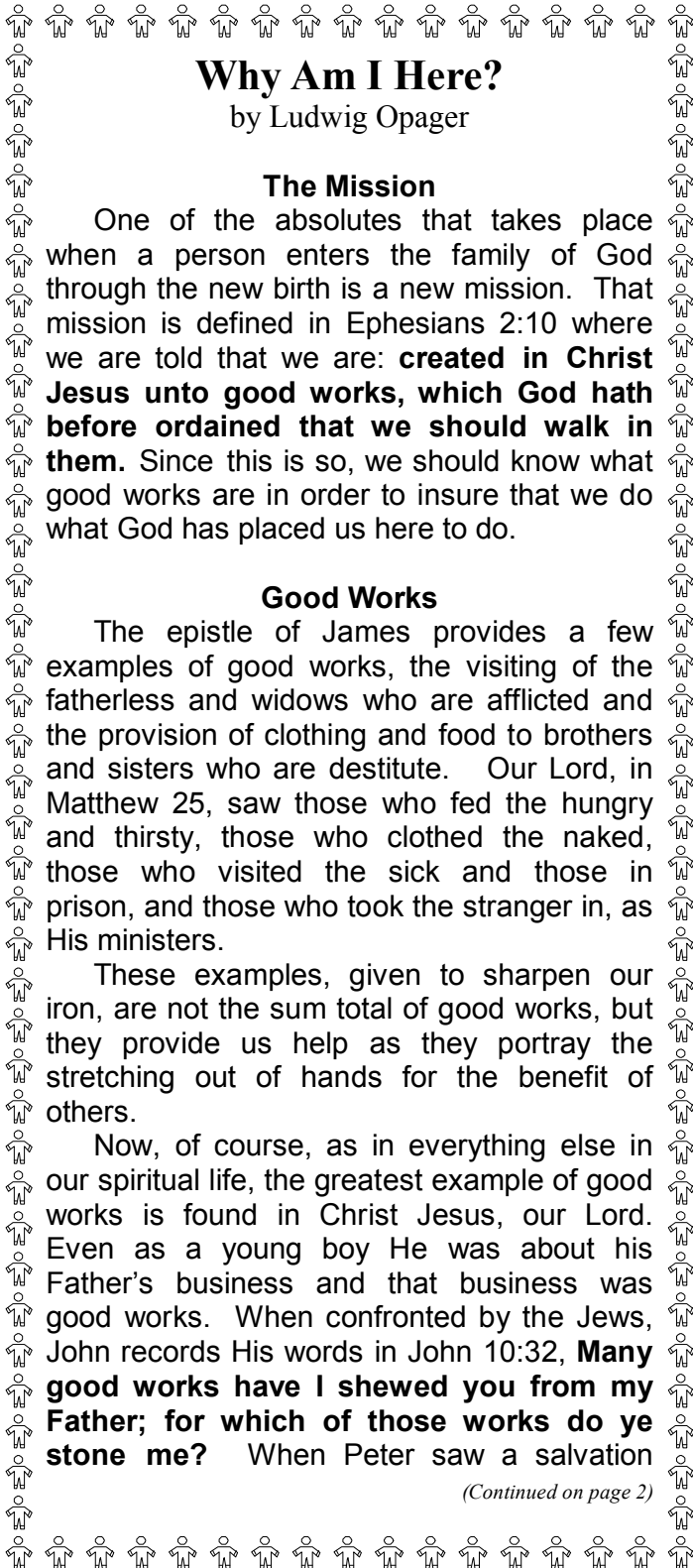




The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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



Why Am I Here?

by Ludwig Opager

The Mission

One of the absolutes that takes place when a person enters the family of God through the new birth is a new mission. That mission is defined in Ephesians 2:10 where we are told that we are: **created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.** Since this is so, we should know what good works are in order to insure that we do what God has placed us here to do.

Good Works

The epistle of James provides a few examples of good works, the visiting of the fatherless and widows who are afflicted and the provision of clothing and food to brothers and sisters who are destitute. Our Lord, in Matthew 25, saw those who fed the hungry and thirsty, those who clothed the naked, those who visited the sick and those in prison, and those who took the stranger in, as His ministers.

These examples, given to sharpen our iron, are not the sum total of good works, but they provide us help as they portray the stretching out of hands for the benefit of others.

Now, of course, as in everything else in our spiritual life, the greatest example of good works is found in Christ Jesus, our Lord. Even as a young boy He was about his Father’s business and that business was good works. When confronted by the Jews, John records His words in John 10:32, **Many good works have I shewed you from my Father; for which of those works do ye stone me?** When Peter saw a salvation

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The Good Shepherd Confronts Religion

by Pastor Adam Watt

In the New Testament, the metaphor of a shepherd is often used for a pastor. For example, I Peter 5:2 reads, *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.* The duty of the shepherd then is based in an attitude of humility and service toward the flock. The greatest example ever known of a shepherd is the Lord Jesus Christ. In John 10, Christ declares that He is the Good Shepherd, and then gives a discourse to further explain all that is involved with being such a Shepherd. This is the model that must be studied and exemplified in the pastoral work.

