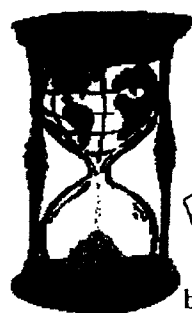


The PROJECTOR

Dr. Dayton Hobbs, EDITOR

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

THE WORLD



& The Last Time

by Rev. John E. Ashbrook

WHEN I ARRIVED in Mentor in 1952 there were two doctors in town. Both were general practitioners. They set bones, removed gall bladders, treated sore throats and delivered babies.

A pastor is a general practitioner. He preaches the Word, calls on the sick, teaches Sunday school, comforts the sorrowing, does the work of an evangelist, and leads the mission program. Sometimes, however, he becomes a kind of specialist. Over the years I can see that I have specialized in ecclesiastical separation—separation from apostasy and disobedient believers. I did not intend to have a specialty; but in an age of apostasy, ecumenical evangelism, and new evangelicalism, someone had to write about it. I began to do articles for the *Visitor* and to write booklets. Now, when I get invitations to speak, it is frequently on that subject.

However, the matter of separation is a two-pronged subject. There is ecclesiastical separation, about which I have done my writing, and there is personal separation, which is needed in the life of every believer. A lack of ecclesiastical separation destroys the church by merging it with unbelievers and disobedient believers. A lack of personal separation destroys the church by merging it with the world.

God's Command

Look at the familiar passage on personal separation in I John 2:1-18 and notice three thoughts.

First, *God gives us a command to separate from the world.* It is plain enough. "Love not the world." The Greek word for "world," *kosmos*, is used six times here and is used in our New Testament in three ways. It is used for the physical world. Our patriotic hymn says "I love thy rocks and rills, thy woods and templed hills." God has not forbidden that love. It is also

continued next page

RESOURCES FOR PREACHING

by Robert G. Delnay, Th.D.



THOSE WHO HAVE LISTENED to preaching for at least a generation are likely to observe that it is not what it was. On the basis of both anecdote and memory, it is on balance neither as interesting nor as compelling as it was within living memory. Furthermore, the results are not the same. First-time adult decisions for salvation used to be relatively common in many churches every Sunday. Now such decisions have to be programmed, usually after inducing people to make decisions in their own homes and then persuading them to come to church to go forward.

There are several ways to account for the difference. First, it may be the faulty memory of the middle-aged, as they think wistfully of good old days. Or it may be that homiletics courses are not as helpful as they used to be. Or that young preachers do not hear the able and earnest models that once were common.

While any of those may have some validity, I suspect that a major reason for the change lies somewhere else. It is that in the First Baptist Church of Laodicea the pastor has different intellectual resources that he draws on, and some of those resources are less than helpful.

1. The Decline of Reading

The chain bookstores offer quiet and coffee to their customers, and they attract customers. The publishers are pouring out such a torrent of books that most go out of print in six to nine months, even before the library patron knows that a given title exists and before he can order it. But those matters do not assure that many preachers are reading books. Spurgeon was reputed to read three or four heavy books a week, but then he was a lightning reader. By 1950 Howard Sugden owned a library of about 5,000 volumes, and he estimated that he had read half

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used for the world of men. John 3:16 says, "For God so loved the world, that He gave His only begotten Son." God has not forbidden us to love the world of men in the sense of giving the Gospel to it. However, in our paragraph the word is used for the secular world system, without God, and presided over by Satan, the prince of this world. It includes this world with its governments, its factories, its malls, its sports, its pleasures, its heroes, and its goals.

You will notice that the verse specifies the world and the "things which are in the world" which makes us think of possessions. They are certainly included, but they are not all of it. There are also the positions, pleasures, philosophies, and other intangibles of the world.

THE WORLDLY CHURCH

On the evening of July 17, 1505, the gate of the Augustinian monastery in Erfurt, Germany, clanged shut behind a young law student. Martin Luther had decided to enter the monastery to get away from the world. That was the medieval answer, but Luther found that the world followed him right through the iron gate.

The church today is more worldly than at any other time in my lifetime. There is not one of us who does not have trouble loving the world. None of us can duck this passage.

A RATIONAL DECISION

Scripture makes the matter of the world a decision of our own hearts. God said "Love not the world," and so made it a rational decision. I did not just "happen" to love Mrs. Ashbrook. In my youth I dated a number of young ladies; but I came to a point where I made a conscious decision to "love not" some of them, and to "love" and spend forty years with one. The decision to love not the world must be equally definite. God gives us a command to make a conscious decision and to carry it out. "Love not the world."

God's Reasons

In the second place, *God gives us three reasons to separate from the world.* When you say to your children, "Don't

do that," the inevitable reply is, "Why not?" God is not obligated to answer that question for us; but He does here by giving us three reasons.

MUTUALLY EXCLUSIVE

The first reason is that you cannot love God and the world at the same time. Verse 15 says, "If any man love the world, the love of the Father is not in him." The love of the Father and the love of the world are mutually exclusive. The Christian has been born into a new kingdom, presided over by God's King, Jesus Christ. However, the Christian also lives in a world system presided over by Satan and which one day will be ruled by the Antichrist. You cannot love and be at home in both systems. The tragedy of many Christians is that they desire the best of both kingdoms. Take seriously God's word about it. Don't try to prove God wrong. There is a great rift between God's kingdom and the world system. You cannot love on both sides of the line.

Paul had a young helper by the name of Demas who had made a decision to surrender his life to the Lord and travel with Paul. But Demas could not make that break with the world and II Timothy 4:10 records Paul's sad words, "For Demas hath forsaken me, having loved this present world." In forty-six years in the pastorate I have seen Demas depart many times. You cannot love God and the world at the same time.

