

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, FL 32572

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THREE SUBJECTS WORTH PREACHING

by Rev. Ronald Bean

Isaiah 52:7-15

When attending church today, one does not find it unusual to hear sermons that sound more like articles from magazines than messages from heaven. Sermons on subjects such as "The Different Kinds of Temperament," "How to Deal With Your Children," or "How To Handle Your Finances" are typical, even in some fundamental circles. It was said of the great theologian/hymn writer Isaac Watts, "Because of his desire to glorify God, everything he touched turned to

theology." It may be said of some preachers today, "Because of their desire for relevance and acceptance, everything they touch turns to *psychology.*" Can we envision Paul or Isaiah preaching to the "felt needs" of the people or gathering people around the television to watch a video on the latest hot topic?

In Isaiah 52:7-15, we find three subjects of infinite depth that address the continuing needs of God's people in every age. See SUBJECTS page 6

ILLUMINATING ISSUES

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SO SEND I YOU

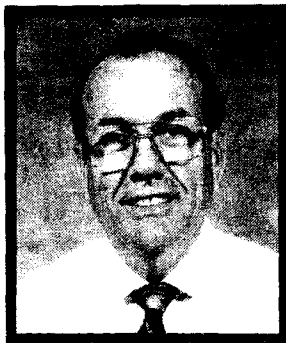
by Rev. Randall Douglas

30-Year Veteran Missionary to the West Indies

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John 20:21-23).



Missions is the work of God through the church. Missions is God going "into all the world," in believers, with the Gospel of His saving power. This is clear from our text.

Our Saviour spoke these words as He stood in the *triumphant victory* and *transcendent glory* of His bodily resurrection. In fact, these may be the first words our Lord spoke concerning the Great Commission following His bodily resurrection. Thus, the resurrection and the Commission are

inseparable. These are the words of one who speaks with authority, but also acknowledges that He is under authority. Note His three statements.

AN ASSIGNMENT TO DUPLICATE

See verse 21. Christ is the Sent One of God. Forty-two verses in John's Gospel underscore this. (See 3:17, 6:38, 9:4, and 17:18.) Clearly, this verse refers to a finished task and an unfinished task. Thus, our

Saviour's Commission is still active and effective; and *as* He entered the world and finished the work of His Father, *so* we, as His disciples, are to continue that same work in the same way in the same world.

G. Campbell Morgan wrote:

It is evident that the key to the interpretation of these words is found in the two words which suggest comparison, "As . . . so." To see and understand the work of the Son as the Sent of the Father is to see and understand the debt we owe to the world, as those sent by the Son.

Therefore, before Christ entered the world, He was commissioned to specific works. (See John 5:36 and 6:38.) These works evidenced His oneness with the Father and His obedience to the Father. *As* with Christ, just *so* with the believer. We make known our

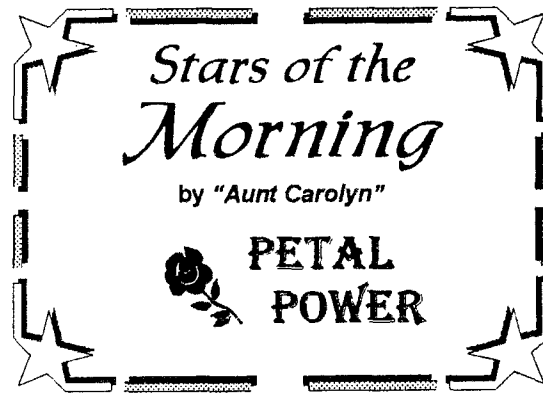
See SO SEND page 10

The
Editor's 
Desk

Dr. Bob Jones, Sr. used to tell his preacher boys, "You can't have too much conviction; however, any amount of prejudice is too much." He also used to warn us that if we all got together, the Devil could swallow us with one gulp; whereas, if we remained independent, it would take the Devil many gulps to swallow us. These are two of Dr. Bob, Sr.'s lesser known sayings; however, I remember them well and have tried to give them priority in my ministry.

Everything in Christianity tends to run from the simple to the compound, from a position of separation to a position of unity. I believe this is because of man's influence, not the influence of the Spirit of God. I have had to withdraw from every organization to which I have belonged in the past for this very reason. Christian organizations, if they can indeed be called that, start out with the promise of purity and dedication to the cause of Christ; but before the ink is dry on these promises, decay sets in, and it is only a matter of time before individuals of conviction must leave the organization, if there is still the courage of conviction left.

There is a great deal to be said for Dr. Bob, Sr.'s observation. I, for one, do not intend to be swallowed with a group. I'd like to give the Devil a little extra work to do.



(Continued from fall issue)

Synopsis: Amy's love for flowers taught her to see God's hand in His creation and to learn many lessons in Christian character as she grew in Christ.

A FRAGRANT LIFE

Amy's heart seemed full, and the older she grew the more she realized her responsibility to God. How deeply it was impressed upon her heart when she read of the oriental perfumes. The shop of Omar Khayyam in Cairo was world famous for its fine perfumes. The mysterious shop on Azhar Street was dark and quiet, a far cry from the hot streets outside teeming with people. Shelves were lined with lovely glass bottles, and each perfume was presented to guests to inhale its enchanting fragrance and loveliness. This was no imitation perfume, no so-called "Toilet Water" or common cologne. This would not evaporate into the air. This was real. It was expensive because it was pure oil from the blossoms. Five hundred acres of lush flowers grew in an oasis outside Cairo to produce these lovely perfumes. In fact, 350 fresh flowers had to be crushed to make just one ounce of essence. All those lovely blossoms were crushed and destroyed to make the sweet fragrance to bring pleasure to people. On the other hand, through their fragrance they gave more lasting pleasure and had more lasting beauty than if they had bloomed only a few days and withered on the stem. Jesus said, "*Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it*" (Mark 8:35).