In the context of John 10, the discourse comes on the heels of the events of the previous chapter in which the religious Pharisees greatly mistreated the blind man who was healed by Christ. Verse 22 of chapter 9 states that even the parents feared the religious leaders because of their intimidation and threats concerning association with Christ. Here

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EDITOR'S DESK

by Pastor Tod Brainard

Lifestyle Without a Life (John 8:31)

The first time I heard the phrase "casual Christianity" was when I read the book, *The Seduction of Christianity*, by Dave Hunt in the late 1980's. His premise was that the church was accepting a different standard of the Gospel and a different outcome of life for what is termed "salvation." He was correct then and today we are seeing the devastating fruit of what he talked about in his book almost 25 years later. Here are some traits of the casual attitudes that are so popular these days.

- Casual Christians tend to choose what is popular over what is right when they are at a crossroads.** They desire more than anything to fit in both at church and in the world; they care more about what people think of their actions (like church attendance and giving) rather than what God thinks of their hearts and lives. In general, the casual Christian views interaction with friends as more meaningful and self-gratifying than interaction with Christ. An illustration of this would be to compare the time the "casual Christian" spends texting, calling, emailing, twittering, etc. with other people and the time spent in Bible study and prayer with the Lord (Luke 6:26). What could they not live without – their Blackberry or their Bible?
- Causal Christians feel secure** because they attend church, make a profession of faith, were baptized immediately after profession, come from a Christian family, vote Republican, listen to Sean Hannity on the radio, agree with the Tea Party movement, or live in the United States of America. Throughout the book of Ezekiel one common theme seems to be emphasized, the Israelites *were not safe and secure physically, spiritually or in any other way* just because they **lived in the land of Israel** (Ezk. 13:1-6; 14:12-20; 22:1-16). The Israelites complained that they should not be in captivity because

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 work take place on Gentiles in Joppa he recalled to them in Acts 10:38, the good works of Christ. **How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.** Notice that the result of God's anointing of Jesus was evidenced in His going about doing good and healing.

Good Fruits

Good works in Scripture are also called good fruits. The message that accompanied baptism by John the Baptist was to bring forth **fruits** meet or suitable for repentance. In other words, you have repented, now, therefore, go out and do good works that follow true repentance.

Paul told the Philippians in 1:11 that they were to be filled with the **fruits** of righteousness which are by Jesus Christ, unto the glory and praise of God. Notice in that verse that the **fruits** come because of Jesus Christ. He is the head, we are the body. It is an immutable law that the physical body can do nothing without the physical head. So it is in the spiritual realm as we are told in John 15:4, the branch can do nothing without the vine. **Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**

Connection to Jesus Christ is paramount in the production of **fruit** that pleases God, for all pleasing **fruit** is produced in us by God through our connection to Jesus Christ. The vine does not produce visible fruit but visible fruit comes on the branch and is only possible because of its connection to the

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Please address all correspondence and requests to:
The Projector, 6331 Chestnut Street, Milton, FL 32570, or
 E-mail us at Issues@theprojector.org
 Visit us on the Web at www.theprojector.org
 Toll Free 1-877-626-7030



Dr. Dayton Hobbs, (1924-2006) Founding Publisher and Editor
 Pastor Tod Brainard — Publisher and Editor
 Mrs. Carolyn Hobbs, Mr. Ludwig Opager, Mrs. Doris Peppard
 Contributing Editors
 Layout-Mrs. Brenda Whitney
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FOCUS ON RELIGION



Be Careful What You Hear and Read

by Curtis Sluss



King Jeroboam of Israel instituted a festival for the golden calves he made. When he sacrificed to the calves on the pagan altar in Bethel, a militant prophet from Judah boldly pronounced a curse on it and him (this sharpness is like that of Nathan who confronted King David with his sin). After faithfully proclaiming God's word of judgment, this nameless prophet begins to return back to Judah as God commanded, but an old compromising prophet from Israel went after him and by deceit, got him to disobey two of God's specific commands of separation (no eating or drinking). As a result of his listening to the wrong person, this militant prophet disobeyed God's command of separation and was severely judged by a Holy God (God killed him)! There is no indication the militant nameless prophet was aware of the danger of listening to this older winsome fellow prophet that he had just met. Perhaps this older man seemed godly or wise, or perhaps it felt good to fellowship with someone who claimed to love God; but listening to this older man was the ruin of a prophet and a testimony. Our younger, once obedient prophet was not careful to whom he listened.¹

There are many New Evangelical² bloggers, authors, and speakers competing for your ears.³ Thanks to technology; every form of religious thought and compromise is available for anyone's consideration. I have observed that many who claim to be Fundamentalists are slowly

poisoning their own minds as they read and listen to the well-known Evangelical "Super Stars" who seem to be so popular in conservative Christian circles. It is said that these studious writers, preachers, and thinkers are "godly men" who love God, from whom we can learn much.