"NOT OF THE FATHER"

The second reason is that the things which are a part of the world system are not of the Father. Verse 16 says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The physical world is obviously "of the Father." He created the atmosphere, the seas, the flora and fauna. The hand of God is evident in the design of everything. What does John mean by saying that the things of this world system are not of the Father? John names three things.

First, the "*lust of the flesh*" is not of the Father. The lust of the flesh means the desires or cravings which have their origins in our flesh. In themselves, those

desires are not sinful. They are necessary for the continuation of the human race. But in the hands of the world system, pursued in the interest of self, independent of God's purpose and boundaries, they become sinful.

Our world, like Sodom, is drunk on sexual pleasure. It is touted in our styles, advertised in our media, emphasized in most films and rationalized in literature. There is no immoral pleasure or perversion that our culture does not justify in its eyes.

The passage goes on to tell us that the "*lust of the eyes*" is not of the Father. There are two aspects to it. There is the desire to obtain possessions which are seen and there is the desire to see sinful sights: pornography, nudity, etc. Sinful pleasures come from thinking about what the eye sees.

A Master Stroke

In our era, Satan has mastered the appeal to the eye of man. Television is the single greatest engine Satan has ever had for selling his world system to mankind. When I was a boy in a fundamental church it was an accepted fact that Christians did not go to the movies. Then television came. The same type of entertainment which Christians did not see at the theater came right into homes. Christians justified it by saying, "Everybody has one." Now, the movies we would not go to see in the theater are at the video store so people can watch in the seclusion of their homes. They must be less sinful than the ones we did not go see in the 30's and 40's, right?

The Entertainment Industry

What is the purpose of the entertainment industry? Recently I heard the taped testimony of a man saved out of the movie industry. In essence he said that the purpose of the entertainment industry is the entertainment of the unsaved man of Satan's world system by showing him what he wants to see.

How can that help you in your spiritual growth? Every movie or program on television sells the world's system. You cannot feed your family, or your own flesh, on it without promoting worldliness. When have you seen a movie or watched a TV program which made



you say, "That film makes me want to be holy, read my Bible, and live for the Lord?"

The third matter which is not of the Father is "*the pride of life*." The NASV translates, "the boastful pride of life" because the word translated *pride* is a derivative of the word for a professional braggart. The pride of life has to do with the desire for the world's praise of our possessions, personal abilities, scholastic achievements, and athletic victories. The conflict is: Do I want the world to clap for me or do I want God to say, "Well done, thou good and faithful servant?" That desire for the world's acclaim is in all of us, and it is a part of the world we are not to love. The more we are like the world and are able to earn its applause, the less we please the Savior who said, "Love not the world."

Our Cleveland papers have been full of the effort to bring a Browns team back to Cleveland. How excited should I, as a Christian, be about the plan to desecrate every Lord's day in the fall with a team of professional thugs who are paid more for each game than most of us earn in a life-time? It is our twentieth century version of the gladiators and circuses. It is built on the pride of life which is not of the Father. It will cause many a Christian to fritter away the spiritual opportunity of each Lord's day.

THE TEMPORARY WORLD

John gives us a third reason to separate from the world: *The world passes away but the obedient Christian doesn't*. It is expressed in verse 17, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Everything in verses 15 and 16 and everything we can see with our eyes is passing away. But the man who lives his life for the will of God will abide with Him forever. By doing the will of God I can give eternal value to my life.

Have you ever watched a play? Perhaps the setting was a stone castle from which the characters came and went. But if you could go onstage after the performance you would see that the stone castle is nothing but cardboard, cloth, paint and sticks. It was made to last

only for a few performances. God is teaching us that Satan's world system is that way. Its possessions, its positions, its proud human achievements are passing away. Is there anything left? Is there anything to which I can cling? No, not in the world of sinful men under Satan's system. The world says, "Here are the things which matter—gold and glitter, possessions and positions, passion and pleasure, acclaim and applause, fun and fashion, gourmet dinners and great diversions, world championships and world travel." In all of that there is nothing lasting. Take God's word for it.

A Critical Time

God gives us a critical time to separate from the world. Verse 18 says, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time." This verse appears to say that 1,900 years ago the coming of Christ was at hand. Obviously, that was not John's intent at all. Today we would say that he was speaking dispensationally. He saw clearly that the Gospel was complete and that this was the great age of preaching the Gospel—the last age of God's grace to man through the Gospel. He realized that this age would end with the sudden rapture of the saints and then mankind would plunge into an awful climax under the Antichrist. There could not be antichrists until we reached the last age of Christ. He knew that this was the time because there were already little antichrists at work.

Contrast or Conformity?

Suffice it to say, for our purpose, that if it was time to pay attention in John's day, it is certainly high time to do so now. The fundamental church of the twentieth century is a very worldly church. A sharp contrast with Satan's sinful world system is lacking. There is a conformity to the world rather than a contrast with it. The cancer of worldliness eats at our spirituality. We see prayerlessness, listlessness, the absence of revival, and a coldness in our expectation of the Second Coming.

The voice of John the Apostle comes thundering down the corridors of time to address our problem with God's prescription by reminding us that God is not going to bless a worldly church.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Ω

From The OBF Visitor
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of it, including the commentaries. His conference ministry is still legendary. A seminary friend of mine used to ask in his letters, "What are you reading these days?"

Churches seemed to catch the idea that their pastor's reading habits had something to do with their own spiritual welfare. Who ever heard of any objections that the ordination offering go to the new preacher's library?

