

# The PROJECTOR

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

DR. DAYTON HOBBS, Editor

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## THE BOOK OF PROVERBS GENERAL PRINCIPLES OR ABSOLUTE PROMISES

By Dr. Dayton Hobbs

*Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6*

The Devil never ceases to attack the Word of God, continually trying to chip away at the Rock of our faith. Christ and His Word, which are one and the same, are the Devil's arch-enemy, and deceitful men, usually under the guise of scholarship, are often the Devil's cohorts in his attempt to undermine the foundation of our faith.

One of Satan's later attacks has been mounted against the Book of Proverbs, and no wonder, for this remarkable book of wisdom literature contains myriads of promises that bring comfort, encouragement, and rebuke to faithful people of God. It is a book that multitudes of fathers, mothers, and pastors have encouraged their young people to read and master as a hedge against the world, the flesh, and the devil. The promise of Proverbs 22:6 concerning the training of children seems to be the object of one of the strongest attacks by Satan.

In the April-June 1993 publication, *Bibliotheca Sacra*, published by Dallas Seminary Press, a part of Dallas Theological Seminary, there is an article, "Guidelines for Understanding and Proclaiming the Book of Proverbs," by Greg W. Parsons. I quote from page 159 a portion of a section entitled, The Nature of Proverbial Wisdom. *Because proverbs are wise observations based on experience, they must not be understood*

*as unconditional promises but as pragmatic principles (or procedures) to follow. Neither are the proverbs "legal guarantees from God" but rather "poetic guidelines for good behavior." Thus the proverbs tell what generally takes place without making an irreversible rule that fits all circumstances. This is a key to understanding problematic proverbs such as 22:6. This verse should not be considered a promise but a general "principle of education and commitment."*

*The proverbs are limited by the characteristics of brevity and catchiness. On the surface some proverbs read almost like an algebraic equation or mechanical law (22:4). However, Fee and Stuart aptly state that proverbs are "worded to be memorable" rather than "technically precise." The very literary form necessitates that they overstate the case and oversimplify without including "fine print" or "footnotes" with "lists of exceptions." So one must be alert to the following limitations implied from an overall study of the context of the Book of Proverbs.*

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## THE DANGER OF DIMINISHING GOD'S WORD

By Tod Brainard

*Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.*

*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Deuteronomy 4:1-2*

*What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deuteronomy 12:32*

A high and sacred view of the precious Word of God is fast deteriorating in our churches, schools, and seminaries. A pragmatic approach to the Scriptures is infiltrating the thinking and teaching of many who

See Danger, page 4

## LOVE: A MORE EXCELLENT WAY

An Outline Study

By Randall Douglas, Missionary

*I Corinthians 13:1-13*

As literature, this is the greatest and grandest ever penned by Paul. First Corinthians Thirteen has been called "the Psalm of love," "a lyrical interpretation of the Sermon on the Mount," and "the beatitudes set to music."

However, this chapter is more than inspiring literature, it is inspired Scripture. It is God's Word to an erring congregation that bore His name before a

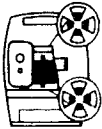
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## EDITOR'S DESK

Decisions and commitments are easy to come by; however, genuine Holy Spirit conversions are rare, especially in Gospel-hardened America. Evangelists survive on decisions; churches are successful or unsuccessful based on decisions; pastors are desired based upon their ability to get decisions, and, as a matter of fact, the whole world of Fundamentalism and Evangelicalism is decision oriented. A Pastor may build a successful (in man's eyes) ministry without the Holy Spirit if he uses the techniques prescribed by soulwinning workshops with ample zeal. This whole fiasco would not be so bad were it not for the thousands and thousands of souls who each year make decisions and then hang upon those decisions to the damnation of their souls. Will not pastors and evangelists, who through high pressure and psychology encourage these souls to make decisions in order to improve their standing with other pastors and/or churches, be somewhat accountable? I think so. I meet people every day who base their salvation upon some decision, and yet there is no evidence of spiritual life. Better we should have fewer decisions and more genuine Holy Spirit conviction bringing about true children of God.

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### The PROJECTOR



EDITOR  
Dr. Dayton Hobbs

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## THE APOSTASY OF THE VISIBLE CHURCH

**Dr. Dayton Hobbs**  
(Part Five)

I believe in the power of the Word today. I believe that the Word will do its work. I used to hope it did, but now I know it will. My responsibility is just to give it out. My responsibility is not even what people do with it. My responsibility is to give the Word faithfully in the power of the Holy Spirit, and let the Holy Spirit do His work in hearts. God is more interested in soulwinning than any of us will ever be. Some today seem to think that they are more important than the Holy Spirit in reaching the lost; that they are the ones with the burden for souls. Not so! God is more interested in souls. He is more interested in the lost. Our responsibility is to faithfully give the Word to the lost. We are to witness, to give out the Word, but we are not to try to get a decision by hook or by crook. I have seen people saved without moving from their pew. Their lives were totally changed and gave evidence to the fact that they were saved while sitting in the pew listening to the Word of God. There is nothing in the Bible that says you are supposed to walk an aisle. Nothing in the Bible says that we are to twist arms. Nothing in the Bible says that we are to give an invitation, at least not the kind of invitations that are often given today. Invite to Christ, invite people to be saved, invite people to believe, but twisting their arm, trying to work them down an aisle, trying to make them come is not in the Bible. You see, we have to let God do His work. If I'm faithful to preach the Word, that is my responsibility, then He will take care of His responsibility. How much is Christ really being exalted and not man in most of today's preaching. Jesus said, *If I be lifted up, I will draw.* The drawing power is in Christ, not in man. Lift Him up, and let people be drawn. There is very little preaching today on the crucifixion, the resurrection, the great prophecies concerning His coming, His kingship, His rule and reign, all the

things that magnify the Lord. Prophecy, properly taught, will always magnify God. The Bible rightly divided will always magnify Christ.