But, should "godly" be a term applied to anyone disobedient to the Biblical imperative of separation? At the heart of separation is "Ye that love the LORD, hate evil."⁴ The extent we love God, is the extent we will hate evil. Separation is rooted in God's holiness and demands our obedience. Unfortunately, many evaluate someone as being "godly"

Dear friend, should we not give the more earnest heed to the words of our Lord?

or "lover of God" based on the persona they display when speaking or writing. As persona or image is often and easily manufactured, this is not a reliable indication of spiritual condition. The Bible does not define love or godliness in terms of a sweet, winsome, pious demeanor. The Bible recognizes no love for God apart from obedience to Him.⁵

Unfortunately, just like our nameless prophet in I Kings 13, many are listening and learning from these Evangelical 'prophets' who seem to be godly, wise and have a strong intellectual appeal as they preach many great truths in a compelling and persuasive manner. In our day as in the day of the

nameless prophet, the problem is generally not that they promote error in their theology; the problem is that they promote compromise and disobedience in their practice, in the area of separation. Many are enamored and ensnared by a teaching tolerant of a wider circle of fellowship and devoid of the 'sharpness' of old time Fundamentalism, and embrace the Christian lifestyle and mood of a softer and gentler Evangelicalism. The Fundamentalist who listens to these men often at first develops a tolerance for the soft stand on obedience to Biblical separation; then, as exposure to their influence continues, that which at first was tolerated becomes embraced; and in the end, obedience to God's demand of separation is rejected; having been replaced by 'fellowship' over a warm meal and a cool drink at the table of the disobedient, just like the nameless prophet.

Dear friend, should we not give the more earnest heed to the words of our Lord? "Take care what ye hear".⁶

1. I Kings 13
2. 'New Evangelical' is the original term; they now drop the 'New', calling themselves 'Evangelical'
3. Piper, Packer, MacArthur, etc.
4. Psalm 97:10
5. John 14:21,23 I John 5:3 II John 1:6
6. Mark 4:24



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vine.

Good Tools

God does not leave us on our own as to how to do good works for His Word furnishes us with all that we need. II Timothy 3:16-17 says, **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.**

Remember that the fruit of the Spirit is given that your good works will be performed according to God's specifications. The fruit of the Spirit is not your work but God's work in you, and that fruit is given to you that you do good works as Jesus Christ would have done good works. The Spirit's good works in you, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance are not given to lie fallow but are given that you do good works as Christ would do good works. They are the box of tools with which God expects you to accomplish good works in Christ Jesus. All of our works according to Colossians 3:17 are to be done in Christ's name. **And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

We are to follow the example of God in that we are His workmanship. We are the fruit of His work and, therefore, as He bears fruit we are also to bear fruit in our walk.

According to Colossians 3:12-14, our walk will be walked in a holy and beloved manner, accompanied by mercy, kindness, humbleness of mind, meekness, longsuffering, forbearance, and forgiveness, all motivated by love.

Good Abundance

By the example of a disciple named Tabitha as reported by Luke in Acts 9:36, we are to be **full of good works**, for her life was one of almsdeeds, which are acts of compassion toward the poor. According to Titus 2:14, we are to be **zealous** of good works, and in I Timothy 6:18 we are told to be **rich** in good works. Again Titus tells us to **maintain** good works. Thessalonians tells us to be **established** in every good work. Colossians tells us we are to be **fruitful** in every good work. Hebrews tells us to be **perfect** in every good work and to **provoke** each other to every good work. Timothy tells us to be **prepared** unto every good work, and from Corinthians we learn to **abound** in every good work.

Good Motive

Jesus Christ was careful to instruct us in Matthew to avoid a showy display of good works, for He told us to "Take heed that ye do not your alms before men" (Matt. 6:1).

The good works of women are described in I Timothy 5:10, for holy women will be reported of their good works in bringing up children, being hospitable by lodging strangers, washing the saints' feet, and relieving the afflicted.

Nehemiah knew that good works were remembered by God for in 13:14 he pleaded, **Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.** The writer of Hebrews in 6:10 also reminded us that God remembers our good works. **For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.**

In this memory of God, our works will be judged whether good or bad as II Corinthians 5:10 tells us, **For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

The doing of good works is to result in glory to God, for He told us in John 15:8, **Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.** Those good works are to lead others to glorify God. Jesus said in Matthew 5:16, **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** I Peter 2:12, says, **Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.**

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Proverb Practicals

by Ludwig Opager

Proverbs 10:16, **The labour of the righteous tendeth to life: the fruit of the wicked to sin.**

By God's commandment we are to be engaged in six days of work followed by one day of rest. But do we not at times focus more on the day of rest, forgetting that we are to work six days? God's commandment concerning rest is no more important than God's commandment concerning work.

Satan's Work

In our world Satan is at work undoing God's commandment as to our work and rest patterns. Satan desires that we fit into the part of this proverb concerning the wicked rather than that which concerns the righteous. Having no concern for you, he is committed to undoing every commandment of God, and in that doing, promoting patterns of life that bring sorrow and misery.

