action.

As Jesus Christ instructed his disciples in the book of Luke, *Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall*

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speaking out. This has resulted in several individuals being brought to justice, some wrongfully accused, and others destroyed financially. All of them have received the wrath of a fickle culture, all with little understanding of true righteousness.

In all of this I believe that God is doing a work. He is showing the great deepness of the cesspool of sin that many are living in, including those who identify as “Christian.” The secret life has been revealed in all its ugliness and lurid shame. An authoritative Bible has been ignored for a long time in America, and sin has reaped its harvest.

Notice the Scripture before us, *“Enter not into **the path** of the wicked, and go not in **the way** of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But **the path** of the just is as the shining light, that shineth more and more unto the perfect day. **The way** of the wicked is as darkness: they know not at what they stumble.”*

The authoritative Word gives a warning that if heeded will liberate the soul and open a door of escape from the wicked way. God communicates the message

to both Christians and non-Christians. Obviously, non-Christians remain in sin’s bondage. There are many who claim to be Christians who are in bondage to secret sins they fear to have exposed. They were offered a forbidden fruit, they acted on their deceitful desires, and they partook. That is the cycle of sin that most live through and live in. They entered the path of the wicked, they have eaten of the bread of wickedness, and they have drunk the wine of violence.

The Bible is very clear that we who are new creatures in Christ (2 Cor. 5:17) still have the old nature within us. Ephesians 4:20–24 instructs us, *“But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”* We live with a new nature and an old nature, a new heart but a corrupt heart still living within us. God calls us to direct our regenerated heart to follow His Son (Proverbs 23:19) and reckon ourselves dead indeed unto sin (Romans 6:11)!

It is indeed troubling that so many who claim to be God’s children live in fleshly and unconsecrated ways. Many claim

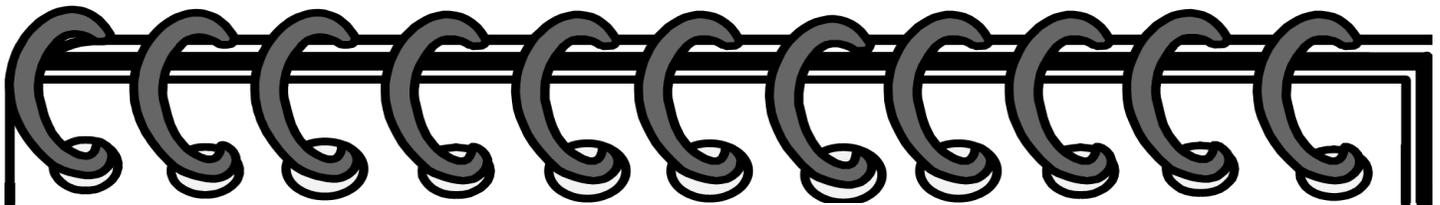
to walk with God who have secret lives dominated by filth and perversion. Some live as the children of Israel in the days of Micah the prophet who “worshiped God” while they followed idols. They did all the “right things” outwardly, but their hearts were far from righteous. Micah 7:2–3 states, *“The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly”* There were none who were both inwardly and outwardly sound. They operated to manipulate, to distort, and to destroy their own brother to get over their personal, hidden agendas. It was Ezekiel who was told to “dig in the walls” of the Temple to see the inward corruption of the priestly manipulators who worked their hidden abominations (Ezek. 8:8–9). God knows the hidden treachery of the human heart.

The Path of Light

“Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away But the path of the just is as the shining light” (Prov. 4:14, 18).

Light dispels darkness! The problem with many who profess to know Christ is that they are living in darkness. They know about Christ, but they are still

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Teaching Tips

by Doris Peppard

Variations

Teaching creative writing is overwhelming at best! It can be difficult to help students think “outside the box” and let their creative juices flow. Sorry to say, but many children will “buck” the effort to get their minds thinking. Because thinking is hard for students, they often write a simplistic story just to say they did their assignment and have it finished. However, creative writing takes time, thought, and planning. One way to begin to get students to use creative thinking is to teach them to write variations of stories that they already know.

Teach the “What if’s” For example: What if . . . a pauper woke Sleeping Beauty? What if . . . the wolf didn’t want to eat the three little pigs, but just wanted to protect them from building shoddy houses? What if . . . the British won the War for Independence? You can see that the “What if’s” can go in any direction—history, science, literature, etc. This type of creative thinking is often required when teaching students to make good decisions that will be very important in the future.

Teach students to recognize consequences. They need to learn to imagine what various consequences will be to certain actions—good as well as bad! Learning to recognize the possible consequences of their actions can help students learn life lessons before any action is taken. This can prevent them from ruining their lives by contemplating the results of their actions. Variations can play a key role in helping students consider what could have happened if the characters made different decisions.