We are in the midst of the apostasy. The falling away is within. If you judge by the outward structure, you will see a form of godliness, but that is simply a shell. Christianity goes on, professing to preach the Word, professing to carry on the work that God gave us, professing to occupy till He comes, but the fact of the matter, is that for the most part, churches on the inside are full of dead men's bones. The closer we come to the end of this age and the time for the rapture there will not be departure from the faith *in appearance*. Don't expect to see churches losing membership. There may be great talk of revival, of the moving of the Holy Spirit, of miracles and signs taking place, of churches larger than ever before, but there is no evidence of such revival making any difference in the moral fiber of our nation or the world. There are huge churches with large percentages of the population professing to be saved; yet the nation gets closer to moral and spiritual bankruptcy each day. There is one group of people today that call themselves Fundamentalists, who say we are having a great awakening, a great movement, because we have such large churches. They say that we used to meet in store fronts; now we have the prettiest church in town. We used to meet in any kind of place we could just to get a few people together to preach the Gospel, but not anymore. We have the largest churches. Such preachers control with pressure, power, and personality. In just about every city across the United States the great, super churches are running thousands in attendance, but what is the condition of their community? What is the condition in the public schools and in the town? They have no affect. You

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Stars of the Morning

By: "Aunt Carolyn"

Joey and the "Side-Show"

(continued from last issue)



*Synopsis: Circus Day came at last. As Joey waited in the long line to buy his ticket for the main show under the Big Top, his eyes were drawn to exciting, freakish attractions in small tents nearby.*

Oh, if he wanted to see the walking, talking, living skeleton, it would be another dollar-and-a-half. But Joey had to see it! And then the giant man-swallowing snake monster! And the two-headed, three-legged calf! And the other freakish creatures! They were all exciting to Joey. He had never seen such sights in all his life, so see them he must!

And see them he did! Yet something seemed to lack. Somehow when he saw them, they were not as exciting as he had expected. The living skeleton was just a skinny man. Joey did not think he looked any skinnier than old man Crosley. He bet old Mr. Crosley's ribs would stick out just as far as the skeleton man's if he took off his old tattered shirt. And the man-swallowing snake turned out to be only a stuffed snake hide. Dead! It could not have swallowed a dead mouse, let alone a living man! The whole thing was a fake and fraud. Joey felt hollow inside. But he had seen them. He had seen them until almost all his money was spent. Joey could not believe it! He counted again and again, but his money was nearly gone! There was not even enough left to buy his circus ticket now. He had used it all up on the "side-shows". Now he would miss out on the main performance, the special events he had come to see.

Joey stood still looking toward the Big Top. He wondered what his friends were thinking. They would never guess why he had not shown up. Joey dug the

toe of his shoe into the ground and then kicked the dirt. This day that he had anticipated with so much happiness and excitement was now a wash-out. Joey kicked the dirt one more time, chunked his hands into his pockets, and started toward home, raking a hot tear from his cheek with his shirt sleeve.

Mother did not have to say much. The look on Joey's face showed that he already understood his failure and mistakes. He had let exciting, low quality things keep him from the main attraction and opportunity of the day. He had let immediate pleasure keep him from his chief purpose. Now that opportunity was gone. Who knew when, if ever, the circus would come back to his little town?

Joey hung his head in shame and regret. "But, Mother, I didn't know..."

"I know, Son." She spoke softly. "You didn't know there would be frivolous attractions along the way to steal your attention, time, and money."

"But, Mother, I didn't mean to..."

"I know, Joey, you didn't intend to be distracted from the events in the main tent, but you allowed your eyes to wander right and left. You allowed your attention to dwell on cheap sights, and soon you were caught up in them"

"I-I-I'm sorry, Mother. I'm really very sorry!"

"I'm sure you are, Joey," Mother answered, pressing a quick hug around his shoulder, "And for that I am glad, but I hope this will be a never-forgotten lesson. You see, Joey, life is full of worthless "side-shows" to keep you from God's purpose for your life. Some will be traps laid in your path by Satan. Most, however, will be laid by your own weaknesses and selfish appetites.

"It might be bad habits that entangle and ensnare you that keep you from God. It could be bad reading that keeps you from salvation or from God's best in your life. Cheap, worldly magazines or

pocket paperback books direct the mind to fleshly thoughts instead of to pure, wholesome life found in the study of God's Word or in biographies of missionaries and other servants of the Lord, or in the literary classics."

"Another 'side-show' to steal you from God and God's will might be wrong music -- Rock, Rap, Country, 'Contemporary Christian', Jazz, or other music that gives way to the world and to fleshly desires and self. Hot cars and monster trucks may be a wild, short-term thrill but will leave you hollow and empty for the long view."

"The eyes fall easy prey to the 'side-shows' of bad TV programs, videos, and worldly posters. Time spent on these cause your mind to dwell on ungodly thoughts and plans."

"Bad companions will surely distract you from God. A friend who is quick to take you or go with you to wrong places or into wrong activities is no friend at all. One who will not go with you to church, Sunday School, and Christian youth activities is no friend at all. Do not enter that 'side-show!'"

"Joey, Mother cannot name all the 'side-shows' of life. You must desire to do right in your own heart. You must ask God to help you discern right and then have the courage to do it. Even some good things can distract you from God if they are over-emphasized. Every boy ought to learn how to fish, play sports, ski, and shoot, but these can become shows that take all your attention and keep you from doing what God would have you do. Even work itself and making money can become a 'side-show' if it becomes the goal of life instead of a means of serving the Lord."

Joey's feet shifted uneasily. He had learned a hard lesson the hard way this day, and he had a lot to think about. In his heart he wanted to do right. He prayed he would have discernment and courage to stay out of the "side-shows" of life that would keep him from being close to the Lord. He purposed by God's grace not to do anything that would make him miss the "main attraction", fulfilling God's purpose in his life.

"Now," quipped Mother with a smile, "We have no popcorn or cotton candy, but there are crackers and peanut butter in the cupboard. Go, help yourself!"