God's Work

Our loving Father has ordained patterns of work and rest for our good. He initiated this pattern by directing Adam and Eve to dress and keep His Garden in Eden and this direction was given before they had sinned. When they were expelled from the garden, God told them that their work was now to be conducted under more difficult conditions, for God had cursed the ground. Sin had now entered the picture and in order to lessen the sin that was to occur on the earth, God brought forth thorns and thistles, which hindered the ground in so easily yielding its fruit. This act of love on God's part is reflected in our proverb which tells us that the labour of the righteous *tendeth* to life. God gave labor that life would be enhanced and extended.

Eternity's Work

In the Christian era we are told that we are created in Christ Jesus unto

good works. Now these good works will not cease simply because we leave this body, for we will always be in Christ Jesus and good works will continue in eternity. The pattern that God has established in the Garden of Eden will continue. Jesus said in the Gospel of Matthew that he who has been faithful over a few things, I will make him or her ruler over many things.

Will our service be confined to this planet or will the new Garden of Eden be the totality of God's creation? Does God intend for the righteous to dress and keep His creation of galaxies, stars and planets, which at this time we can only gaze upon the confines of the earth? Just as Adam was to tend the Garden we may find ourselves tending God's celestial garden.

So work is a gift, being that which we are intended to do throughout eternity. Work is to be the primary emphasis in our lives. God has done this for our sakes, for the labor of the righteous tendeth to life.

Labor For God

It is not to be any old labor; it is to be labor for the same God for whom Adam labored. Adam dressed and kept the garden for God, who walked the garden in the cool of the day. The Garden of Eden was God's and He enjoyed the work of the tending hands of Adam and Eve.

Labor for God is work whose extent reaches into everlasting life. Jesus told the people at the shores of Galilee in John 6:27, **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life . . .** This kind of labor tendeth to life. We are told

to occupy till Christ comes. We are told to do all to the glory of God. We are to be busy about the Father's business. This is what defines the labor of the righteous. That labor which tendeth to life is labor that is done in us by Christ. Paul preached this message in Gal. 2:20, **I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

Labor For Self

In contrast to the labor of the righteous tending to life, the fruit of the wicked tendeth to sin. Proverbs 21:4 says, **An high look, and a proud heart, and the plowing of the wicked, is sin.** God's will is that all labor be done for His glory and that even includes plowing, but the wicked plows not for God but only for this life and only for self.

God has eternal plans for His people and the labor of the righteous fits into those plans. Satan has no such plans for he has no such power. The labor of the wicked tendeth toward sin and the only eternity of sin is that which is found in a place called the lake of fire, a place that was made for Satan and his followers. Unless labor is done in Christ Jesus, it is the labor of the wicked. Unless labor is done in you by the grace of God through the power of God's spirit, it is the labor of the wicked, who always simply sow to the flesh. Ω



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



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Good Reward

With the doing of good works comes blessing, for James 1:25 tells us: **But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**

Now as we have gone through this analysis of the Scripture regarding good works, we can conclude that good works are works done in Christ Jesus. They are works that are of benefit to others, and the results will bring glory to God. They are not works done to bring benefit to ourselves nor are they *quid pro quo* works, "this for that" works. They are works done with the tools that the Spirit gives you to use, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

Good Expressions

We are to do good works in the Spirit. We are to do good works personally and through the local church. We have seen from Scripture that visiting the sick, the fatherless, the widows in their affliction, lodging strangers, bringing up children, meeting personal needs of the saints, relieving the afflicted, providing clothes and food to the destitute, all done in the name of Christ are good works.

There is also the good work of providing a place and a preacher where the Gospel can be proclaimed and the Bible taught in Sunday school. There is the good work of providing to

children a Christian school with God fearing teachers. There is the good work of lending your ears to the preaching of the Bible and reining in your mind so that a transaction of mind can take place. There is the good work of those who play instruments or use their voices in the church service or the good work of congregational singing that is to bring glory and praise to God.

What about the good work of faithful attendance in every church service so that you may be helped in your preparation for every good work? What about those behind the scenes who provide for our sound systems, provide for our meals from the kitchen, provide for the cleanliness of God's facilities, and those who labor in offices and classrooms? What about the good work, year after year, of sending missionaries to many lands so that others can hear of the good news of Jesus Christ? What about the good work of visiting old folks in their last home, old folks who are totally incapable of returning anything to Gospel ministries?

What about the good work of helping a brother build a house for himself and his family? What about the good work of sending a letter to a loved one, a letter of witness of God's goodness in providing a wonderful Savior? What about being sensitive to the needs of those in your own neighborhood or work site and lending a hand in their lives so that God will be glorified and His light will shine so that darkness is dispelled? What about the good work of a husband loving his wife and seeing that his children are trained up in the nurture and admonition of the Lord? What

about the good work of a faithful wife who day after day, year after year, keeps her home clean and orderly, so that her family may have a place of peace?