That verse seemed to speak to Amy. If she knew her heart, she wanted the traits of Christian character that she had seen represented in the clover, the lilacs, and the rose, but she also wanted to lay down her life for Christ's service. She wanted her life to be crushed to self and to be a precious fragrance to her Savior, a servant yielded to His will.

Christ is calling you, too, first to salvation through faith in the Lord Jesus Christ, and then to willing service to Him. Won't you yield your life a living sacrifice to do His will? His call may be to the mission field, to teaching, preaching, evangelism, a profession, or another job; but whatever it is, you can be what you ought to be by yielding your will to His.

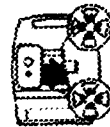
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The PROJECTOR



EDITOR
Dr. Dayton Hobbs

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THE APOSTASY OF THE VISIBLE CHURCH

THE CORRUPTION OF TRUTH

PART ELEVEN (Continued)
Dr. Dayton Hobbs

Please turn with me to Isaiah 1:21-23.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Here we have a picture of how true faith is corrupted—how true faith turns into religion and, given time, always has throughout history.

When God gave the Law to Moses, He also gave instructions for the proper obedience to the Law and also warnings about the consequences of disobedience; however, as soon as the Israelites were in the land, they began to corrupt themselves in the very manner about which God had warned. They began the process of corrupting true faith in the living God and turning it into what Paul called the "Jews' religion" in Galatians 1:13-14. How does this happen? How does true faith get turned into religion? The same thing has happened to the Gospel of the Grace of God. The Gospel of our Lord Jesus Christ started out with the apostles preaching and teaching the Truth; but within three to four hundred years, we were into the dark ages, and religion (the Catholic religion) almost completely took over. How did it happen? I do not plan to go into a lesson in history. I do want to show from the Word of God how it took place in Israel, which gives us the pattern of how true faith becomes religion at any point in history.

HOW DID IT HAPPEN?

How is the faithful city [Jerusalem] become an harlot! Or we might say it this way, "How true it is that the faithful city of Jerusalem has become an harlot!" How did the faithful city become an harlot? That is the question. How did faithfulness become unfaithfulness? How did God's specially chosen people, to whom He had entrusted His eternal Word, depart from Him to engage in spiritual adultery and become an harlot? The message of the prophets, God's spokesmen to His people, traces for us the sordid details of Israel's fall.

HER FIRST CONDITION

"It was full of justice and righteousness lodged in it," thus God tells us of Jerusalem's original condition, when His people walked in His statutes. These two words, "justice" and "righteousness" are the twin fellow travelers of a walk that is in fellowship with God. How often they are tied together in the Scriptures.

Behold, a king shall reign in righteousness, and princes shall rule in justice (Isa. 32:1, NKJV).

And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking justice, and swiftly executing righteousness (Isa. 16:5, NKJV).

Justice also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17, NKJV).

Then shalt thou understand righteousness, and justice, and equity; yea, every good path (Prov. 2:9).

See APOSTASY page 8

Letters To The Editor

Dear Pastor Hobbs,

I enjoy reading The PROJECTOR. Just wanted to say thanks and send a small gift in appreciation.

May God bless you, your staff, and ministry.

Yours in Christ,

J.E.H.

MO

We still appreciate receiving The PROJECTOR. Your articles on apostasy are very good. The PROJECTOR has given me a lot of encouragement over the years—don't change anything.

Mrs. D.G.

IA

Dear Pastor Hobbs,

Enclosed please find a check for \$25.⁰⁰. My booklet you sent me earlier this year about Bill Gothard was not returned to me (on loan). I'd like copies of the material about him.

Please use the remaining money for the ministry.

I receive so much good and instruction from The PROJECTOR. The Lord bless all of you folks in the work.

In Christ,

R.M.W.

GA

FOCUS ON RELIGION

by Rev. Tod Brainard

Apostles of Psychobabble

James C. Dobson

Background:

James Dobson was born on April 21, 1936, in Shreveport, Louisiana. He is married to Shirley Deere Dobson and is presently living in Colorado Springs, Colorado. He graduated from Pasadena College in 1958 with a B.A. in Psychology; M.S. from the University of Southern California in 1962; Ph.D. in Educational Psychology in 1967. Dobson was certified by the State of California in 1968, and licensed as a Psychologist. Dr. Dobson has a very long list of credentials and professional experience relating to

psychological counseling and has held membership with several California counseling and psychologically-related organizations. He is the founder and president of the Focus On The Family organization and hosts a daily radio program that bears the same name.

"Dobson relies heavily upon the psychological teachings of men . . ."

Associations:

Dobson's associations are ecumenical in nature. He has had various liberal and neo-evangelical leaders speak

to his *Focus On The Family* staff and on his radio program. These leaders include Campus Crusade's Bill Bright, Catholic Sympathizer Chuck Colson, Southern Baptist Charles Stanley, and New Ager Norman Cousins to name a very few. Most recently he and his wife, Shirley, appeared with Billy Graham in the Fall Crusade held in Atlanta, GA. An ecumenical prayer gathering was held December 5-7, 1994, in Orlando, FL, with the invitational committee including James Dobson, Robert Schuller, Chuck Colson, Jack Hayford, Charles Stanley, W. A. Criswell, Paul Crouch, Luis Palau, Bill Gothard, Pat Robertson, and Larry Burkett.

See FOCUS page 11

*Through desire a man,
having separated himself,
seeketh and intermeddleth
with all wisdom.*

PROVERB PRACTICALS

*Proverbs 18:1
by Ludwig Opager*

DESIRE

You may ask God for wisdom, but do not expect the wave of a heavenly wand over your head to fill you with wisdom. James says if you lack wisdom you must ask of God, but God answers your request according to His Word. He does not go outside the bounds He has established. You can count on this principle. God is not capricious, whimsical, or fickle.