Start simply: give students a list of possible stories that they can think up a new ending with different scenarios. Students can use the same characters, the same problem, or the same climax. Require them to think of another ending to make the story their own. This will help the children begin that “out of the box” type of thought. The following are a few examples that lend themselves to variations:

Fairy tales: Cinderella, The Red Hen, The Three Billy Goats Gruff

Fables: The Fox and the Grapes, The Lion and the Mouse

Short works of fiction: The Necklace, The Tiger and the Lady

Historical events: The Boston Tea Party, The Alamo

Students should learn to “rewrite” the original story utilizing the characters, the location, and the storyline. The plot or the actions taken should be changed to make an old story new. Because students will already know the gist of the story, it is somewhat easier to begin thinking of how to start their story. The creativity part should be planned before beginning the actual writing process. Creative writing, learning to anticipate consequences, and thinking “outside the box” will make your students’ writing a task that can be enjoyable even as their stories read aloud to the rest of your class. Ω



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tive people outside of marriage to be involved in the leadership of their Christian organizations. College campuses have become "No Christian" zones. The only Christian privilege on college and university campuses these days is that of being the subject of ridicule. The campaign to "educate students about Christian Privilege" is nothing more than an attempt to isolate and ridicule Christianity.

The concepts of Saul Alinsky's *Rules for Radicals* are alive and well on American college cam-

pus. Note Rule 5 from *Rules for Radicals*: "Ridicule is man's most potent weapon. There is no defense. It's irrational. It's infuriating, It also works as a key pressure point to force the enemy into concessions."

Sound familiar. How about Rule 12: "Pick the target, freeze it, personalize it, and polarize it." Cut off the support network and isolate the target from sympathy. Go after people and not institutions, people hurt faster than institutions." That is what is taking place at George Washington University. I would image that George Washington, the namesake of the University,

is turning in his grave. The "Christian Privilege" program at George Washington University is not about liberty, it is about tyranny against Christianity.

Christians need to wake up and get your students off secular college and university campuses and put them in a sound, Christian college environment. No local church ministry is strong enough to fend off the wicked philosophies pounded into the heads of our young people on radical, secular campuses. Ω

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be taught to respond successfully, nothing more" (Rafferty).

Dewey himself said, "There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process, just as there is no defect in traditional education greater than its failure to secure the active cooperation of the pupil in construction of the purposes involved in his studying" (Dewey, 67).

Here are some of the ideas of Froebel, a humanist and forerunner of Dewey.

"The child should be the active

agent in its own education. Froebel had such unbounded faith in the right tendency of humanity, and such abhorrence of the idea of the 'total depravity' of childhood, that he taught in all his works that the teacher's duty is to place the child in proper conditions and supply it with material adapted to its stage of development. Having done these things, he should reverently 'stand from between the child and God,' and watch it grow, using his innate developed wisdom to study each individual child and adapt special conditions to guard it from evil and stimulate its best and fullest growth." James I. Hughes, Froebel's Educational Laws for All Teachers (New York: D. Appleton and Co., 1897), 13. Ω

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fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him (Luke 12:4).

The fear of the Lord must always come first. That is the wise course, and that is what brings happiness to humankind. The wise man's way should be filled with trust in and obedience to the Word of God, and the result is a resolute, unequivocal, God-exalting answer to all detractors.

The man who does not fear the Lord has confidence and security in himself. He leans upon a reed for support, but the reed pierces his hand. He has no understanding of the leadings of his heart. His heart is made hard by refusing the entrance of the Word of God. This hardness will not permit the Word of God to do a work of Grace, and, therefore, he is doomed to fall into mischief, affliction, adversity, or calamity. There is no other end for the one who does not fear God. Ω



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God. In the early days of Israel's existence, the holiness of God governed the worship of God. Sanctified people worshiped God in sanctified places. Man could not make his own rules in worshipping God. The priest abided by certain regulations. Specific offerings were made. People did not walk haphazardly into the Tabernacle or the Holy of Holies. Why was this true? It wasn't that the people were Pharisees or religious nuts. It was that God is holy.

When one reads the hymnbook of Israel, the book of Psalms, he will find the holiness of God as a major theme of the book. Verses like Psalm 22:3, "But thou art holy, O thou that inhabitest the praises of Israel," and Psalm 103:1, "Bless the LORD, O my soul: and all that is within me, bless his holy name," are just small samplings of the subject of holiness in the Psalms. While songs of mercy and grace fill our churches, songs of God's holiness are strangely missing. When was the last time you sang a song about God's holiness that caused a quietness to come over your soul and a want to cover your face?

Listen to the preaching of the Old Testament prophets, and you will find the motivation for hard preaching on idolatry and immorality was the holiness of God. Of all the prophets, no one mentions God's holiness more than Ezekiel.