However, when it comes to the use of books and study tools, my impression is that they are being used less and less. A pastor told me that he did not have time to read books, probably not one a year; and others give evidence of the same pattern. If any book gets used, it may be the concordance, from which the preacher may get verses to string together in a sword-drill sermon.

Some pastors may object that they have the marvelous resources of their computer program, with five translations of the Bible, complete commentaries, and perhaps even the texts in their original languages. They point with pride to the information that they can get off the Internet. Their objection sounds impressive, but I believe it could be shown that few of those programs produce Bible expositors, and few expositors make much use of those fabulous tools. I fear that the screen has proved to be a poor substitute for the printed page. It is a good medium for conveying information and data, but not for generating wisdom. It seems more than coincidence that the screen has become common just at the time when earnest exposition has become scarce.

II. The Orientation Toward Entertainment

We now have a whole culture geared toward near-constant entertainment. To about World War I, about the only common diversions were vaudeville and the preacher, with maybe summer concerts by the town band. During the second quarter of this century the movies became available, but hardly for the saints. The average movie-goer attended about once in three weeks, with the most avid of them going three or four times a week, or whenever the program changed. At mid-century the tube invaded the living room, attracting a viewing audience for about thirty to thirty-five hours a week. A broken TV set caused a near-panic in the family, because the medium proved highly addictive.

As the video reached the total population (practically nobody had it in 1947; almost everyone had it by 1952), it made its impact on preaching. More and more the TV seemed to provide the major intellectual resource that preachers drew on. Sports and the news took up the time that otherwise would have gone into books and periodicals. A notable preacher told me that he liked to go home after church and watch a movie; it helped him relax. Twenty years before that he would not go near a theater; now his private life was nobody's business. Meanwhile, his mental resources were withering, and the number of preachers going through that same change was legion.

The move to near-constant entertainment coincided with other trends. Preaching dealt less with the message of the cross and more with the concern for a good self-image. The programs, games and ads provided few spiritual and sermonic insights. As the wells dried up, I was astonished to hear my former students preaching as sermon illustrations the scenes

they had seen in movies. They seemed to have no shame in suggesting that their people accept what we had abominated not so very long before.

Those trends coincided with the decline in pulpit evangelism, and little wonder. Those trends also coincided with a love for the world that would have driven other generations to their knees. Can anyone affirm that the saints are less materialistic than they were a generation ago? Can anyone deny a cause-and-effect pattern here?

So now the wave of the future is to gear the whole program of the church to entertainment. The world provides the means to draw people to Christ, and the big churches got big by offering experience and amusement. Worship leaders have replaced worship.

III. The Love for the Artificial

In 1886 and 1887 Spurgeon was going through a hand-to-throat struggle with German theology, later to be known as Modernism. The *Sword and the Trowel* carried articles for months about the Downgrade Controversy, so named after the first article, "The Downgrade." Those same issues contained articles deploring the occasional practice of preachers attending the theaters of London. We may now say that Spurgeon hadn't seen anything yet. We have all but lost any conscience about the tube, the video, the stage or the movies. A missionary remarked to me at his table that he had really enjoyed a certain movie. He did not like the profanity, and the homosexuality bothered him; but it was a good show. Another missionary wrote me about some pastor who recently walked in on his whole staff watching porn on the church computer. The saints have come a long way, and it is a rare conscience that agrees with Spurgeon's.

It would seem that one effect of the high-tech entertainment so easily at hand is that it has dulled our sense of reality. We seem incapable of dealing with declining numbers except by using the world's methods. Another effect has been to replace the preacher's reading with his viewing. That may seem painless, but it also seems a violation of the principle that faith comes by hearing and hearing by the Word of God (Rom. 10:17). Another effect has been to lighten the spiritual content of preaching, dulling the insights and reducing much of it to moralizing. Why eat vegetables when you can get potato chips? Why offer sirloin if the crowd will be satisfied with hot dogs?

It is probably true that the invention of printing with movable type was a direct cause of the Reformation—which then led to four centuries of intermittent heroism, martyrdoms, evangelism, missions, and sainthood. All that has now been reversed. I have a strong suspicion that our high-tech replacement for the printed page has more than a little to do with the declining number of expositors, the declining number of missionary candidates, the rise of Entertainment Church, and the near universal love for the world among professed Christians. We have paid a high price for our toys.

Brethren, it seems time to get back to our books, and most of all *the Book*. Ω

Dr. Delnay is a member of Faith Baptist Theological Seminary's visiting faculty where he is the distinguished professor of Bible Exposition and Historical Theology.

From: *FAITH PULPIT*, Faith Baptist Bible College and Theological Seminary, Ankeny, IA

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GET RID OF QUESTIONABLE MUSIC