God does not expect you to guess how to get wisdom, nor does He promote trial and error methods. God is good, and He provides the way to get wisdom to those interested. He does not force wisdom. He does not cheapen wisdom in order to increase market share, and therefore, increase demand. He does not reduce the price of the product to get more sales.

"God is good, and He provides the way to get wisdom to those interested."

God is careful to provide all things needed by His children. This proverb is one of His provisions, as it provides us with a prescription for getting wisdom. That prescription starts with an investment called *desire*. God only gives wisdom to those with desire. The word "desire" in the Hebrew indicates a longing of a delight. It approaches the word "lust" in the English, not in the evil sense, but in the sense of extending, reaching, expanding, stretching, or an eagerness to possess.

God does not give wisdom to the apathetic, the careless, the detached, the unconcerned, or the superficial person. Wisdom is too valuable to waste on the

unconcerned. It would be as "a jewel of gold in a swine's snout." It is unbecoming to a fool.

So the first principle for getting wisdom is wanting it. You have to long for it as you would long for the most pleasing delight of life. As Proverbs 7:4 tells us, "Say unto wisdom, Thou art my sister, and call understanding thy kinswoman." Wisdom is to be desired as a loved one; wisdom is to be welcomed into the family.

DEDICATION

Secondly, dedication is required. Sacrifice of other things for the benefit of knowing wisdom is a must. One's self must be separated in order to be dedicated to the pursuit of wisdom. There is a "seek ye first" priority in the matter. The man or woman's "want to" must be strong enough

See PROVERB page 8



TEACHING TIPS

by Mrs. Doris Peppard

"THE LOST ART OF CONVERSATION"

Men and women are talkers. We learn how to talk very early in life. Most teachers work diligently to keep their students from talking *too* much. All should learn how to "keep our feet out of our mouths" and be careful that our words don't hurt others; however, most of our students are sorely lacking in the area of conversation. Few provisions are made in most curriculums to teach these skills until time for high school speech class.

The Bible is the Word of God. From the wisdom of Solomon in Proverbs, we read, "A word fitly spoken is like apples of gold in pictures of silver . . ." and "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." A well-rounded student should be taught skills to help him converse effectively in his daily life and also share his personal testimony with others.

Children need to know when to talk and when to sit quietly and listen. Most of the problems in conversation are due to selfishness or a lack of concern for others. As teachers, we need to help our pupils "get out of themselves" in order to become better communicators. The self-esteem philosophy has hurt our children in the area of communication.

As a requirement in my civics class, all pupils had to memorize *The American's Creed*. The due date was assigned and most were prepared on time; however, their delivery left much to be desired! One student stared at the floor the entire time, and some had either no expression or an embarrassed, frightened look as they fumbled through their speeches. At this point it was evident that we needed to redo this assignment to incorporate the essentials of good speaking. I taught them how to stand correctly, where to focus their eyes, how to speak, how to hold eye contact, and how to return to their seats, etc. On the repeat assignment, each student received two grades—one for memorization and the other for delivery. It is amazing how students improved when they were taught conversational skills!!

Here are a few suggestions to help students develop conversational skills. A good conversationalist must:

- 1) Be a better listener than he is a talker.
- 2) Keep the topic of conversation interesting and varied. (A quality education helps here!)
- 3) Keep his sense of humor (especially concerning himself).
- 4) Not monopolize the conversation.
- 5) Not argue. (This is great for debate but not for conversation.)
- 6) Stand or sit still and look directly at those to whom he is speaking.
- 7) Sit when he is finished and avoid unpleasant mannerisms or body language.

We need to give our students many opportunities to speak publicly (legally, of course) on interesting topics in a conversational style. This will help students develop the lost art of conversation and be better witnesses for the Lord Jesus Christ. ♦

From SUBJECTS page 1

WE NEED TO HEAR OF THE GREATNESS OF GOD (vv. 7-10)

The substance of the message of God's greatness is found in the last part of verse 7: "Thy God reigneth." This is one of the great songs of heaven recorded in Revelation 19: "The Lord God Omnipotent reigneth."

Our God is a Great King (Psalms 95:3). He is not a president, ruling by the will and choice of mankind. It is not possible that He is going to be deposed; His kingdom is forever. He is an all-powerful Sovereign Who does what He wishes. The Bible teaches human responsibility, but it does not teach the sovereignty of man with God reacting and adjusting His plan because of man's determination.

The greatness of God also includes His character. He is Holy and demands holiness of His people. If we could get a glimpse of God's holiness, we would be moved like Isaiah to humble ourselves before Him and abhor the casual and worldly atmosphere that permeates so much of today's so-called worship.

To proclaim God's greatness is to "proclaim His works in the midst of the congregation," including His work of redemption (v. 9) and restoration (v. 8). His creative power is great as seen in His physical creation; but it is greater still when seen in His ability to make new creatures out of dead sinners through the finished work of the Lord Jesus Christ.

The message of the greatness of God will have a definite result. *It is a convicting message* to those without Christ. God is their Creator with absolute Creator rights over them, and they are living in rebellion against the King of Kings. If they continue, this King will judge and condemn them. On the other hand, *it is a comforting message* to those who are the children of God. They were once in rebellion, but by God's grace, they confessed their rebellion and accepted a pardon signed in the blood of the King's own Son. The King has graciously pardoned them and even adopted them into His family. They can rest in the fact that the God Who reigns—and for Whom nothing is too hard—is their Father and has a father's love for them. They may call upon Him in prayer, realizing that He can fight their battles and meet their needs.