Good Accord

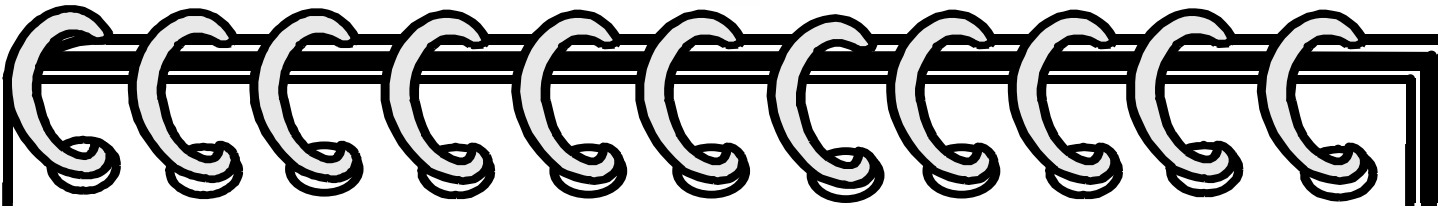
I have heard, and perhaps you have heard, that if you don't do such and such (fill in the blank) you are not a good Christian. If you do not witness to a dozen people a day you are a failure in the Lord's eyes. If you do not preach on the street corner you don't have any good works to your credit. These are man's words spoken by some man who wishes to use you for his benefit. These are not God's Words.

Every part of the body of Christ is not an arm. Some of us are arms, some of us are toes, some of us may be the strong back. None of us are every part of the body. But each part is to function for the benefit of the body and do its part, for no part of the body is purposeless. David saw to it that the reward given to those who stayed by the stuff was to be no different than the reward given to those that went down to the battle.

God has given you His Word and His Word is for you to let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Your good works are not to lift you up but are to be done so that God is glorified. Therefore, we are to do them in the name of Jesus Christ, and this is accomplished by using the tools that Jesus Christ gives you in His Word.

Ω





Teaching Tips

by Doris Peppard

THE DISCIPLINE OF CHILDREN IN THE CLASSROOM

Teachers desire to help parents in the education of their children. One important aspect of this comes in the form of discipline. I am not referring to corporal punishment, rather teaching children and young people self-discipline, to discipline their mind in order to learn new subjects. As Christian teachers, we desire to present every new discipline (subject) in a positive light.

Teachers should have made personal preparation to teach during their college years. We should have attended classes to prepare ourselves educationally, emotionally, mentally, physically, as well as being spiritually prepared for this great task. God has given us a pattern to follow in His Son, the Lord Jesus Christ. Our school's administration should have firmly established goals, objectives, and procedures to ensure a successful learning experience for each student.

Our classrooms also need to be well prepared. Take time to think through the placement and order of every piece of furniture, map, reading circle, etc. God's plan is that we "do things decently and in order." We must establish the rules and procedures for every activity before the students arrive the first day of school. It is helpful to form mental pictures of how we want our classrooms to look and how we want our students to conduct themselves. Discipline is an attitude of the mind. II Timothy 1:7 states, "For God hath not given us the spirit of fear (timidity), but of power, and of love, and of a sound mind."

Another facet of discipline is being prepared for various types of discipline problems that may occur in our classrooms. We must do our best to keep these incidents from occurring, but considering the nature of man, they will, no doubt, surface. There are three different types of issues with which we will have to deal:

- 1) Mischievousness: pulling hair, spitballs, teasing others
- 2) Laziness or carelessness: no homework, late assignments, messy work
- 3) Moral issues: cheating, lying, direct disobedience, etc.

Each requires the teacher to be prepared to discipline their students. In order to work with our students, we must cultivate respect, order our classes in a relaxed, yet not loose manner, set up order, deal consistently, yet fairly, and show genuine concern for each child.

Preparing ourselves to discipline our new class is well worth the time. Your class will reap great benefits by having a teacher "thoroughly" prepared for a new year. Ω



Letters to the Editor

Thank God for the "faithful remnant" such as you folks.

PA

Just a quick note to say thanks for your ministry for these many

years. I have enjoyed *The Projector* but failed to tell you so. May our Lord continue to bless you in the days ahead. VA

Thank you so much for *The Projector*. We enjoy reading it very much. Our prayers are for you and for your work in printing *The Projector*. Keep up the good

work in keeping *The Projector* Christ-centered. GA

I appreciate *The Projector*. Your words are so true. We need to look to Jesus and Him alone. He is our all in all. Keep up the good work. He will return as He said. Oh, that we will be ready!

MS



(Continued from page 1 - The Good Shepherd Confronts Religion)

were the religious “shepherds” of Israel that were leading the flock by force, intimidation, and pride. They were only concerned about their well being, success and popularity. Ezekiel truly prophesied of these shepherds in 34:1-7, describing them as feeding themselves at the expense of the sheep, condemning those driven away rather than seeking reconciliation, and scattering rather than unifying the flock. This is a sad description of many preachers in our day and false shepherds that are not following the true Shepherd. The entire ministry with the flock is centered on the leader and his personality, and the ministry becomes one of intimidation, fear, and force. Rather than evidencing a love for the flock, the only concern is love for self and the desire for self-preservation. When sheep go astray from these types of shepherds, they are cut off from the flock rather than being sought out and reconciled. This is what happened to the blind man who was discovering truth about Christ: he was “kicked out,” and the Pharisees did not seek to understand or reconcile. To confront religion and the sins of the religious leaders, Christ gives the discourse of John 10 concerning the Good Shepherd to provide a model for true shepherding.