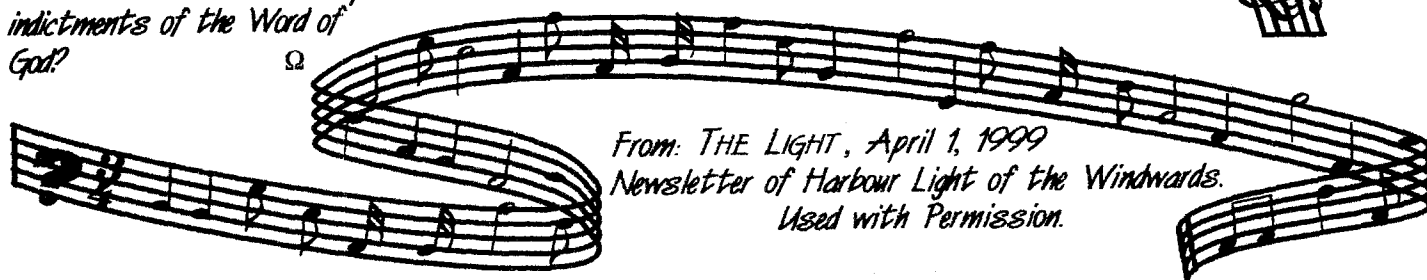
by Missionary Randy Cornelius

The Harbour Light is a [radio] ministry (but does not take the place of a local N.T. Church). We minister to whomever the Lord directs to listen by preaching the Gospel—the good news that Jesus saves—and by providing wholesome spiritual food for spiritual growth. We help to widen and extend the ministry and influence the New Testament church as it fulfills the great commission of our Lord—to go into all the world and preach the gospel to every creature. How do we accomplish this? By being just what our name suggests—a spiritual harbour light! A spiritual harbour light points to THE WAY, warns of dangers (and there are many), and operates from a fixed position on the Word of God. One of the greatest dangers to Christians today is the proliferation of what has become known as “Contemporary Christian Music.”

Every church or Christian ministry must put out anchors forged on the anvil of God's Word to keep their music from drifting with the swift current of carnal Christians and unbelieving church members—not to mention the ever-present pull of this contemporary age (world). If you don't have a firm anchorage in the area of music, then no wonder your music has slipped and drifted over the years—and will continue to do so. If Christian people question the godliness of your music (maybe you have wondered if it is right yourself), then your music is—at best—questionable. The reason there are so many questions about what is or is not good Christian music, is because there is so much “questionable” music being used by many Christians today. Get rid of that which is questionable and only use that which you know to be unquestionably godly music! (The problem with me giving that exhortation is that so many Christians today don't know what godly music sounds like because they've never heard godly music!) Why is it that when godly people question your music and beg you to be more careful, they are met with stiff opposition? The Bible gives the answer—it calls it worldliness/carnality. If there is anything in this world you need in order to be happy, you are worldly.

Our music as Christians OUGHT to be “dead” music—dead to this world! When an unbeliever (or carnal Christian) tunes in to the Harbour Light (or comes in to your church) and hears the music, it ought to be a “culture shock” for them. We ought not be satisfied until there is not one chord of our music that resonates with the sound of this world. How many borrowed elements characteristic of worldly music does it take to make Christian music worldly? Only one! We (here at the Harbour Light) are more careful in the area of music than we have ever been. Is that good or bad? I agree with Pastor Mark Minnick when he says, “Our problem [as Christians] is not that we are so ‘unworldly,’ our problem is that we are still too worldly.” The world is evil (Galatians 1:4), corrupt (II Peter 1:4) and we are commanded to stop loving “the world, neither the things that are in the world. IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM” (1 John 2:15-17). Do you believe the indictments of the Word of God?

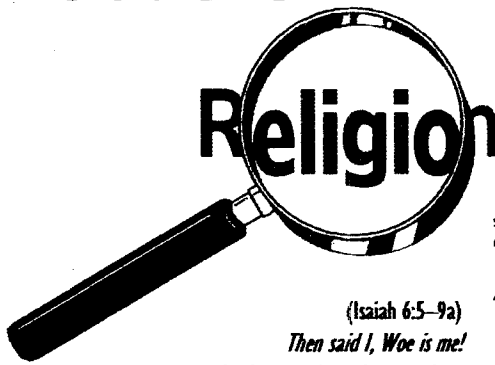
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Newsletter of Harbour Light of the Windwards.
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Focus on

Religion



"CONSECRATED MOUTHS" by Tod Brainerd

TEACHING AND PREACHING ARE NOT THE SAME

(Isaiah 6:5-9a)

*Then said I, Woe is me!
for I am undone; because I am
a man of unclean lips, and I dwell in the midst
of a people of unclean lips: for my eyes have seen the King,
the LORD of Hosts. Then flew one of the seraphims unto me,
having a live coal in his hand, which he had taken with the
tongs from off the altar: And he laid it upon my mouth and
said, Lo, this hath touched thy lips; and thine iniquity is taken
away, and thy sin purged. Also I heard the voice of the
Lord, saying, Whom shall I send, and who will
go for us? Then said I, Here am I;
send me. And he said, Go,
and tell this people.*

*And whatsoever I
command thee thou shalt speak.*

*Be not afraid of their faces: for I am with thee
to deliver thee, saith the LORD. Then the LORD put forth his
hand, and touched my mouth. And the LORD said unto me,
Behold, I have put my words in thy mouth. See, I have this
day set thee over the nations and over the kingdoms, to root
out, and to pull down, and to destroy, and to
throw down, to build, and to plant
(Jeremiah 1:7b-10).*

THE MINISTRIES of Isaiah and Jeremiah were ministries dedicated to preaching the Word of God. This called for consecrated mouths that would faithfully deliver the Word without fear or favor. There was no room for editorial creativity or stark silence when the Word of God seemed harsh and troubling.

It is no accident that in both of these accounts there was that consecrating touch to the mouths of these prophets and the injunction to tell the people the hard proclamations of Almighty God.

The preaching ministry demands this same consecration in the proclamation of the Word of God. There is required in the preaching of the Word the elements of reproof, rebuke, exhortation "with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (1 Timothy 4:2-3).