WE NEED TO HEAR OF THE RESPONSIBILITY OF GOD'S PEOPLE (vv. 11-12)

God's people have a responsibility to live a life of *purity* (v. 11). Today most preachers can look over their congregations and see people who surrendered to temptation and now know the tragic consequences of sin. While they have come to know God's forgiveness through Jesus Christ and have been restored to fellowship with Him and with God's people, they still carry the scars for their sin. If others are to be spared the stinging lash of sin, they must be exhorted and encouraged to live a life separate from worldly amusements, life styles, and philosophies. God's people should not resemble the world. They need to leave sin and live clean. They should quit flirting with sin and start forsaking it. God has no tolerance for sin—and neither should His people.

God's people should live a life of *peace* (v. 12). When they consider that their Father is the Omnipotent God Who is ever faithful and gracious to His children, always working all things for their good and His glory, the peace of God will rule their hearts. They will go about their lives in confidence and

See SUBJECTS next page

Absolute Confidence in the Sufficiency of Scripture?

by Rev. Tod Brainard

The following excerpt was taken from a letter received from a well-known fundamentalist seminary president announcing the subject of Founder's Week at the seminary.

Modernity has complicated ministry. In the contemporary world of sociology, psychology, technology, and methodology, ministry has become increasingly complex. Mind-boggling problems enter the lives of our people, and we, as pastors and spiritual leaders, struggle to find answers for them. *Our absolute confidence in the sufficiency of Scripture* to handle the pressures of modernity demands that we be biblical in our approach. Hopefully, our ministry training has equipped us to mine those answers out of God's Word. *But even when this is true, we still find that on some of the tougher issues which confront us and our people, we need all the help we can get in order to direct people both Christianly and biblically [emphasis mine].*

It is confusing, to say the least, when a fundamentalist preacher announces his confidence in the Word of God, and in the same paragraph declares that "on some of the tougher issues . . . we need all the help we can get . . ." It is my contention that the Scriptures alone are to be trusted as our absolute rule for faith and practice. *All scripture is given by inspiration of God, and is profitable for doctrine, for*

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reproof, for correction, for instruction in righteousness (II Timothy 3:16). We agree that "Modernity has complicated ministry"; however, the promise of wisdom to the one who needs it is still valid according to James 1:5, 6b: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. . . . For he that wavereth is like a wave of the sea driven with the wind and tossed.* Dangerous expressions of uncertainty regarding "absolutes" are the warp and woof of Neo-evangelicalism.

All that we as believers need to live "Christianly and biblically" in these last days is the blessed Word of God, illuminated by the Holy Spirit. A believer's "confidence" in the inspired Word of God to give instruction and understanding relative to tough, complex issues of any generation is either absolute, or it is faulty. There is no middle ground.

In the opinion of some, judging from current thinking and trends within Fundamentalism, old-fashioned, "Bible Only," militant, godly men and women of the past who battled for, defended, and proclaimed the all-sufficient Word of God, were misdirected. Evidently they were ignorant of the "other help" that was available to them to live both "Christianly and biblically." I certainly do not believe this was the case. May God spare us from the "other help." As Scripture absolutely declares of Christ, the Living Word, "Counsel is mine, and sound wisdom: I [Christ] am understanding; I have strength" (Proverbs 8:14).



From SUBJECTS previous page

security and without careless haste or worry. God goes before them; they will follow. God goes behind them (rearward); they will keep moving forward. God goes with them; they will travel in safety and assurance.

**WE NEED TO HEAR OF THE
UNSEARCHABLE RICHES OF
CHRIST (vv. 13-15)**

Jesus Christ is the object of the Christian's faith, love, and hope. To the believer, Jesus Christ is precious (I Peter 2:7), and his heart is stirred when he hears of His Redeemer. He looks forward to the day when he can join in the other great song of heaven, "Worthy is the Lamb!" Christianity is centered in a Person, the Lord Jesus Christ. The Bible says that in all things He is to have the preeminence, yet it is not unusual to hear preaching that rarely mentions His Name and, if He is mentioned, does not exalt and magnify Him as the Object of the believer's affection.

In Isaiah, Christ is prophesied as the Servant of God (42:1-4). He is appointed by God to do God's will and, as God, He is perfectly able to perform His duty and bring glory to His Father. He will not fail (42:4)! The Lord Jesus Christ was humbled (v. 14). He took upon Himself the form of a servant, and men were astonished at His appearance. He had no natural beauty like Moses or David. He was "despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him" (Isaiah 53:3). All of this was part of His redemptive work for sinners. He came to be the Perfect Substitute for sinners: to die in the sinner's place and secure a perfect and complete salvation for those who trust in Him. Christ is also exalted by God and extolled by man (v. 13). The spiritually blind do not see His excellence; but to the believer, He is the Lily of the Valley, the Bright and Morning Star, and the Fairest of Ten Thousand. The Lord Jesus Christ is victorious (v. 15). "He shall sprinkle many nations" from that fountain filled with blood. As he bore the sins of His people and completely paid the penalty for their sin, He sat down at His Father's right hand.

His work was done; His victory won! There is no disappointment to those who place their trust in Him. With such a glorious and wonderful Savior, how could men be tempted to proclaim anything else but Him as the need of mankind today? The believer who reads chapter 53 of Isaiah will find his heart warmed at the beautiful portrait of the Lord Jesus Christ.