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Danger, from page 1

stand to minister to the flock of God. Neo-Evangelical "scholarship" and the insurgence of "pop" psychology has played a major role in the down-grading of the Word of God and the diminishing of its force and authority. But not all the blame can be laid at the door of Neo-Evangelicalism. It is my opinion that many within the camp of fundamentalism have defended, maintained and come to rely upon the New-Evangelicals to provide the scholarship and leadership in areas of Biblical theology and interpretation of the Scriptures. For instance, James Dobson has become the spokesman for child training in many homes of professing fundamentalists. He is unquestioned by most as to his authority and capability to speak on such matters. Yet, the Word of God teaches us how to rear our children. It is the sole authority, but most ignore its teachings on child rearing. What has happened? We have chosen a diminished version of God's Word, a duke's mixture of Freudian humanism with the teaching of the Bible.

Bill Gothard has become the guru of "family relationships" and is held in high regard by Neo-Evangelicals, Catholics, and Fundamentalists alike. Yet, Bill Gothard teaches error concerning the chain of command within the home relationship and his teachings are welcomed. What has happened? A diminished view of the teachings of the Word of God has been approved.

**HEAR AND DO!**

Deuteronomy 4:1-2 gives the premise and the product of the revealed Word of God and what our attitude should be toward its truth. God lays the ground work to Israel about His Word. Notice:

1. *Hear* my Word (vs. 1)
2. *Do* my Word (vs 1)

This is the positive outlook upon the Word of God. *First*, God wants our undivided attention. He wants our ears tuned to His voice, and *Second* our hearts must act upon His Word. The result for Israel was "that ye may live." Hear and Do!

**DO NOT ADD, DO NOT DIMINISH**

Notice the negative side, ye *shall not add unto the word which I command you, neither shall ye diminish ought from it.. (vs.2)*



The word "add" in the Hebrew means to embellish, or to increase in a continued fashion. Proverbs 30:5,6 reads, *Every word of God is pure, He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.* To embellish or add to the Word of God is to call God's Word impure and Himself a liar. This best describes the charismatic movement of today. Daily spiritual experiences are held in higher regard than Biblical truth.

The word "diminish" means to withdraw, to take away from, to cut away from. As you study the Bible you begin to realize that there are far more instances of men and women who diminished God's Word than added to it. Space does not permit a detailed account

See Danger, page 7

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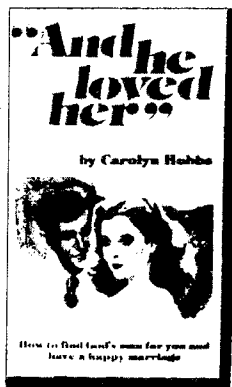
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Proverbs, from page 1

**NO SURPRISE**

The fact that Dallas Theological Seminary literature would contain such attacks upon the Word of God and Proverbs in particular is no surprise, as their record of compromise and decline from their strong position of decades ago is a matter of record. What is most disturbing, however, is that a publication that is generally thought of as a Fundamentalist magazine, *Partners In Ministry*, would endorse the position of Dallas Theological Seminary in this matter.

**PARTNERS IN MINISTRY**

Dr. James Binney, in an article entitled, "Freud's Determinism And Its Effect On Child Rearing," which appeared in the Nov./Dec. 1992 issue, takes the exact position espoused by Dallas Theological Seminary in its

publication. Dr. Binney, however, erects a fraudulent straw man, "Freud's Determinism" to give us a good scare, lest we look too deeply into his very obvious attempt to destroy the child of God's faith in this most glorious verse from the Word of God, a promise from the Lord to encourage us and assure us of success in the diligent rearing of our children for Him. Let no one be mistaken, Dr. Binney attempts to take the blame off parents who fail in the rearing of their children by making God's absolute promise simply a general principal.

**DIMINISHING THE PROMISE**

I quote from Dr. James Binney's article referred to above. *Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6.*

*The typical tack in preaching this text is to emphasize the promise of God that if a child is trained right, he won't turn out wrong, or to put it positively, if he's trained right, he will turn out right.*

*The grammatical oversights notwithstanding, two major errors stand out in such a conclusion. First, a general principle is taught as an absolute promise...the primary misunderstanding stems from making a promise out of a principle....In addition to teaching a principle as a promise, much teaching around this verse has confused an influence with a cause.*

**A SOUND INTERPRETATION**

I now quote from an expositor from the past, Charles Bridges (1794-1869). I believe his exposition of Proverbs 22:6 will be most enlightening and helpful.

**TRAIN UP A CHILD**

The hopes of at least two generations hang upon this most important rule. How can we look on a child without thoughtful anxiety? An existence is commenced for eternity. No power of earth or hell can crush it. The whole universe does not afford an object

of deeper interest. It is an "arrow in the hand of a mighty man;" a most powerful instrument of good or evil, according to the direction that is given to it. (Psalms 127:4).


Everything hangs on his *training*. Two ways lie before him - the way in which he *would* go, headlong to ruin; and *the way in which he should go*, the pathway to heaven. The rule for *training* implies obliquity. A young and healthy tree shoots straight upwards, and, instead of putting forth crooked and deformed branches, gives promise of a fine and fruitful maturity.

But all *training*, save on the principles of the Bible, must be injurious. To expand, without soundly enlightening, the mind, is but to increase its power for evil. Far better to consign it to total ignorance, inasmuch as the uninstructed savage is less responsible, less dangerous, than the well-furnished infidel.


Yet the religious (Bible) *training* must not be the border of the garment, which might easily be cut off. It must be the pervading substance throughout. Begin, as Hannah did, with the dedication of the child to God. (I Samuel 1:28) This done - train him as God's child, entrusted to your care. Ask guidance from day to day - "How shall we order the child, and how shall we do unto him?" (Judges 13:12.) Pray for him. Teach him to pray. Instruct him "from a child in the Holy Scriptures," as the sole rule of faith, and directory of conduct. (II Timothy 3:15).