We have come to that time in America of the heaping up of teachers. We live in the "teacher" generation. Teachers in pulpits, on television and on radio are myriad. The mouths of these men speak of the truth in lovely tones, yet there is not that reproving of evil or the stinging rebuke of sin in the heart of man. These teachers are loved in part because they do not possess that cutting edge of reproof, rebuke, and exhortation. They expose no error, call no names, raise no protestation in tones that echo that of Isaiah and Jeremiah. They curry the favor of their listeners with pleasant, gentle voices that tickle the ears, and how sad it is that the people love to have it so. Teaching is involved in preaching; however, teaching is not synonymous with preaching. Old Fashioned Bible Preaching cuts to the heart of man and lays open the facade that all men and women put around their lives. Preaching rebukes the hearts of men and women with the full authority of the whole counsel of God. It is at this very juncture that Preaching and Teaching are distinguished.

WHERE ARE THE CUTTING EDGE VOICES?

Where are the outspoken voices of faithful men? There are men within the ranks of Fundamentalism that at one time preached with zeal the testimonies of the Scriptures, sounded out the alarms and issued the certain warnings, yet their mouths have grown silent with the times. Where do they stand? What do they believe? Is their loyalty to Christ or man? Many such men have a national platform, yet they use not their mouths to stir the conscience and grip the heart. They sound good from the pulpit but they never go far enough to pull out the rod of reproof, rebuke, and exhortation.

Preachers of the Word will be held accountable for how they used their mouths. If they refuse to sound the alarm as a watchman to the wicked and to the righteous, the blood of their victims will be required at their own hands (Ezekiel 3:16-21). Ω

THE EDITOR

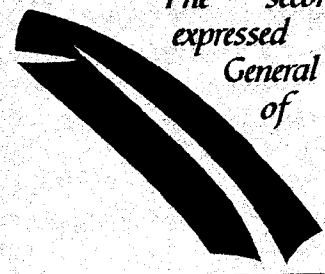
GUEST EDITOR
BY RONALD

THE HISTORIC POSITION
REGARDING THE INSPIRATION

I was recently re-reading Dr. Ian Paisley's excellent book on doctrine, *Christian Foundations*, and was reminded of the historic fundamentalist position of the inspiration and inerrancy of the Bible as expressed in two quotes. The first was by the great Baptist preacher, C. H. Spurgeon. When he and his brethren withdrew from the apostate Baptist Union of Great Britain and Ireland, they clearly stated their belief in the inspiration, inerrancy and infallibility of the Scriptures by confessing:

*"We the undersigned,
banded together in fraternal
union, observing with
growing pain and sorrow the
loosening hold of many upon
the truths of Revelation, are
constrained to avow our
firmest belief in the verbal
inspiration of all Holy
Scripture AS ORIGINALLY GIVEN.
To us the Bible does not
merely contain the Word of
God, but it is the Word of
God" [emphasis added].*

*The second was
expressed by the
General Assembly
of the*





DO'S DESK

EDITORIAL
D. E. BEAN

PROTESTANT BELIEF
DEFENSE OF THE SCRIPTURES

Presbyterian Church of America in 1893. This assembly was composed of Christian laymen as well as missionaries and theologians who desired to take a strong stand for the fundamentals of the faith. They wrote:

"The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, IS THE VERY WORD OF GOD and consequently without error" [emphasis added].

We would agree with Dr. Paisley's comment on these quotes. "It is for the historic Protestant position as defined in these statements that I [we] contend."

EDITOR'S COMMENT:

Unfortunately, it seems that Dr. Paisley has had a marked change from his position as stated above. In his most recent book, MY PLEA FOR THE OLD SWORD, he states, "I believe the Authorized Version [KJV] preserves the Word of God for me in the English tongue and that it contains no errors" p. 9. "The texts upon which the modern English perversions of the Holy Scriptures are founded are neither reliable nor accurate" p. 13. Ω

Proverb Practicals

By Ludwig H. Opager

The sovereignty of God means there are no events that God is not in control of, and no events over which God does not have authority. He brought everything into being and guides His creation toward a meaningful and purposeful conclusion.

Since God's creation is not the result of chance, He does not allow chance to alter, change, or affect His plan. If things were by chance, the promise of Romans 8:28 would be vain for we are told "that all things work together for good to them that love God, to them who are the called according to his purpose." This verse clearly shows His creation to be a precision mechanism powered by a Sovereign Who allows no deviation in the turn of the gears, only zero tolerance in their making, with no wearing out or repairs needed! It is a precise time piece, fully wound, with never a loss of time!

Neither chance nor luck are in God's vocabulary for they are alien to Him, not fit for a sovereign God. God's essential nature is moral, and chance is immoral. Chance points to a Godless beginning, for randomness seemingly needs no creator. That is why gambling is immoral because it attempts to elevate chance, which is against the very nature of God. God's character demands that He pay attention to the lot for He promises to do something about the result. Not allowing results to be disposed of without Him, He attends all the lottery drawings; He knows who is at every poker game and horse race.

The word *lot* is derived from the pebbles or small stones that were used for selection. The Hebrew word, translated here as *lap*, in other places is translated *bosom*. It means to conceal or hide from view; it means a hidden place. So this proverb says: The pebbles are cast into a hidden place, and one is selected as if by chance because the pebble selected cannot be seen. Each pebble stands for a choice to be taken, perhaps a division, a selection, or a revelation. When a man selects the pebble he thinks he knows the options available as a result of that selection.

But this proverb does not end with the selection of the lot, for God enters the picture to dispose of what man proposes. God's options have not been included in man's thinking! Man

"Choice or Chance"

"The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Proverbs 16:33).

has the freedom to make choices, but the outcome of those choices is not his to control. Man thinks that his choice will result in a particular outcome, but all his choices are governed by God's plan within God's Word.

God is in control, and His carefully prepared and governing principles will determine the outcome of the choices of man. In other words God's Word tells us that the result will fit into the plan of God. God will allow no deviation from His plan and man's choices will not affect God's order of things.