In 1789, Richard Conyers accepted the pastorate of a church that was small, cold, and barren. He applied himself to the work in visiting the community and built the church up by the use of small group Bible studies in various homes. As the church grew in number, many of his peers praised Conyers for his efforts and success. In spite of it all, Conyers was troubled as he still sensed a spiritual coldness in the church, although the congregation had grown in number. His attention was drawn to Ephesians 3:8, and he began to preach "the unsearchable riches of Christ." The theme was his subject every time and everywhere he preached; and the church grew warm with a love for Christ, a love for the lost, and a love for the pastor who each Lord's Day directed their attention away from all else and to the Lord Jesus Christ. Conyers lost the praise of those outside the congregation as they dismissed him as "too narrow" in his subject; but he enjoyed the sufficiency of Christ—and that sustained him in the work.

As the entire Scriptures testify of Christ, so these great, beneficial, and inexhaustible subjects point to Him as well. The majesty of God and His work is revealed in Jesus Christ; and without Jesus Christ, man can never truly know the God of Heaven. The manner of life for God's people is clearly set forth in Scripture and is exemplified by the Lord Jesus Christ; but the Christian life cannot be lived in the flesh. Believers can only live holy lives as they are empowered and enabled by the indwelling Spirit of Christ. May the preachers in our churches quit their promotion of "christianized psychology" and "Christian humanism" that glorifies man, and get back into the business of declaring the greatness of God and the unsearchable riches of Christ. ♦

From APOSTASY page 3

The Lord is exalted; for he dwelleth on high: he hath filled Zion with justice and righteousness (Isa. 33:5, NKJV).

Thus saith the Lord, Execute justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do

no wrong, do no

violence to the

sojourner, the

fatherless, or the

widow, neither shed

innocent blood in this place

(Jer. 22:3, NKJV).

SPIRITUAL ADULTERY

Spiritual adultery is the leaving of the true and living God and becoming joined to that which is false and evil. It is the same thing that happens in a marriage when a man or woman, having vowed to be true to each other until death, breaks that vow and becomes unfaithful to their partner. Now this has happened from time to time to

From PROVERB page 4

to permit a separation from all hindrances; strong enough to separate from companions that distract from this effort; strong enough to separate from entertainments or amusements or even studies of interesting subjects that do not promote this effort.

Paul said to Timothy in I Timothy 4:15, "Meditate upon these things; give thyself wholly to them." Again, Paul said in II Timothy 2:4, "No man that warreth entangleth himself with the affairs of this life."

While in the Navy in Danang, Vietnam, not being involved in combat, I could purchase anything I desired in the Exchange; however, this freedom was not given to Marines. They were not allowed to purchase stereos or televisions that would hinder their ability to travel fast and light, or to engage the enemy. They were to be separated from those niceties, those things that entangled them from performing their duty. They were to be separated from things that might take attention from their important mission.

DETERMINATION

So we are to desire wisdom with a longing, with a holy lust, with an eagerness to possess or enjoy. Secondly, we are to separate ourselves to the task, forsaking

individuals or to a local church; however, in our day, it has fairly well infected and corrupted the whole Visible Church. The transition of Jerusalem, according to Isaiah 1:21, was from faithfulness to harlotry, and such has been the case with

Truth throughout

history. God

graciously

gives light,

and man turns

the light God has

given into darkness. Such has been the case with denominations, colleges, mission boards, and various other ministries. The direction of man's spiritual accomplishments has always been downward. God in grace establishes a movement or ministry designed to honor His Son, the Lord Jesus Christ, and to be a benefit to man. Just as soon as God puts it into motion, man begins to corrupt it. Everything man touches turns to dust. Every movement—be it denomination,

"God graciously gives light, and man turns the light God has given into darkness."

those things that hinder, that foil, that frustrate, that hamper and obstruct us from realizing wisdom. And thirdly, we are to seek and intermeddle. We are to be seekers, and we are to be meddlers with all wisdom.

The word *seek* as used in this proverb means to search out, to strive after. It is an active seeking. It is the seeking that Jesus told us to do in Matthew, when He said, "Seek, and ye shall find."

DOGGEDNESS

You have perhaps looked for something without finding it. The seeking in this proverb is not that kind of seeking. This kind of seeking is seeking that brings results. It is seeking that results in finding. It is successful seeking because it involves *intermeddling*.

Intermeddling is from the root word which comes from the word "obstinate." It means being stubborn; it means pertinaciously adhering to an opinion or purpose; it means being fixed in resolution; it means unyielding or not easily subdued or removed; it means being like a bulldog, whose mouth is attached to someone's anatomy and won't let go! It is like Jacob wrestling with the Angel of the

school, mission board, or individual—will eventually become apostate given enough time. Faithfulness is God's requirement of man; however, with time and passing generations, unfaithfulness, also known as spiritual adultery, will succeed in destroying that which at one time was bathed with the blessings of God. It is ever so; and such was the case with Jerusalem.

LOSS OF SEPARATION

Separation is a two-pronged doctrine. The first prong is separation *unto* something, which of necessity requires a second prong; that is, separation *from* anything that is contrary to that from which you have chosen to separate. This is a basic principle and is true in every area of life. For instance, if you have, by decision become a conservationist, then you must of necessity become opposed to all acts of individuals or governments that would endanger the forests, the wild life,

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Lord and saying, "I will not let thee go, except thou bless me." It is like getting constantly in the way of wisdom so that wisdom is forever bumping into you, and you won't get out of the way. You are stubborn. You are obstinate about it. You wrestle until wisdom says, "Uncle."

So how do you get wisdom? You first long for it; you ask for it with desire. Next, you separate yourself to it; you forsake those things that hinder you from it. Then you must seek it in such a way that finding it is guaranteed; and finally, you get in the way of wisdom. You don't let it out of your life. You stubbornly stick to it with a firm and fixed resolution. Do you think that God will not honor such faith? ✧

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the waters, etc.; that is, the positions and the acts of the anti-conservationists. It is logically impossible to separate unto a position without opposing any position that would be contrary to that position.