Indeed, unless you give a child principles, you leave him utterly helpless. And yet too often parents have no established principles of education themselves. The children are theirs. Something therefore must be done for their training for future life. But ignorant as they are of their moral state, and of their besetting evils, they are utterly unable to apply any effectual discipline. The child therefore becomes the victim of his parent's ignorance. His education in all its important departments is neglected. The impulse

See Proverbs, page 8



**Teaching  
Tips**  
by Mrs. Doris Peppard



**TEACHING  
STUDENTS  
TO STUDY**

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

Learning how to study is probably one of the most important aspects of a person's education. Some teachers have never learned how to study themselves and so don't spend any time teaching their students how to study. There have always been bright students who will learn in spite of their teachers. Other students have learned the material presented by the teacher spoon-feeding them over and over until anyone with a smidgen of intelligence could not help but learn. Someone has said, "If the students haven't learned, the teacher hasn't taught."

It is not enough to make sure your students know the material covered in the curriculum. We have an obligation to teach our students how to study and also to learn to enjoy studying. We can all gain satisfaction in learning new things. If we will share our love of learning with our students, our impact on their lives will reach much further than the short school year in which they are under our teaching.

No two children learn at the same pace. This is probably why it is easier to spoon-feed students at the pace of the slower group while the quick-learners are bored stiff. We must recognize that our students need to be taught so that the slower ones are challenged to spend the extra time needed to master new skills and the quick groups are constantly moving

ahead.

Now to specifics:

1. Teach your students to recognize their abilities. Slow students know they are slow and need to be taught that it is their responsibility to practice the skills.

2. Instruct your classes on how to read their textbooks to look for important information. Younger children (grades 3-6) will benefit by having question sets made up by the teacher to learn to look up answers to specific questions. Middle and High School students need to learn to outline or make up their own question sets about what they consider to be important.

3. Read, read, read. One quick reading is good. One thoughtful reading is better. One deliberate reading will stand the test of time.

4. Write down the important parts. Keeping accurate notes will help your students throughout their school careers. Younger grades will keep answers to question sets in a notebook. Older grades will organize their outlines or notes in notebooks by subject. A well-kept notebook is a personal triumph. It is a record of the work expended in each class.

5. Review the material. This is the clincher! Every student will need a varying amount of review. Children may be lazy and not desire to spend the amount of time necessary for this step. Then the teacher must step in and help the child realize what it will require of him/her to master the skills. Some children do not want to pay the price and will settle for average or below grades; others will not settle for less than their best. The teacher can help those who are willing to help themselves, but we should never stoop to spoon-feeding those who are too lazy to do the work themselves.

6. Practice. All skills require practice. Our human nature is often not willing to spend the time, but practicing is a good exercise for our brain. Our children need to learn to discipline their brains as well as their bodies and behavior.

7. Prayer. It really does help. Students need to give all thanks to God for their ability to learn. God will reward those who serve Him, and this is one way children can learn to serve God. They should realize that God gave them their mind and requires them to be a faithful steward of it.

8. Rest before tests - don't cram. People think more clearly before tests if they have had proper rest and food. Our children need to be assured that they will retain the new skills or material longer if they take good care of themselves. The things reviewed right before a test are usually the first things forgotten anyway. God is so good to us. He has given us the ability to learn and has given us the Word of God. It is this important source that we must learn to study. If every child will realize his/her abilities and work accordingly, he/she will be a success in study habits. These study habits will last a lifetime.

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Danger, from page 4

of those occurrences, but here are a few examples of those who diminished God's Word and reaped the consequences of their actions.

1. Eli - I Samuel 2:27-36.

a. Problem - Honored his sons more than God's Word. Diminished the commands of God concerning the purity of God's tabernacle in the light of his partiality to his sons.

b. Judgment - No descendant in the priesthood.

2. Saul - I Samuel 15: 3,8,9

a. Problem - Diminished the command of God concerning the destruction of the Amalekites.

b. Judgment - No descendant on the throne of Israel; He lost the blessing of God and the throne to David.

3. Levites - Leviticus 10:9-11; Ezekiel 44:9-17.

a. Problem - Diminished the commands of God concerning teaching the people of Israel a difference between the holy and profane.

b. Judgment - Must serve in the gates of the Temple and carry out the menial tasks of the Temple during the Millennial Kingdom, rather than serve in the presence of the Lord God.

*\*For further study, read Revelation 22:18-19 concerning God's attitude about those who mishandle and diminish His revealed Word.*

God's Word is not up for revision or change. It is His revealed truth to mankind and to His children. As an individual diminishes the truth of God's Word, the less important Biblical truth becomes to him. We are not to add, nor to subtract. **We are to obey;** Deut. 4:2, *that ye may keep the commands of the Lord your God, which I command you.* God's Word is sure and separated (pure). *Thy word is very pure; therefore thy servant loveth it* (Ps. 119:140) should be our creed. We must hear and obey the **Thus saith the Lord** and not seek to embellish or diminish the Word He has given.

Love, from page 1

corrupt and condemned world. Before beginning a study of these verses, note three important facts about this chapter and why it is where it is.

I. ITS CONTROVERSIAL SUBJECT

Love is the subject. The misunderstanding and confusion that often surrounds this subject makes it controversial. This confusion probably results from the fact that one word is used in our English language to describe all kinds and degrees of love. This is not true in the Greek language. "Charity" translates *agape*, one of four Greek words used to describe love. Other words are *eros*, which describes romantic or sexual love; *storge*, which is used when referring to family love; and *philos*, which describes love of friendships.

*Agape* is the highest level of love and is always associated with the character and nature of God. See 1 John

4.16. *Agape* is a noun, not a verb, in these verses. It is God's word for love.

A. What *Agape* Isn't

***Agape isn't erotic love.*** In fact, it is the very opposite. Erotic, sensual, or sexual love centers in the appetite or desire for personal pleasure. When someone says, "I love you," more often than not, what is meant is, "I love me and want you." This is the hedonistic, Playboy philosophy. It has given birth to false ideas, such as, whatever is done in the name of love is right. Wrong! An act can only be right when it is true to God's nature and Word. Such false thinking has also given birth to impure jesting, such as, "Love thy neighbor, but don't get caught loving thy neighbor."