The heart of Christ’s message is centered around verse 11 in which He declares, “I am the

Good Shepherd.” The word “good” in the Greek is *kalos*, which extends beyond the basic meaning of good to carry the idea of “superiority” or “excellence.” Christ therefore is the best possible example of a Shepherd; He is the Superior One, and His example is to be followed. In an overall sense of chapter 10, the Good or Superior Shepherd is contrasted to the false shepherds in three ways.

First, the Good Shepherd Gives. This idea of “giving” is noticed several times in the chapter and is brought out in one key phrase: The Good Shepherd gives His life (vs. 11, 15, 17, and 18). This fact is the key and center to the point that Christ is endeavoring to make. The entire basis for the work of the Good Shepherd is the life that was given on the cross. It is through this work alone that one can get into the fold. Christ already pointed out that He is the Door (verse 7), and that the fold must be entered through Him. The religious leaders worked hard to find another way into the fold (verse 1), not seeing the sufficiency of Christ. How often we find ourselves working to get into and stay in the fold rather than realizing that Christ has paid it all by giving His life to not only bring us into the fold but also keep us in the fold eternally. Religious man loves to confuse this issue by adding lists of works and things to do or don’t do to determine if one is in the fold. How foolish we are to ignore the suffi-

cient work of Christ who gave His life for the sheep. Christ giving His life for the sheep illustrates the substitutionary work of the Savior, literally dying in our place. We are hopeless and helpless as we stand to face the penalty of sin, but Christ did the complete work for us. As the theologian Chafer states, “The principle of works represents all that man can do for himself; the principle of faith represents all that God can do for man.” This is the difference between the Pharisees and Christ, and sadly, this Pharisaical attitude frequently visits our churches as false shepherds force the people to work rather than rest in Christ’s work. This tremendous truth concerning the Good Shepherd giving His life is the main contrast with the hireling (verses 12-13). The hired hand is not the owner of the sheep and will therefore not sacrifice himself for the sheep, for he is more concerned with himself. This is truly the Pharisees or religious personalities who tend the flock only for more power, influence, and prestige. When tough situations arise, the hireling takes from the sheep rather than giving to the sheep. We must point out here that the hireling leaves the sheep in tough situations because he does not want to look bad or have blame for failure. They claim credit for all successes but let the sheep take the blame for failures. This reminds us of King Saul in I Samuel 15 who was

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TIGERS TO PUSSY CATS

by Pastor John Ashbrook



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

**AXIOM #9:
YOU CANNOT PRESERVE
A POSITION WITHOUT
CRUSADING FOR IT.**

Thirty years ago, as a young man, I was elected to the Executive Committee of the Independent Fundamental Churches of America. A new president was elected at the same time. The new president, a godly man, professed to believe in separation. He said that he wanted to keep the group clean, but that there had been too much talk about apostasy and separation. He declared that the group should take a stand quietly, without being offensive. Under that leadership the IFCA ceased to be an outspoken fundamentalist group in the front rank of

the battle. "Be positive" is one of the world's watchwords. Trying to take a stand, while remaining all positive, is the halfway house between fundamentalism and new evangelicalism. It always leads to the weaker position, not the stronger one.

Thousands of churches have fallen to new evangelicalism while trying to be silent fundamentalists. People and groups like Billy Graham, **Christianity Today**, the National Association of Evangelicals, the World Evangelical Fellowship, the Evangelical Foreign Missions Association, the Interdenominational Foreign Missions Association, Wheaton College and Fuller Seminary have put on a massive blitz to sell the Christian world on new evangelicalism. Fundamentalism met this blitz with a great silence. Some voices were raised; but the majority of fundamentalists tried to maintain their position by standing silently. The Bible believing church was stolen by vocal new evangelicalism. You cannot preserve a position without crusading for it.

TIGERS TO PUSSYCATS

In the early days of fundamentalism its leaders were known as being "fighting fundamentalists." The fundamentalists were namers of names. They identified liberals. They quoted their infidelity. They reproved apostasy. New evangelicalism criticized that. They accused fundamentalists of being unkind to the liberals. They said that it was wrong to name names. Under the pressure of this criticism many of the tigers of fighting fundamentalism have turned into the pussy cats of quiet fundamentalism. Many a quiet fundamentalist now purrs on the hearth of new evangelicalism. The last forty years of church history prove that you cannot preserve a position without crusading for it. Ω



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(Continued from page 2 - Editor's Desk)

they were God's people. The same mindset is true of the those living in the United States. Contrary to popular belief, we are not safe and secure because we live in America and go to church. *"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came"* (Amos 6:1).