"As you consider the holiness of God, one thing is undeniable. It will cause you to have standards and boundaries."

Listen to the tones of holiness as he delivers God's message in Ezekiel 22:26, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." I am afraid that believers are making the same fundamental mistake today.

After seeing that the holiness of God was a major emphasis in the Old Testament, I hope you will also conclude that the holiness of God is very important in the New Testament as well. We are called with a holy calling (II Tim. 1:9). Christian leaders, namely pastors, are to be holy (Tit. 1:8). We have a holy High Priest in Jesus Christ (Heb. 7:26). We are a holy nation and a priesthood in I Peter 2. On the Isle of Patmos, John beheld a twice holy God in Revelations 4:8. The text from I Peter cited at the beginning of this article quotes the Old Testament and then commands us to be holy in our lifestyle. The list could go on and on.

Beware of those who teach that you must do all the Old Testament practices to be holy. Also, beware of those who ignore the New Testament command to be holy. Both are dangerous and have their unique set of pitfalls. While the doctrine of Christian liberty is taught in Romans 14, it should never be used as an excuse to be like the world.

As you consider the holiness of God, one thing is undeniable. It will cause you to have standards and boundaries. In Exodus 19, God clearly stated that no one was to go on Mount Sinai while Moses was there to commune with God. As a result, boundaries were put around the base of it to keep people from touching the mountain. When is the last time the holiness of God caused you to put up boundaries in your life? I sometimes hear stories of those who brag about tearing down barriers, but I fear a taste of worldliness has motivated some to revel in their newfound "freedom"

Don't be afraid to make a practical application of the holiness of God in your life. Believers have been doing it for thousands of years.

When a believer takes a steady gaze at the Supreme Standard, it has the power to change every area of his life. We often talk about holiness in reference to outward standards, but the greatest changes take place on the inside. Unho-

ly attitudes will become just as wicked as immodest dress and ungodly language. The pride that motivates believers to mock those with higher standards and to belittle those with lower standards will disappear. The critical spirit that destroys a brother instead of restoring him will flee. Get your eyes off your brother's flaws long enough to see His perfection.

You can't be "holy in all manner of conversation" unless you are willing to let the Lord have His way with your dress, music, and entertainment. How many times does an actor or singer have to take God's name in vain before you are repulsed? How many acts of violence or suggestive scenes does it take to prick your conscience? Do you believe your appearance is honoring to the Lord and in accordance with Scriptural principles? Don't let friendships and the culture dictate what you believe in these areas. Embrace a divine boldness and compare yourself with the Supreme Standard.

To my friends who have adopted a rigid code of standards with no heart or relationship, I beg you to take a long look at the Supreme Standard. A form of "holiness" with no heart will breed some of the biggest rebels you will ever see. To my friends who have let the world influence their behavior and worship more than they think, I ask you to see the world as the Apostle John and Jesus did. The world has never been a friend of grace, and we don't need its influence in the life of the believer or the realm of the church.

My prayer is that we will always exalt the Supreme Standard at Ambassador Baptist College and let Him transform our lives. A holy people is a powerful people. Ω

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traveling down the path of the wicked, rolling down the road of evil men. Instead of avoiding and turning away from iniquity, they are quite content on traveling the way of evil men. The pathway of the just (righteous) is not so. It is a way that shines with the Light of Christ. Hidden agendas and secret lives speak of the wicked way of darkness, not the path of light!

The culture is feigning moral outrage against those who are sexual predators. It is a temporary and passing fad. What the culture needs is a transformational awakening to the Gospel. As history has shown, these moral outrages come and go with little impact because they are rooted not in righteousness, but relativism. Sinful individuals must be delivered from the power of wickedness and put on the pathway of righteousness. Only the Holy Spirit of God can do that! ***“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins”*** (Col. 1:12–14). Ω

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and reject what he was saying. Such an attitude would have quickly brought in bitterness and destroyed his ministry with the people.

- He upheld a right attitude toward the nation—he did not desire or crave the woeful day. Even though he knew that judgment was coming (verse 18), Jeremiah did not wish that it would come on the people. The flesh tempts God's servants to quickly wish for judgment when the message is rejected, causing them to take the rejection of the message personally as an attack on “my great ministry.” However, God's servants must always remember that delivering the message is the priority—God takes care of the rejection and acceptance.

Although serving among a nation of mockery is difficult, following the pattern of Jeremiah to maintain duty, focus, and right attitudes can bring contentment and drive away discouragement in the ministry. The people can mock and deride, but God's servants do not answer for the response of the people; the accountability, however, is in light of ministerial faithfulness to serve lovingly where God leads.

Ω