***Agape isn't emotional love.*** God's love is more than mere sentimentality. If emotion were love the Corinthian assembly would have been the most loving body of believers in the Roman Empire, and Paul would not have written this chapter.


***Agape isn't ecumenical love.*** Biblical love does not promote tolerance and brotherhood at the expense of biblical principles. Biblical love is not to the exclusion of biblical truth. Biblical love is always discerning. See Philippians 1.9, 10.

B. What *Agape* Is

Paul did not give a definition of love. When he tells us what love is, he describes and demonstrates what love does. We learn more of what love is by knowing what love does. Biblical love is a self-sacrificing, self-giving love. It is totally unlike any kind of love that is expressed or experienced on a human level. In fact, the concept of *agape* love is never found in pagan writings. *Agape* has its source, pattern, and example in God. The supreme example and exhibition of *agape* love was declared at the cross of our Lord Jesus Christ.

See this demonstrated and declared in the following Scriptures: John 3.16; 13.1, 4, 5, 34; 15.9, 10, 13; 17.26; 21.15-19; 1 John 4.9-11. Now, try fitting  
See Love, page 10

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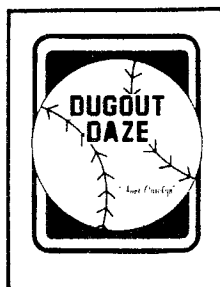
Proverbs, from page 5

of caprice gives the only direction, and in this atmosphere of confusion parental authority soon fails to control the far mightier influence of passion.

Certainly, admitting the divine inspiration of the Scriptures, nothing can be more ruinous than to thrust them out of their place, as the sum and substance of educational principles. Never was Scriptural training more momentous. From a defect here many young persons are tossed to and fro in every vacillation of error; and the anxious attempt to set them right we find to be building where there is no foundation, or rather, where there is not so much as ground to build upon. In fact, the mind, abhorring a vacuum, must have some notions. And the alternative is not between sound principles and none; but between wholesome truth and those crude or poisonous errors, which the subtle enemy is ever ready to inject, and the corrupt heart equally prepared to receive. Nor let the formation of sound practical habits, diligence, industry, and self-government, be forgotten. Let *the child be trained*, like the soldier under arms, to endurance, order, and subjection.

But we must not forget the distinct track of the educational training - *the way in which the child should*, not that in which *he would*, go. Heaven and hell are not more opposite than these two ways. Indeed they are identified with the narrow and broad way, in one of which every child of Adam is walking. The child's will revolting from God is the certain way to ruin. The way back to God, marked out in the Bible, is consecrated by his blessing, and is the sure way to heaven. Wisely does Solomon direct us to begin *at the mouth* or *entrance of his way*, - at the first opening intelligence. The more early the *training*, the more easy the work, and the more encouraging the results. Our character largely takes the form of that mould into which our early years were cast. Much in after-life, both good and evil, may be traced back to the seed sown in the days of infancy. It is a matter of experience, that what is early learnt, is most tenaciously retained. It stands the

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friction of time with the least injury. Far better, instead of waiting for the maturity of reason, to work upon the pliability of childhood. The gardener begins to graft in the first rising of the sap. If the crooked shoots of self-will and disobedience are not cut off, their rapid growth and rapidly growing strength will greatly increase the future difficulty of bending them. Present neglect occasions after risk and perplexity. We may begin our work too late, but we can scarcely begin it too soon. (Eccles. 11:6; Isa. 28:9,10; Lam. 3:27). If the child be too young to teach to read, he cannot be too young to teach to obey. Never let the watchfulness to check the 'buddings of evil, and to cherish the first tenderness of right feeling, be relaxed. The ceaseless activity of the great enemy teaches the value of early *training*. Be beforehand with him. Pre-occupy the ground with good seed, as the most effectual exclusion of his evil tares. (Matthew 13:25-28.) Be *at the mouth of the way* with wholesome food, ere he has the opportunity of pouring in his "bread of deceit," ere nature is hardened by the habits of sin, or brutalized by familiarity with vice.

*But this training must be practical.* The mere talk to a *child* about religion (the Bible), without bringing it to bear upon his loose habits, and self-willed tempers, is utterly ineffective. None of us liveth to himself *alone*. We are all spreading around us an influence, whether for good or for evil. Here

therefore in our families lies the responsibility of Christian consistency. If the child hears of godliness, and sees but wickedness, this is bringing him bread with one hand, and poison with the other; 'beckoning him with the hand to heaven, and at the same time taking him by the hand, and leading him in the way to destruction.' (Abp. Tillotson's *Sermon on Education*.) Who would receive even the choicest food from a leprous hand? Neglect is far better than inconsistency; forgetfulness, than contempt of principle. *A child* learns more by the eye than by the ear. Imitation is a far more powerful principle than memory. A well-trained child gladly looks to his parent's godliness as his model picture, to copy after. A wayward child eagerly seeks for the excuse of his own delinquency, and this discovery in parental example will harden him in infidelity and ungodliness.

This *training* is indeed a work of watchful anxiety, attended with painful, and often long-protracted, exercise of faith and patience. Who could hold on in it, but for the Divine support of the parental promise - *When he is old, he shall not depart from it?* The man will be, as the child is trained. Education is utterly distinct from grace. But, *when conducted in the spirit, and on the principles, of the Word of God*, it is a means of imparting it. Sometimes the fruit is immediate, uniform, and permanent to the end. (1 Sam. 1:28; 3:20; 12:2,3; Ps 92:13-15). But often "the bread cast upon the waters of the covenant is found," not till "after many days" (Eccles. 11:1); perhaps not till the godly parent has been laid in the grave. Yet the fruit, though late, will not be the less sure. (Hab. 2:3.) *The child may depart* when he is young. But *when he is old* - in after years, smothered convictions will bring back the power of early impressions. The seeds of instruction will burst forth into life. (Timothy was instructed as a child, but not converted till adult age. Comp. II Tim. 3:15, with I Tim. 1:2). He will find it "hard" in a course of sin "to kick against the pricks." (Acts 9:5.) The Scriptures, fastened on his memory, will force themselves upon him with many a sharp and painful struggle. Conscience

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Proverbs, from page 8

will disturb his pleasures, and embitter the sweetness, which he had found, or fancied that he had found, in his sins. The remembrance of his father's house brings the prodigal "to himself," and he comes home with shame in his face, tears in his eyes, and godly sorrow in his heart. (Luke 15:17-20.)