3. **Casual Christians** don't really want to be saved from their sin; they want to be delivered from the consequences of their sin. They are sorry because God is going to punish them and they want out of the punishment phase. They don't really believe that new life in Christ is any better than the old sinful life (John 10:10).
4. **Casual Christians** rarely share a clear Gospel testimony with their family members, neighbors, co-workers, or friends. They just do not want to be rejected, nor do they want to make people feel uncomfortable by talking about subjects relating to sin, punishment, and especially the divisive subject of Jesus Christ. (Matt. 10:32-33).
5. **Casual Christians** love others but are more in love with themselves. Their love of others is mostly focused on those who will love them in return. Remember what our Lord said in Luke 14:12-14, *"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a*

recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed...." It is interesting that the mark of the latter days is the **love of self** (II Timothy 3:2).

6. **Casual Christians** do not live everyday trusting God for their daily bread. Here is my point - they do not have to trust God if something unexpected happens because they have so planned their lives that they do not have to trust Him. They honestly do not need God to help them – they have a retirement plan in place. They do not depend upon God on a daily basis because their cupboards are full, the closet is full, and for the most part they have all they need. They have so structured their lives financially because of what they learned at the Financial Peace University that they do not need to trust God on a daily basis. The fact is, their lives would not be any different if they suddenly stopped going to church and professing faith in Christ. (Hebrews 11:6).

A Casual Christian is an oxymoron. **It is a lifestyle without a life.** Revelation 3:15-18 describes religious "Casual Christians" going to church and conducting services but Christ stands outside the door of the church knocking because He has been excluded. Dear Reader, if you are lukewarm, God will spit you out! Ω

(Continued from page 8 - The Good Shepherd Confronts Religion)

ready to take the credit for the success against the Amalekites until he realized Samuel was displeased. Then he immediately began to blame the people: the people wanted to keep the best for the Lord and the people wanted to keep Agag alive. Unfortunately, this is the case in many situations even in "fundamental" churches. The pastor centers the ministry around himself and holds a powerful and intimidating sway over the people. When problems arise, this type of pastor holds up the facade of himself and his ministry at all costs, for since his ministry is built on himself, he cannot appear to be wrong on anything. Furthermore, the blame is placed on the sheep who are left to wander astray. The personality based ministry will never go out to seek the sheep. When there is a problem and people leave or go a different way, there is never an attempt for reconciliation and all others are told to

separate from them and ignore them: this is a man-centered and proud view. The reason for this action is found in verse 13 which tells us that the hireling flees because he is a hireling. He will run away from any situation that may make him look bad because of his character as a hireling. This may seem like a trite statement in Scripture, but Christ is basically pointing out that the hireling acts this way because that is his heart (just as a liar lies because he is a liar). The conduct conforms to the character, and that character always comes out. This is the contrast between the Good Shepherd and the hireling: the Good Shepherd gives of Himself, but the hireling takes from the sheep. Ω

In our next edition, we will see two other points about the Shepherd: He knows the sheep and He builds and unites the flock.



Stars of the Morning

PETER PELICAN by "Aunt Carolyn"



Childhood? Summer? Jason and Jill loved both but it seemed that both were lost. The sparkling white sand along the Gulf sparkled no more. The beach was closed to visitors. The children could not run into the splashing blue-green waves, for dark blobs of oil would cling against their legs. They could not build sandcastles, because the white sand had turned dingy gray with large, sticky clumps of oil goo and tar balls. If they dug down a few inches in the sand they would come to whole layers of the black and green thick gunk. Work crews tried to clean the beach but it seemed almost hopeless. As soon as an area was cleaned, another wave of muck washed ashore, and the gulf oil spill kept spewing! On the water's surface were oil slicks and sheen, while underneath layers of oil and gunk swashed about. No, the children couldn't play there. Daddy took them back home.

The next morning, there was no use to try to fish in the bay, but they went to the wet lands sanctuary where many birds, turtles and other happy creatures lived. The sight was sickening. The water and marsh were ruined with the same dark, thick, gummy oil. Birds could not find food or nest in the marshland now. Fish could not swim or breathe there. Then Jason saw a large hump at the edge of the marsh that seemed to move.

"Look, Dad, look! Oh, Dad, we have to do something!" he cried. It was a pelican completely covered with thick, deadly goo! He would die if not rescued soon. "I'll get him!" Jason cried, ready to wade out into the goo!

Jill began to cry. The pelicans were special to the children. They had been on the endangered species

list but were now coming back. With their webbed feet they were a little awkward on the ground, but they were fast swimmers. Many times Jill and Jason had watched them perched on high pilings with their sharp eyes watching for a fish dinner and their long gray bills ready. The children loved to watch them spread their wide wings, soar over the water, then at the sight of fish, suddenly fold their wings, take a plunging dive and scoop up gallons of water and fish in their big expandable pouches. They would strain out the water from the side of their bill, tip back their heads and swallow the fish! But now they were dying! This one had no doubt made a dive for food and had come to the top of the water covered by this sludge, unable to escape from under the weight of its coating. Jill couldn't stand it! "Don't cry, Jill. That won't help!" Father cautioned. "We'll call the wildlife rescue team. They will know how to handle this fellow."