Boiled down, man has two choices: go with God or go his own way. To go with God means to yield and let God choose. It is a fact that only God knows where a choice will lead, and wisdom dictates that without God, man is simply a losing gambler. A man who chooses to go his own way gambles on every choice he makes, for a man without God knows not where his choice will lead him. To go God's way places the choices in God's hands where all choices result in good. But either way God disposes.

The man who goes God's way trusts in the LORD with all his heart; not leaning to his own understanding but acknowledging God and allowing Him to direct his paths. The man who trusts in himself with all his heart leans to an understanding that is always faulty and incomplete. *BUT BE SURE* that that which befalls him on his paths will be determined within God's order of things for God is in charge!

As the pebbles of the lot are withdrawn from a hidden place to determine a course, so are the choices man withdraws from the heart. The heart is the hidden place where his choices are made. Man reaches into his heart and selects his choice. What that choice is depends on the treasure of the heart. Jesus said in Matthew 12:35, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." The good man's choices are choices that will result in good because they are choices framed in obedience to the Word of God. But the evil man will always bring forth evil things for he refuses to acknowledge that God is in charge and instead relies on "King Chance" to lead the way. The man who gambles with his soul is always the loser! Ω



Stars of the Morning

Tulips, Tests, and Tales

by "Aunt Carolyn"

The story thus far:

Jeter's bold exaggerations and outright lies kept tightening the noose of guilt around his conscience. At last, at evening devotions his cover-ups were exposed.



THE CONCLUSION:

Mom didn't look up but continued to read, "And there shall in no wise enter into it (heaven) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27).

Jeter squirmed again. He felt his face getting warm.

Mom repeated, "And there shall in no wise enter into it any thing...that maketh a lie." Jeter, these are serious warnings from God's Word. What do you think about it?"

"What do I think about what? What do you mean?" Jeter faked perfect innocence.

"Well," Mother continued, "Rev. 21:8 says that all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death. God puts liars in the same class with murderers and unbelievers and idolaters. Jeter, lying is very bad. God hates lies and will have no part with the lie or the liar!"

Jeter hesitated. "Yeah, it must be bad to be a liar."

"Now Jeter, we're done with cover-ups and mock innocence. Miss Katsky called, and I know about your cheating on the test and then your

lie to deny it. I also know about your outlandish bragging about our yard full of tulips and your insisting it was true when the kids doubted your tall story!"

"But we do have tulips, Mom," Jeter cried. "We do have

beautiful tulips!"

"Oh, yes, we do have tulips—*THREE* to be exact. I bought six bulbs down at the garden center in the fall and planted them at the corner of the house. Fortunately, the three yellow ones sprouted and bloomed, but the three red ones did not sprout or bloom. They are dead—dead, dead! Just as dead as liars are 'dead in trespasses and sins!'" (Eph. 2:1).

"Well, they're tulips anyway!" Jeter argued.

"Young man, three puny tulips hardly live up to your exaggeration of 'a yard full of 'em all across the front of our house!' It's a wonder you did not have your Mother in wooden shoes and a quaint white cap, carrying water in wooden buckets on her shoulders!"

"Ahhh, Mommm!! I just stretched it, exaggerated it a little."

"Ah, Mom, nothing! That exaggeration, my boy, was a whopping lie! And then it wasn't bad enough that you cheated on your paper and stole answers from Tom, you lied to the teacher to cover that up, too. Now, I not only have a thief but a liar! You even tried to put the blame on Tom and frame him for something he did not do rather than admit what you had done!"

"Mom! Mom! Don't say that!" Jeter begged. "I won't do it again, I promise!"

"I must say it! Jeter, you're a big boy now. You are ten years old, and it's time you took responsibility for your wrongdoing. Do you not fear God? Do you think He is just a doting, old grandfather who will let you do anything and get by? Remember, 'The eyes of the

LORD are in every place, beholding the evil and the good' (Prov. 15:3). You cannot escape God's eye. 'Be sure your sin will find you out' (Num. 32:23b). I say again, do you not fear God?"

"Oh, yes, Ma'am."

"Well, you had better begin to take account of yourself. Remember, 'every one of us shall give account of himself to God' (Rom. 14:12). Your father, your preacher, even your mother cannot answer for you—you have to face the Lord yourself with your sin and lies."

"But, Mother, I don't mean to lie!"

"You don't? Well, you are a mighty big boy to be doing something you don't mean to do, especially when you make up one excuse after another as if the truth were something to tell only when all your excuses run out. Jeter, I would rather have you make poor grades, if that's the best you can do, rather than cheat and lie. I'd rather have you be poor as a church mouse all your life and be honest and upright than to be rich and a dishonest fraud! The Bible says, 'A poor man is better than a liar' (Prov. 19:22)."

"Mom, you make it sound so bad!" Jeter moaned.

"It is bad, Son. It is bad."

"But what am I going to do?" Jeter was serious now.

"Well," Mother continued, "I ask you again, do you not fear God?"

There was an awkward, silent pause.

"Do you think that God will not keep His Word?—That He won't shut heaven's doors to liars and idolaters and others who are not saved as He said?"

"Oh, no, Ma'am," Jeter stirred. "That's just the problem. I know He will keep His Word, but I am already into all of this. I have already told lies. I don't know how to fix them, and I don't know how to stop telling them. Everytime I say I won't do it again, pretty soon I do. Oh, Mom," Jeter's voice broke, "what am I going to do?"

Now Mother's voice softened earnestly. "Well, Jeter, there is only one thing you can do, and that is to receive the Lord Jesus Christ as your Savior. You see, you were born a sinner—'The wicked are estranged from the womb:

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Teaching Tips

by Doris Peppard

"THE BUCK STOPS HERE!"