If then the promise is not fulfilled, it is because the duty is not performed. Never does God give a command, but he will give his sincere servant grace to obey it. The duty is not therefore to lie down in despondency, or even in heartless prayer, but to "go forward" (Exod. 14:13) in painful obedience. With such a plain promise - the promise of "him who cannot lie, or repent," and who will be true to every tittle of his word (Numbers 13:19) - need we ever be cast down? - "Is anything too hard for the Lord?" (Gen. 18:14.) Cultivate then the exercise of parental faith; trusting, not to what we see, but to what God has engaged; like our father Abraham, "against hope, believing in hope." (Romans 4:18-20.) Expect the fulfillment of the parental promise, as confidently as any other free promise of the gospel. Such as John, 6:37 - couched in the same grammatical terms - a promise connected with a duty, as the encouragement to the duty - "Him that cometh - he that traineth; - no wise cast out - will not depart." Yet the latter is often considered a general promise, admitting of various and indefinite exceptions. The other is "Yea and Amen." But we might ask - How can we loosen the ground of one promise, without shaking the foundation of all? And do not admitted exceptions in the educational promise give occasion to many an exercised Christian to find his own exception in the Gospel promise? We fully concede, that here the ground is more clear to the exercise of faith. We have the demonstrable certainty of the work of the Son, the faithfulness of the Father, and the agency of the Spirit, drawing the "given to come" - the compact of the Eternal Three unchangeably fulfilled. In this parental promise the

manifestly imperfect training of the parent, and the wanton rebellion of the child, clouds the ground of faith to our vision. But this touches only the apprehension of the ground, not the ground itself. If the performance of the parent's duty in the one promise were as certain, as the work of God in the other, would not the assurance of the promise in both cases be equally firm? We cannot indeed anticipate an universal fulfillment of the promise. Yet, as believers in the inspiration of Scripture, we are bound implicitly to receive it. Is it not far safer and more satisfactory to take all the promises of the Bible upon the same ground? (Emphasis ours). The cases that appear to contravene the educational promise may be fairly explained. The promise is not falsified, but the Lord's time of fulfillment is not yet come. Or - has not some important element of education been omitted? Has not some disproportion of one or other part of the system hindered the efficiency of the whole? Have instruction and discipline been always accompanied with prayer and faith? Or has prayer been always confirmed by consistent practice? Do not man's indolence, self-indulgence, unbelief, unfaithfulness to the conditions implied, wither the blessing? While Abraham, training up his family for God, shall find him "faithful that hath promised" (Gen. 18:19, with Heb. 10:23) the Eli's and the Davids - good men, but bad parents - (I Sam 3:13; 1 Kings 1:6) shall know "God's breach of promise," (Num. 14:34.) It is too deep for man to reconcile the absolute election of God with weak, imperfect, unfaithful fulfillment of duty. Nevertheless in all cases - "Let God be true, and every man a liar." (Rom. 3:4.) Exercise faith in the full energy of Christian diligence, and in the patience of Christian hope. Leave God to accomplish his own gracious will. If his Sovereignty reserves the time and means to himself, his faithfulness secures the promise to us, which is, and ever must be - "Yea, and Amen" - "I will be a God to thee, and to thy seed after thee. I will pour out my Spirit upon thy seed, and my blessing upon thine offspring."

This is the reward of faith to those, who make the salvation of the soul the

primary object of education. But the mass of mankind deal with their children, as if they were born only for the world, with nothing to look to after death. Wholly leaving out the mighty question - the great end of life - 'How this or that matter affects their soul' - the only thought is - 'Must they not be like others, to make their way in the world?' Thus they fearlessly bring them into contact with the evil around them, set their feet in the "broad road of destruction," and bid them go on with the rest. In all important matters they educate them consistently for time, not for eternity. They concentrate their grand interest on matters, in which the soul has no concern; accomplishments or scholarship, not godliness; refinement of taste and manners, not soundness of faith. Need we say, that this is an education without God, without his promise, without rest? The parents of such children, and the children of such parents, are alike objects of compassion. Eternity will bring a solemn account to both. □

(Excerpt from *A Commentary on Proverbs*,  
by Charles Bridges: The Banner of Truth Trust.  
First published 1846; reprint 1983).

When this passing world is done,  
When has sunk yon glaring sun,  
When I stand with Christ on high,  
Looking o'er life's history:  
Then, Lord, shall I fully know  
Not till then - how much I owe.

When I stand before the throne,  
Dressed in beauty not my own;  
When I see Thee as Thou art,  
Love Thee with unsinning heart  
Then, Lord, shall I fully know  
Not till then - how much I owe.

Chosen not for good in me;  
Wakened up from wrath to flee;  
Hidden in the Savior's side;  
By the Spirit sanctified:  
Teach me, Lord, on earth to show,  
By my love, how much I owe.

by R. Murray McCheyne, 1813-1843

Love, from page 7

current cultural understandings of love, such as "love is an overwhelming emotion, a sentimental feeling, an attraction, etc.," into these verses. Biblical love is intelligent and purposeful and always desires and determines the welfare of others. This is *agape*!

## II. ITS CONTEXTUAL SETTING

Admittedly, the chapter can stand alone and the truths about love can have a broad application. But if we would understand these truths properly and glimpse something of the power and purpose of these verses, we must study the chapter in its context.

Chapter Thirteen is linked, obviously, to what precedes it (12.31) and succeeds it (14.1). It is the middle chapter in a section of three chapters dealing with spiritual gifts, and especially the gift of tongues.