The separation problem in Bible Christianity, as I see it, is primarily a weakness or outright failure in the area of separation unto God. A strong commitment in this area will cause one to separate from those things that are contrary to the will of God as revealed in the Scriptures. Love your wife with all your heart, and the attraction to other women will remarkably decrease. Love God with all your heart, mind, soul, and strength, and the luster of the world, the flesh, and the devil will diminish. This was Judah's problem; their love for Jehovah was not sufficient to cause them to obey His law, and therefore, they were attracted by the ways of the heathen, leading them to be identified by God as an harlot.

FROM JUSTICE UNTO MURDER

Judah's fall was complete. Jerusalem had been a city in which justice was practiced: widows, the fatherless, and the poor were protected and provided for. Jerusalem by its failure to maintain justice had, in fact, become guilty of murdering those she was supposed to protect. Such is the condition of the Visible Church of our day. She has turned from faithfulness to God and His Word to fraternization and complicity with the false religions of the world. "Unite!" That is the watchword of today. Unity at the expense of truth is always wrong; and as a result, the Visible Church is inhabited by murderers: those who block the entrance to heaven for millions, making themselves accomplices to murder. Many of these harlot "Christians" also endorse the "freedom of choice" movement for women, making them murderers of babies.

SILVER DROSS AND MIXED WINE

Thy silver is become dross, thy wine mixed with water (Isa. 1:22).

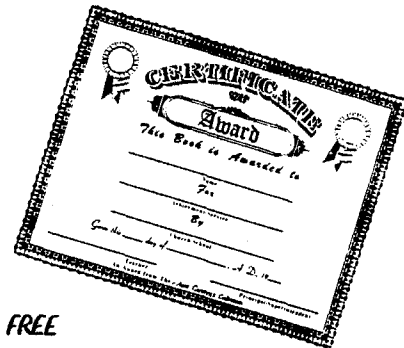
Here Isaiah describes the results experienced by Jerusalem as a result of harlotry: their fall from their separated position unto God. Silver in the Scriptures speaks of redemption; and the fact of its deterioration to dross (which means refuse or waste matter) tells us that the message of redemption to the world had become corrupted. Instead, she had succumbed to the leaven of the heathen world and had failed in proclaiming the precious message of redemption.

Wine speaks of joy; however, the wine was diluted with water, destroying both its taste and its effectiveness. "In place of silver, speaking of atonement, was the dross of complacent self-sufficiency; and the wine of joy was diluted with the foul water of earth's broken cistern" (Isaiah, H. A. Ironside, p.15). There is no joy in apostasy, just a fearful looking forward to judgment.

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From SO SEND page 1

oneness with, and obedience to, the Father when we enter into and finish the work for which Christ entered the world. Christ came to reveal and "make known" the Father and His redemptive person and passion for mankind. (See John 1:18 and 14:8.)

Christ Revealed the Father's Life for Man's Deadness

See John 6:57. Man is "dead in trespasses and sins" (Eph. 2:1). When our parents sinned in Eden, the life-cord was severed (Eph. 4:18). Without Christ, humanity is universally, totally, and eternally dead. This is why Christ, in His interview with Nicodemus, promised new life in the form of a new birth to all who would believe on Him. (See John 3:15, 16.) Christ offered Himself as Life to humanity.

Because of this, believers are sent into the world to reveal the Father's life for man's deadness. Indeed, if we possess life, we are obligated to express life.

Christ Revealed the Father's Love for Man's Hopelessness

See John 3:16, Romans 5:8, and John 1:14. This truth is illustrated in chapter four. There, our Saviour revealed His Father's love to a woman lost in the hopelessness of an impotent religion and an immoral relation.

Just so, we are sent into the world to show our Father's love. (See II Cor. 5:14.) Paul was "confined, secured, and held fast to the love of Christ" no matter what others might say or think. He was restricted to the life-transforming message that "Christ died for all and rose again." Man is hopeless without the Gospel of hope.

Christ Revealed The Father's Light For Man's Blindness

See John 8:12 and 12:46. "God is light," and "Christ is light." John the Baptist came to tell people the light was on. (See John 1:5, 7.) John 9 illustrates this. The man born blind had his sight restored by Christ, the Sent One. Note John 9:4, 5.

Humanity, like the blind man, has no vision of God. Sin prevents, or perverts, that vision. The heart of man is depraved (Rom. 1:21, Eph. 4:18, II Cor. 4:4, 5) and darkened. Man's habits indicate this. (See John 3:19-21.) He is destitute of moral and spiritual light; and apart from divine intervention, he will abide in "outer darkness" eternally.

The application is obvious. Believers are to "shine as lights in the world" (Philip. 2:15, Eph. 5:8, Prov. 4:18). This principle is illustrated in the ministry of John the Baptist.

(See John 5:35.) The word "light" occurs twice in this verse. The first refers to John being a light. The second speaks of John bearing a light. Christ was John's light. John was simply, yet wonderfully, the light-bearer.

AN ASSISTANCE TO APPROPRIATE

See verse 22. As the Father sent Christ into the world and enabled Him to finish His mission by the power of the Holy Spirit, just so believers must "receive the Holy Spirit" in order to fulfill the Great Commission. If we are to duplicate the assignment of revealing life, love, and light, we must have the fullness and the freshness of the Holy Spirit upon our life and ministry. Christ said, in effect, "As my Father sent me, even so send I you; and as my Father strengthened me, even so strengthen I you."

The oft repeated phrase in Acts, "they were filled with the Holy Spirit," attests to the fact that the early church exercised this authority. Our Lord speaks of three truths relative to the fullness of the Holy Spirit.