Generals lay battle plans both offensively and defensively; coaches plan game strategies both offensively and defensively; Christian teachers also should accomplish their classroom mission in the same way. As Christian school teachers, we wish to serve God with all our strength and trust the Lord to provide all our needs in accomplishing the great task of both teaching and training boys and girls. Teaching children demands expertise and love, but training them requires a "bulldog" type of determination. Their training, which they may or may not receive at home, is a part of our responsibility. The burden of our heart should be the realization that every child assigned to our classroom was hand-picked by God to be taught and molded by us. This is a truly wonderful privilege, yet a great responsibility. We must accept the responsibility to train our students to attack their difficulties head on. "The buck stops here" mentality will help us teach and train more effectively.

ON A DEFENSIVE BASIS, STUDENTS WILL NEED TO LEARN HOW TO PROTECT THEMSELVES FROM THEIR OWN WEAKNESSES:

- 1) Laziness: Employers often bemoan the lazy work ethic of their employees. We must train our students to overcome the "lazies" so that they will one day become productive workers. Students learn quickly which teachers will accept sloppy, late, or incomplete work. Students will rise to meet our expectations. Solving this problem requires both diligence and prayer. We must also follow through on our requirements and not accept anything less than their best. This requires much diligence on our part, but the children will benefit from our efforts.
- 2) Lack of self-control: Self-government is one of the first steps to becoming a productive citizen. Teachers play an important role in teaching self-control by helping the child organize his schedule and learning to function in a controlled environment. Students must learn to control their own hands, feet, and mouths by being taught to sit properly and respond to classroom instructions and activities in a proper manner. The climate we establish in our classroom (order, quietness, respect, etc.) will set the tone for self-control or chaos. Our children will "read" this tone more quickly than any book on the shelf. We, as teachers, must set the example by solving our own problems, being organized, and being prepared ourselves.
- 3) Attitude: Children develop their attitudes from those who have an influence over them, so it is important that they see a proper, Biblical attitude in their teacher in all circumstances. Christian teachers need to display a sweet, loving attitude toward their pupils. This is not a weak position, but rather, one that is developed from a position of strength. The men and women in the Old Testament give examples for us to use in developing the correct attitudes in our students (Noah—standing alone; Samuel—obedience; Joseph—dependability; Daniel—initiative, loyalty; the list is endless). When we work to help our students develop correct attitudes, we will be richly rewarded in the classroom, and the parents will notice the results at home.

IN TAKING AN OFFENSIVE POSITION, WE ARE ON THE MOVE IN HELPING OUR STUDENTS MATURE AND BECOME RESPONSIBLE YOUNG PEOPLE WHO CAN SERVE GOD AND OTHERS.

- 1) Give students an opportunity to help others. Too many young people are wrapped up in themselves. The world offers many distractions and much entertainment to lure them into a self-serving life. Young people in a Christian school need to be constrained to look for ways they can be of service. (Picking up trash from school grounds, planning and working the field day events for the Kindergarten, volunteering to help with school projects, etc.) Teachers can help their students "see" a place of service and develop a servant's heart. Your class can "love to help out" or "hate to be asked" to do anything of service. If the classroom teacher has a servant's heart and works tirelessly to "help out" above and beyond his/her job requirements, the students will respond in like manner and be happy to be of service. The

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re-enrollment of your class is another consideration. If you have won the hearts and interests of your students to serve others, they will be more likely to desire to continue in a Christian school.

2) **Speak up!** "A word fitly spoken is like apples of gold in pictures of silver." To be able to speak to others without being shy, mumbling, or rude is a vital skill we should share with our pupils. Children greatly benefit from opportunities to speak before their class, to other teachers, and in programs. This training is not easy for some children, but there are ways to help your pupils develop this skill. It is good to require every child to greet you in the morning when they arrive: "Good morning, Jason." "Good morning, Mrs. Peppard." Insist that your students answer all questions in complete sentences with proper manners. Next, give the children something to communicate. They can be taught to speak memorized pieces and also to speak about their own ideas and thoughts. Those with speech problems and natural shyness may have a more difficult time, but they need this help even more than the other students. Helping children come out of their "shell" will give them an advantage for the rest of their lives. Christians should be able to share their personal testimony with others and tell others about Christ. This training is a must for our students.

3) **"Be Prepared."** This Boy Scout motto is great! All of us need to appreciate the gift of time that God has given. Those who teach in the early grades have to spend more time (out of necessity) helping their students prepare to work, pack up their belongings, and keep an assignment pad; however, older children sometimes miss out on this early training and need a teacher who "stays on them." Those young people probably won't appreciate your efforts now, but it is important that we take the offensive position to help them learn to be prepared.

When Christian school teachers accept the challenge of "The buck stops here" the children will be better prepared to serve God. It is difficult work, and you may not see the results of your labor in your lifetime, but God is faithful. We must be faithful to our calling by developing these traits in the lives of our students. Most of us can remember one or two outstanding teachers who made a difference in our lives. Let's ask God to help us be that type of teacher. Ω

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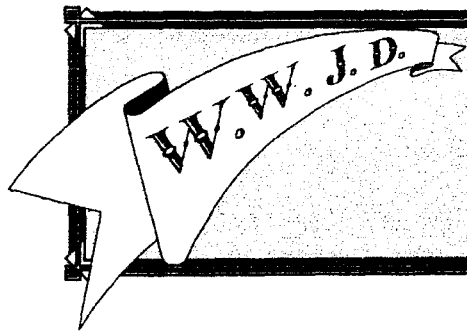


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What Did Jesus Do?