So, chapter thirteen is not to be studied in isolation. It must not be separated from its central position in Paul's discussion of spiritual gifts. In chapter 12, spiritual gifts are granted. In chapter 14, spiritual gifts are governed. In chapter 13, spiritual gifts are graced. A vivid and vital contrast is drawn between the ideal - gifts with love, and the actual - gifts without love. See 1 Corinthians 16.14. Thus, Paul makes a twofold observation about the ideal.

### A. Love is the Energy of Spiritual Gifts

The Corinthians were long on gifts but short on love. Some in the church were not content with how God placed His gifts in the Body. They wanted the showy, sensational, attention getting gifts despite the fact that the Holy Spirit sovereignly distributes the gifts. The "more excellent way" was to exercise whatever gift they may have in the energy of love. By contrast, Paul declared that when love was absent, any manifestation of gifts was in the flesh and unacceptable. Sincerity did not count!

### B. Love is the Evidence of Spiritual

## Growth

See Galatians 5.22-23. The gifts of the Spirit mean absolutely nothing without the fruit of the Spirit. Maturity in the Spirit is far greater than the manifestations of the Spirit. Love is basic. 1 Corinthians 12-14 teach us that it is possible for a believer to exercise a spiritual gift in the flesh entirely from a selfish motive. But we can't evidence biblical love apart from the control of the Holy Spirit.

## III. ITS CONTEMPORARY SIGNIFICANCE

Chapter Thirteen is relevant to the problems Paul encountered in the Corinthian church regarding the gifts of the Spirit, particularly the gift of speaking in tongues. He is still dealing with the abuse and ignorance of the Corinthian believers concerning the gifts of the Spirit.

### A. Paul Attacked the Trouble

Whatever we read of love in this chapter, we can be sure the Corinthians were guilty of violating that aspect, action, or attitude of love. Whatever love was, the Corinthians were not. Whatever love did, the Corinthians didn't. For example, compare the phrases "love envieth not" and "is not puffed up" in 13.4 with 1 Corinthians 3.3; 4.6, 18, 19; 8.1.

### B. Paul Applied the Truth

Paul applied the truth of love as it relates to their use, actually abuse, of spiritual gifts. Love was the missing ingredient in their lives and service. Why? They did not know what biblical love was! Neither will we unless we master, and are mastered by, the contents of this chapter.

Was the Apostle successful in his efforts to bring the Corinthian church in line with God's love? 2 Corinthians 8.7, 8 seems to indicate he was successful. There is no mention of spiritual gifts being a problem in his second letter. Also, he commends them for their love.

## STONY GROUND HEARERS

There are so many stony ground hearers, that receive the Word with joy, that I have determined to suspend my judgments till I know the tree by its fruits...That is the reason we have so many mushroom converts, so many persons that are always happy! happy! happy! and never were miserable; why? Because their stony ground is not plowed up; they have not got a conviction of the law; they are stony ground hearers; they hear the word with joy, and in a time of temptation, which will soon come after a seeming or real conversion, they fall away....That makes me so cautious now, which I was not thirty years ago, of dubbing converts so soon. I love now to wait a little, and see if the people bring forth fruit; for there are so many blossoms which March winds you know blow away, that I cannot believe they are converts till I see fruit brought forth. It will do converts no harm to keep them a little back; it will never do a sincere soul any harm.

(George Whitefield; Iain Murray, *The Invitation System*, p. 67).

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Apostasy, from page 2

see, any time there is a genuine moving of the Holy Spirit there will be a resisting of sin, which causes sin to be held back, and there will be changes in the community, but we are steeped in the midst of apostasy, the falling away. The shell says that Christianity is alive and doing well on Planet Earth, but go inside the shell. See how worldly the people are, how they refuse to discipline their children. So when we talk or read about this apostasy, I want you to understand that this is a secret. It is called the *mystery of iniquity* in II Thess. 2:17, or the *secret of lawlessness*. It's a secret, and the only people who can understand it are people who have a genuine love for the truth, who really want to know the truth and are not wanting to be fed a lie, as we read in chapter four of II Timothy, by people who tickle their ears. Now those people want to believe that great things are going on, they want to believe that the Holy Ghost is working and doing all kinds of miracles and signs today. They want to believe that these great things are taking place, so they believe a lie. They think that there is a great movement of the Spirit of God in revival and great things are happening today. It's not so. Look at the fruit of this nation, and see what happens to people who stand up for the Word of God and you will find out that.

*Now we beseech you brethren by the coming of our Lord Jesus Christ and by our gathering together unto him, that ye be not soon shaken in mind or be troubled neither by spirit nor by letter from us. (II Thess. 2:1,2).* There were some who had written letters saying that the rapture had already taken place, that Christ had already come. Paul's correcting that error. *Let no man deceive you by any means.* Who deceives? Who is the deceiver? The great deceiver is Satan, but man's heart is deceitful, and so he is a deceiver as well. We don't have to be deceived by Satan. That is one of the things that the millennial reign of Christ will establish and prove. Satan will be bound, and man will still be deceived. So he said, *Let no man deceive you.* You don't have to be

deceived, you can know the truth. But you have to want to know it. I mean you really must want to know it. You must hunger and thirst after righteousness. You must hunger and thirst to know the truth. Truth is not revealed to the casual reader of the Word of God. You have to search for it. You have to desire to know it if you're going to know the truth. It will make you free, but you have to desire it. So, *Let no man deceive you by any means.* There are many ways to deceive. The Scripture says that we are to try every spirit whether it be of God. If somebody comes to you with a new thought or teaching, try the spirit. Question it. We are to try every spirit, because it is so easy to be deceived. Now the one word that describes our age is lawlessness. *Lawlessness.* We are not speaking of civil, federal, state, or municipal law. We're speaking of divine law, the Word of God. *This is divine law.*