A Prophetical Anticipation Of His Fullness

Clearly, the disciples did not receive the Holy Spirit at that moment, for Christ was not yet ascended and glorified. (See Acts 1:5 and John 7:39.) Christ promised that, as He had deputed them, He would also energize them. He was showing that the Holy Spirit would be given for the express purpose of empowering for the task of evangelizing the world. (See Zech. 4:6 and Acts 1:8.)

A Personal Appropriation Of His Fullness


The word "receive" (*labete*) is the second aorist active imperative of *labano*. Our Saviour commanded, "You take the Holy Spirit." It is imperative, just as Paul commanded, "[You] be filled [controlled] with [or by] the Holy Spirit" (Eph. 5:18).

Each believer must appreciate the Holy Spirit's presence in his life and appropriate the Holy Spirit's power for his labor. This means we must admit the importance of His mission and the impotence of our flesh. This appropriation is personal, continual, and essential.

A Practical Application Of His Fullness

Observe carefully the circumstances surrounding this Great Commission. Christ stands in the disciples' midst, shows the scars of Calvary, sends them, and assures them of sufficient power to fulfill the purpose for which He entered the world. His presence before them was evidence of the practical application of the fullness of the Holy Spirit's power.

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Current Teachings:

1. The primary basis of Dobson's ministry is his belief in the false gospel of self-esteem. Dobson attributes international hatred, violence, rape, and other social ills to be related to "the frustration of low self-esteem" (November, 1988, issue of *Focus On The Family* as quoted by Rick Miesel in BDM Expose' of James Dobson). This teaching has no Biblical basis.

2. Dobson relies heavily upon the psychological teachings of men, such as psychologists Sigmund Freud and Alfred Adler, among others. Martin Bobgan writes concerning Dobson's view of mankind as "a psychological viewpoint influenced by underlying ideologies of the Freudian unconscious, Adlerian inferiority, and the humanistic belief in the intrinsic goodness of man and the universal victimization of the individual by parents and society" (*Prophets of Psychoheresy II*, pp. 24-25).

3. Dobson teaches that "Right doctrines shouldn't be an issue . . . an emphasis in doctrinal purity has been drilled into so many people that it has become a real obstacle and hindrance" (July 15, 1990, *Calvary Contender* quoting Dobson).

4. He believes that "All truth is God's Truth." This is heresy! What man calls "truth" may not be Truth. All Revealed Truth (Christ, the Word) is Truth.

5. He teaches in relation to teen rebellion, "that there is a hormonal explanation for a lot of that rebellious behavior, and especially the low self-esteem . . . it's temporary . . . this is a developmental imbalance that's going on . . . this is why it is of no value to say to them [rebellious kids], 'Why are you acting this way?' All they know is that they feel these things passionately inside" (April 28, 1992, Radio Broadcast with David Jeremiah as quoted by Rick Miesel, BDM Newsletter). James Dobson views abuse, addiction,

victimization, and hormones as the major causes of drug use, alcoholism, sexual perversion, and rebellion.

James Dobson is an integrationist who mixes man's thinking (psychology) and God's Word. The result is always the same—**ERROR!!**

Sources:

Bobgan, Martin & Deidre. *Prophets of Psychoheresy II*, Critiquing Dr. James C. Dobson. EastGate Publishers, Santa Barbara, CA, 1990.

Dobson, James. *Dare to Discipline, A Psychologist Offers Urgent Advice to Parents and Teachers*. Tyndale House Publishers, Wheaton, IL, 1972, pp. 225-228.

Huffman, Jerry, editor. *Calvary Contender*. July 15, 1990.

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What In The World, Volume 16, Number 11, December 1994. Bob Jones University Press. ♦

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PRAYING FOR REVIVAL?

The Visible Church of today is in much the same condition as Judah was in Isaiah's day. The following article appeared in the November 15, 1994, issue of *The Calvary Contender*.

Bill Bright, founder of Campus Crusade, sent a letter to hundreds of Christian leaders calling them to gather in Orlando, December 5-7, to fast and pray for revival. The invitation committee included Robert Schuller, Charles Colson, Jack Hayford, Charles Stanley, James Dobson, W. A. Criswell, Paul Crouch, Luis Palau, Bill Gothard, Pat Robertson, and Larry Burkett. Bright, who believes revival is "imminent," cited "a great sense of urgency to link arms and unitedly call upon God for help in the spirit of King Jehoshaphat."

I'm afraid linking arms and uniting in "the spirit of King Jehoshaphat" shows the ignorance of these men as to God's opinion of such unions. *And Jehu the son of Hanani the seer went out to meet him,*

and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (II Chron. 19:2).

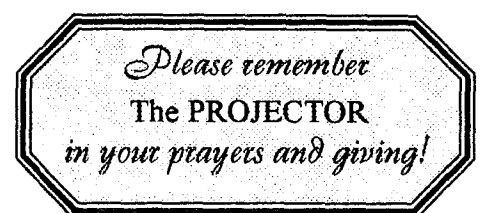
Notice the names of the men, who were on the invitation committee. What kind of revival might we expect from such a union? Certainly not one from the God of heaven.

CORRUPTION OF LEADERSHIP

Verse 23 of Isaiah, chapter 1, tells us the result of such apostasy in the leadership of Jerusalem. The three sins mentioned are rebellion, greed, and injustice. They rebelled against God and joined hands with crooks for the purpose of personal gain. The fatherless and the widows, who should have been objects of their compassion, were despised by them, and so were neglected. God's concerns were no longer their concerns. One has to wonder if such is not the case in much of the Visible Church of our day. Position, power, and prestige seem to be the things that motivate many in places of leadership.

Lip service is often given to the great doctrines of the Faith; but in practice, there must not be any controversy. Don't expose the compromisers or you will be identified as the divisive one.