BY REV. RONALD E. BEAN

The "What Would Jesus Do?" (WWJD) fad is an attempt to assist Christians in their decision making. According to the plan, one must ask himself, "What would Jesus do?" in this situation and then follow His example. The peril in this well-intended promotion is that man becomes the ultimate authority. He "imagines" what Jesus would do and then follows his imagination. Problems arise when it is discovered that the "Jesus" presented in most of modern day Christianity bears little resemblance to the Jesus of the Bible. That becomes evident when man's idea of what Jesus would do in a given situation is different from what He actually did.

Frank McClelland cited the incident of Christ and the Syrophenician woman (Matt. 15) in his article in the last issue of *The PROJECTOR* (Spring 1999). Consider these other incidents in the life of Christ and compare man's speculations with Christ's actions:

 Event	 What Man Might Imagine Jesus Doing	 What Jesus Actually Did
Selecting His personnel.	Seek out the best, brightest, and most talented.	Chose fishermen (John 1:35-51).
Meeting someone living in immorality and practicing a false religion.	Look for common ground and not be judgmental.	Confronted her sin and false beliefs and pointed her to the Truth (John 4:5-47).
Encountering skeptics.	Practice apologetics and appeal to logic and reasoning.	Confrontation and division (Luke 4:16-31).
Facing the tax collector.	Protest unfairness and apply for exemption.	Paid taxes and converted the agent. (Matt. 17:24-27; Luke 19:1-28; 20:20-26).
Doubting people desired a sign.	Give them what they want or something spectacular.	Rebuked them and did nothing (Matt. 12:38-45; Luke 23:8-9).
When His family gave Him suggestions, orders, or advice.	Be loyal to His family.	Rebuked them for their lack of spiritual understanding (Matt. 12:46-50; John 2:3-4; 7:2-9).
When asked if He cared about the welfare of His followers.	Assured them of His care (maybe a "Group Hug").	Rebuked them for their lack of faith (Mark 4:38-40).
When faced with political opportunity.	Seized the chance to be "salt and politically active."	Emphasized the spiritual over the social and was rejected (John 6:22-7:1).
When asked what constituted greatness.	Used the standards of success, accomplishments, and popularity.	Extolled humility, dependence, and obedience (Matt. 18:1-5).
When a prominent and rich young man expressed a desire to join Him.	Accept him into the fellowship and then teach him how to be a disciple.	Confronted his sin and made him choose between self and Christ (Matt. 19:16-30).
When He heard that His friend Lazarus was sick.	Hurry to him to help.	Waited until Lazarus died and then went (John 11:1-44).

It is the Word of God that should govern the choices of the child of God. We should not ask ourselves "What would Jesus do?" but "What has God said in His Word?"



LETTERS

to the EDITOR

Thank you for The PROJECTOR. I always find it interesting. Sometimes provocative. Sometimes, initially upsetting. But almost all the time right on target! Keep up the good work.

IL



Thank you so much for The PROJECTOR. I read it cover to cover. I also use your children's stories for Elementary Chapel. We are encouraged with your strong stand in many areas that many in fundamental circles don't find important. ... God bless you and keep up the good work.

CO



Thank you for continuing to take a strong stand and publishing a paper that keeps Christians abreast of current happenings.

PA



I just want to say thanks for staying true to God and His Word in the midst of compromise of pleasing men rather than pleasing God. ...

The feature article you wrote was outstanding. The one in the last PROJECTOR.

Praying for you and your ministry.

MO



I appreciate the supporting testimony—past and present for the Biblical doctrine of separation. Keep up the good work.

AZ



Yes, we do thank you for your fundamental stand and great information presented in The PROJECTOR. It is good to see the Biblical stand you take. We don't get a lot of literature but greatly enjoy reading The PROJECTOR. Thank you. We are missionaries in Puerto Rico for over 26 years.

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they go astray as soon as they be born, speaking lies' (Ps. 58:3). So you were born with a sinful, lying heart, and then you prove it by all the lies and "fibs" you tell. But if you realize you are a sinner, if you realize that Jesus Christ is the perfect Son of God and the only One who can save you, you can receive Him. You can ask Him to forgive your sin and give you a clean heart that will want to talk right and walk right and won't give into the temptation to cover-up the truth to make things look good on yourself."

Well, Jeter knew Mother had nailed his problem, and he could not go on like he was. He did not want to be a liar, and he did not want to be kept out of Heaven. He wanted a clean, honest heart, and right there he knelt beside his mother's

chair and asked the Lord Jesus Christ to forgive his sin, to cleanse his heart, and make him the kind of boy God wanted him to be. "And Lord, help me not to tell any more tall tales and whoppers, no matter how good they seem."

And God answered Jeter's prayer. After that, he was a changed boy. Oh, he was still all boy, all right, but he always guarded against exaggerating the truth or twisting it his way. He learned that telling the truth is telling it exactly like it is—no more, no less; not adding to or taking away from it. For a boy his age, that was a pretty big lesson to learn. For a person of any age, that is a pretty big character lesson to learn!

"A wholesome tongue is a tree of life" (Prov. 15:4)! What about you? Ω

The PROJECTOR does not operate on a subscription basis; however, we need to receive a donation from those who receive it from time to time to help with the printing and postage costs. These costs are about \$1.25 per issue or \$5.00 per year. If you can give more, it will help us with the expense of sending The PROJECTOR to missionaries and other native pastors as well as many others who receive The PROJECTOR but are unable to help with expenses. We do not discontinue anyone who wants to receive The PROJECTOR if we are aware of their desire to receive it.

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