You see, we live in the age of silence. Heaven is silent and has been ever since the Bible became a completed book. This Book has been finished, and God has said all He is going to say. God has nothing else to say. He hasn't said a thing now for almost two thousand years. He has not given any revelation; He has not spoken by angels; He has not spoken through dreams; He has not spoken through somebody who was dying. God is not saying anything. And why is God not saying anything?...What is there to say? He said it all in His Son! He said it in Jesus Christ! God sent His only begotten Son into this world to pay for man's sin, and man put Him on the cross, but God raised him from the dead! Jesus Christ paid the price for sin, so that God could be just and the justifier of the ungodly. Then God laid His pen down, and God hasn't written anything since. God hasn't said anything since, and God is not going to say anything further. That's right! I can say that on the authority of the Word of God. You see, that truth will keep you from becoming a charismatic. That will keep you from getting entangled in false, pentecostal ideas. It will keep you out of all kinds of trouble if you'll just remember it. You have a completed revelation! God has told you right here in the Book

everything He wants you to know. He has given you the full record of His Son, and He is not going to say anything more. One day He is going to call out the church, and then He will go back to dealing with Israel, finishing up His program, send back His Son to set up His kingdom and reign here on the earth one thousand years. He will do plenty of talking then, but God's not talking now. No signs, no miracles, no angels coming with messages. We need to remember that.

As soon as the Holy Spirit is taken out, this lawless one is going to be revealed. *Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him, whose coming is after the working of Satan with all power and signs and lying wonders.* Now where then is all this so-called power to work miracles, power to heal the sick, power to lay hands on people and such reports? Where are all these signs coming from today that people say they have? Where are all the lying wonders coming from today? Satan, just that plain! It's right there: Satan. Now that's the best thing to tell a charismatic. You say, "I'll make them mad." That's the only way to get them saved. Did you know that anybody has to get mad before they get saved? You got mad before you got saved, if you are saved. You got mad with yourself. You got mad about sin and that you were a sinner and that God is righteous and holy and you couldn't meet that standard. Somebody preached to you, stirred you up, and made you think. Nobody ever gets saved until they think. So the best thing you can tell a charismatic is just to tell him his signs are from Satan. All his miracles, signs, lying wonders will send him to Hell. Tell him straight. You say that will bring me reproach. That's right, bless the Lord, that's what it will bring you and that's what we have to bear. That's what being a Christian is all about. It's taking Christ's name, and Christ's stand, and continuing His sufferings in our body. Paul said, *I bear in my body the marks of suffering for Christ.* We are supposed to continue in those. We're supposed to take a stand against sin. Why? Because the Holy

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Apostasy, from page 11

Spirit wants to resist the evil that is in the world today. We are to stand up, speak up, and give the Word of God in a manner that can be clearly understood. Don't cloak it or try to cover it up, so that folks won't get mad at you. Say it straight; say it right, say it in love. Don't say it vindictively, say it because you love them, but don't keep silent because you're afraid it will not sound loving. You'll never say anything if you wait till then. You have loved ones who need to be saved. Go ahead. Say something to them even if it makes them mad. Maybe they'll get saved! At least you will have done what you could to try to get them saved. But don't think that you're going to be able to do it quietly and sweetly and softly.

Verse 10, with all deceiveableness of unrighteousness." The church, the apostate church, is saying that unrighteousness is righteousness. They're speaking a lie. With all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. They are not saved, because they wouldn't receive the love of the truth. They didn't want the truth; they wanted a watered down version. And for this cause God shall send them strong delusion that they should believe, (it says "a" but it's "the") lie. It's a special lie; it's a certain lie. And what is the lie? It's that righteousness is unrighteousness, and

that unrighteousness is righteousness. They think that those who hold to the absolute authority of the Word of God and preach it without apology, who say, as I have, that there are no signs, or miracles today, are of the Devil. Now who is right? Are we right when we say these so-called signs and miracles are of the Devil, or are they right when they say they are of the Holy Spirit? You see they say that unrighteousness is righteousness. They had pleasure in unrighteousness calling it righteousness. They didn't call it unrighteousness. They didn't say we're living in sin. They didn't say we're living in unrighteousness. They said we're living in righteousness. But in fact it was unrighteousness. That's the lie that they believed. Can anybody be deceived that much? Absolutely! By the thousands and thousands of them, they're deceived in that fashion today. Now I want to wrap this up by saying again that these people fall away. What do they fall away from? They do not fall away from their profession of faith. They do not quit saying that they are Christians. They push that the more diligently, but you have to look at the fruit. Don't listen to what people say. People can say anything. I can say, "I'm a Chinaman." You know by my appearance that I'm no Chinaman. But if I tell you I'm a Chinaman often enough you may become convinced. Now if I tell a lie big enough often enough I'll get me some converts and have people believing it. Don't be fooled. Don't let men deceive you. They leave the authority of the Scriptures. Folks, it's not enough to say I believe the Bible is the Word of God. They all say that. The Devil knows that it is. It scares him. The only difference between these people and the Devil is they don't tremble like he does. He knows it's true. But they say the Bible is the Word of God, they quote the Scripture, they get on talk shows and tell all their problems or tell you how to solve all your problems. Listen to James Dobson, and you'll hear it. Gothard and his crew are of the same stripe. They're telling you all the answers to all of life's problems through psychology and counseling. They don't believe in the authority of the Scripture. Is the Bible the Word of God or not? Does it have

authority? Has God laid it down for man to live by, to study, and practice or not? Rejecting the authority of the Word of God is what causes the apostasy. You can tell very easily whether the Word of God is the authority in a person's life by how they run their life, by how they discipline their children. A fellow may say, "I believe the Word of God," yet he never studies Proverbs to know how to rear a child and he therefore doesn't believe that he has to use the rod on them. "Oh, I can raise mine without it," He says. He's a fool, and his children are going to suffer for it all their lives. Little pea brained man can't out think God. You think you know; you don't know. God knows! God knows, and you don't know anything. And if you don't find it out in the Book, you still don't know anything. You can get all kinds of degrees behind your name, and still be ignorant as far as the Word is concerned. A poor old country boy out here in the woods, who can't even spell his name, but who knows the Bible as the Word of God is way ahead of him! This love of the truth is the key! They leave the truth and the exaltation of Jesus Christ. Pride is the problem. The reason people do not honor God's Word and admit that God's Word is the authority in their life is pride, and self-will, but the *humble and contrite heart God will not despise.*

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