There is very little true Bible Christianity left in America today, comparatively speaking. God always has His faithful remnant, and He certainly does today. There are faithful pastors here and there, holding the line against compromise, continuing faithful against all odds; and yet, for the most part, these same faithful pastors are not looked upon with favor by established Fundamentalism. Such is the condition in much of the apostate Visible Church of our day. ♦



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First, *His fullness quickens*. He stood in their midst—the victorious, resurrected Saviour, Master of death, hell, and the grave. He declares, “This is what the Holy Spirit’s power will produce in you—victory!” He assures His fearful band of disciples this same victory through the indwelling and infilling of the Spirit. The Spirit’s fullness quickens in the renewal and revival of life. Just as the Lord of creation breathed life into man, the Lord of salvation breathes life into and onto His disciples. (See Gen. 2:7.)

Then, *His fullness strengthens*. The Holy Spirit enables believers to *accomplish* Christ’s redemptive work.

Christ finished redemption on the cross; yet the unfinished work of redemption, namely that of communicating this completed and complete salvation, is committed to believers. Also, His fullness strengthens believers to *accept Christ’s redemptive wounds*. Scripture says He showed them His hands and side.

G. Campbell Morgan commented:

I always feel that those hands were still held out to them with the wound prints in them, as He said, “Peace unto you; as the Father hath

AN ASSURANCE TO COMMUNICATE

Believers are sent into a world of theory, opinion, and doubt to communicate a message of certainty, authority, and simplicity. We go into the world to communicate an atonement, not negotiate a disagreement. We do not call upon men to consider Christ, or even compare Him. We call upon men to crown Him or crucify Him in their lives.

We Communicate Forgiveness In Christ

No man, or group of men, has the authority to forgive sin or condemn sinners. (See Mark 2:7 and Luke 5:21.) This authority

to forgive sins lies in the proclamation of the Gospel. (See Luke 24:47.)

Gospel preaching creates a crisis of choice. (See Acts 3:19, 10:43, 13:32, 38, 39, 16:31, and 26:17-19.)

We preach *remission of sin to those receiving Christ*. “Forgiveness” means the dismissal of judgment, removal of defilement, and bestowal of atonement. (See Matt. 26:18, Heb. 9:22, and Col. 1:14.) Therefore, we preach *the truth of failure*. (See Rom. 3:23.) We also proclaim *the triumph of forgiveness*. (See Acts 3:38, 39.)

Believing sinners are totally, universally, immediately, and eternally forgiven.

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sent me, even so send I you.” He was not calling them to a soft and easy pathway. The Father sent Him, and those wound prints were the insignia of His authority. When they had become the recipients of the new resurrection life, they would be called upon to go by way of the cross, which is always the way of resurrection.

We might add, “. . . and the way of victory!”

Calvary’s wounds were between the disciples and Christ. They looked from the scars to Christ. He looked from the scars to them. They saw scars—the agony of service. He saw saints—the victory of service—and assured them of the power to finish His work.

We assure sinners that there is *no limitation to forgiveness*. Believing sinners are totally forgiven. Then, there is *no isolation to forgiveness*. Believing sinners are universally forgiven. Thirdly, there is *no probation to forgiveness*. Believing sinners are immediately forgiven. Finally, there is *no consummation to forgiveness*. Believing sinners are eternally forgiven.

However, we also preach *retention of sin to those rejecting Christ*. (See John 3:18, 36.) G. Campbell Morgan comments:

This is our fundamental message. We are not sent to men to discuss with them the relative values of their religions. Our supreme business is to preach Christ crucified and risen, thereby to compel men to stand in the presence of His Saviourhood, and make their choice; and upon the basis of that choice we are charged to remit or retain sins.

We Communicate Peacefulness In Christ

The immediate result of forgiveness is peacefulness. Twice, our Saviour declared, “Peace” (vv. 19, 21). This was not without significance. The previous days in Jerusalem had been anything but peaceful. Chaos reigned. Those days were marked by riot, rebellion, betrayal, bloodshed, injustice, and the upheaval of nature and society. The similarity of those days to ours certainly does not go unnoticed. The similarity also touches the human heart, for there is where the issues of life arise. There is riot, rebellion, and chaos in our hearts without Christ, who alone is our peace.

When one receives Christ as personal Saviour at the preaching of the Gospel, he is at once the possessor of peace. (See Rom. 5:1.) Once we become possessors of peace, we are obligated to become proclaimers of peace.

J.C. Ryle comments:

Peace . . . was intended by our Lord to be the keynote of the Christian ministry. That same peace which was so continually on the lips of the Master, was to be the grand subject of the teaching of His disciples. Peace between God and men through the precious blood of the atonement, peace between man and man through the infusion of grace and charity, - to spread such peace as this was to be the work of the Church.

We Communicate Oneness In Christ

Note our Saviour’s words in verse 17. Christ gently reminded Mary He must ascend to “my Father, and your Father” in order to perfect redemption by entering heaven with the blood of the new covenant. (See Heb. 9:12.) In so doing, He opened the way to a unique and unprecedented relationship with the Father—a relationship of oneness, not nearness. Therefore, believing sinners experience the joy of knowing that Christ does not need to be touched that this relationship of oneness be realized. He must be trusted! This is “good news” for the world.

An interesting footnote to this message of assurance is seen in this twentieth chapter of John’s Gospel. It is *essential* (vv. 30, 31), *evidential* (v. 20a), *experimental* (v. 27), and *effectual* (v. 20b). We are commissioned to preach a message to meet man’s spiritual, intellectual, volitional, and emotional needs.

So, we have analyzed Christ’s Great Commission as given in John 20 and have seen our threefold responsibility. There is an assignment to duplicate, an assistance to appropriate, and an assurance to communicate. This is our Father’s business. May we be filled with the Holy Spirit to finish that work. ♦