Jason moaned. "That will take too long. Let me get him!"

"No, Son. First, he is too big for you. Brown pelicans weigh up to ten or twelve pounds, and you wouldn't be able to hold on to him with all that slick coat of oil, but also the wildlife people don't want us to handle the birds."

When at last the wildlife team came in their special suits, gloves, and boots to safely enter the polluted marsh, the poor pelican was in trauma and anguish, frightened even of those who were trying to help him. He was hungry and exhausted. The children were so worried, they begged to follow the men to the clean-up station. They wanted to help, but the men would only let them watch. There

was plenty to see, too. Waterfowl, sea turtles, dolphins, creatures of all kinds were being bathed, and sadly on the side, there were some oil-soaked carcasses - ones that could not survive! Jill and Jason kept their eyes on their "Peter Pelican."

Jason didn't like to takes baths, but now he thought his were easy compared to Peter Pelican's ordeal. One man had to hold the poor frightened bird while the other worked on him. First, they carefully rubbed him with vegetable oil to break up the bad oil clinging to his feathers. Then they put him in a big tub filled with warm water and one-percent blue Dawn dish detergent. (Jill had some of that at home. Maybe Mother would let her bring it.) Then they began to gently scrub Peter. Oh, poor bird! Soon the water in the tub was dark and dirty. The men emptied it out and filled the tub again for the second round. Wash, wash, wash! Soon that dark green and brown water had to be thrown out and another session of fresh water, detergent, and scrubbing began. The children never dreamed how many "washings" it took to clean one poor pelican! Some had to have ten to fifteen tubs of washings before the water came clear. Every bird had to be handled very carefully. The men used a toothbrush on Peter's bill and cotton swabs around his eyes, and they were very cautious not to get any soap in his mouth or in his special pouch.

After his bath, they rinsed him with a hose and let him dry. Sometimes they used a soft blow dryer, but they had to let him shake and work himself to get his feathers back in place. What a job! It could take hours and sometimes as much

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 * (Continued from page 11 - Peter Pelican)
 * as 300 gallons of water to clean one
 * poor pelican. Then they had to put
 * him in a safe place to simply rest and
 * recuperate. It might take a week or
 * more to re-grow feathers and build
 * back his strength before he could be
 * moved.
 * How many thousand birds and
 * animals had to be rescued? How
 * many died in the disaster? No one
 * knows, yet God knows and He is
 * concerned for every one. "Are not
 * two sparrows sold for a farthing?
 * And one of them shall not fall on the
 * ground without your Father" (Matt.
 * 10:29).
 * Peter and the other rescued and
 * cleaned birds were taken to a clean
 * coast where they could be set free to
 * begin life anew. In a wonderful way
 * the mercy of the Lord does that for
 * boys and girls. Just as Peter Pelican
 * was completely covered, smothered,
 * and bound by the deadly oil and
 * would have died if he had not been
 * rescued, boys and girls are in more
 * serious danger. Their hearts are so
 * completely full, covered, and bound
 * by sin that they cannot escape its
 * weight and prison. All the warm
 * water and detergent baths in the
 * world cannot wash away sin.
 * "Though thou wash thee with nitre,
 * and take thee much soap, yet thine
 * iniquity is marked before me, saith
 * the Lord God" (Jer. 2:22). Peter
 * Pelican could not struggle to get free
 * of his coating of mire. He could not
 * work, change his ways, or buy his
 * way out of his thick tomb. He had to
 * be rescued by someone who cared
 * enough for him to wade through the
 * slime and muck to reach him,
 * someone who was willing to get the
 * sludge on himself to rescue Peter.
 * Boys and girls, you cannot work or
 * buy your way to Heaven. You have
 * to be rescued by Someone who cared
 * enough for you to suffer your death
 * for your sin on the cross and go
 * through the torment of hell to
 * rescue you. That "Someone" is the
 * Lord Jesus Christ, God's only
 * begotten Son. He came to this dark
 * sinful world, lived a perfect, sinless
 * life but died on the cross for your
 * sins ("He became sin for us"), each
 * one, so that now if you will repent
 * and believe the Gospel, you can be
 * saved from eternal death in the
 * darkness and suffering of hell.
 * "Christ died for our sins... he was
 * buried...and he rose again the third
 * day according to the scriptures" (I
 * Cor. 15:3-4). "The blood of Jesus
 * Christ (God's) Son cleanseth us from
 * all sin" (I John 1:7).
 * The clean Peter Pelican was
 * taken to a safe place and set free to
 * begin a new life. Boys and girls who
 * trust the Lord Jesus Christ as Savior
 * receive clean hearts and are set free
 * from the power and penalty of sin to
 * live for Jesus in this life and someday
 * go to Heaven to be with the Lord
 * Jesus forever. "For whosoever shall
 * call upon the name of the Lord shall
 * be saved" (Romans 10:13). Make
 * sure your sins have been cleansed by
 * His precious blood. Make sure you
 * are ready for Heaven. Ω
 * *****