

The PROJECTOR

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

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PO Box 643, MILTON, FL 32572

VOL. 26, No. 1

WINTER, 1996

Mercy in its Fullness: Removing the Limitations We Place on God's Mercy

by Tod Brainard

*Let thy mercy, O LORD, be upon us,
according as we hope in thee
(Psalm 33:22).*

HERE RECORDED FOR ALL to read is a simple, concrete, no-nonsense principle concerning God's mercy. It relays the condition upon which I may receive mercy, and the measure in which I may receive the mercy of God.

This principle could be stated as follows:

The measure of mercy that we receive from God is conditioned by the measure of the hope we place in Him.

What Is Mercy?

According to W.E. Vine, "Mercy is the outward manifestation of pity: it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it." In theology, God's mercy is the principle that God does for man what man cannot do for himself. In pity, God does it for him.

Noah Webster, in his 1828 dictionary defined mercy this way, "that benevolence, mildness, or tenderness of heart which

See **MERCY** page 4

Jewels of Grace: God's Remnant by Dr. Dayton Hobbs

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him" (Malachi 3:16,17).

ONE OF THE OBVIOUS themes found in a study of the Old Testament prophets is the existence in every period of Israel's history of a special people called a remnant. This remnant consists of the true people of God, those who have

made a covenant with Him by sacrifice and who walk with Him in the midst of a corrupt and apostate people, apostates who have a name that they live and are dead; who have a form of godliness but deny the power thereof. God's special people, the remnant, make up His chosen ones. It was true in Israel in Old Testament days, and it is true in the Christian Church of our day.

"Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. 1:9).

"Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Ezek. 6:8).

ILLUMINATING ISSUES

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"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid" (Zeph. 3:12,13).

God has promised that a remnant of Israel will again return unto the land of Israel and prosper in all their ways.

"But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things" (Zech. 8:11,12).

Paul calls the saved in this, the Church Age, a remnant according to the election of grace.

"Even so at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

Continued next page

The
Editor's Desk

**A SOFT AND EFFEMINATE
CHRISTIANITY**

Guest Editorial
by Horatius Bonar, 1818-1899

"There is some danger of falling into a soft and effeminate Christianity, under the plea of a lofty and ethereal theology. Christianity was born for endurance; not an exotic, but a hardy plant, braced by the keen wind; not languid, nor childish, nor cowardly. It walks with strong step and erect frame; it is kindly, but firm; it is gentle, but honest, it is calm, but not facile; obliging, but not imbecile; decided, but not churlish. It does not fear to speak the stern word of condemnation against error, nor to raise its voice against surrounding evils, under the pretext it is not of this world; it does not shrink from giving honest reproof, lest it come under the charge of displaying an unchristian spirit. It calls sin sin, in whomsoever it is found, and would rather risk the accusation of being actuated by a bad spirit than not to discharge an explicit duty. Let us not misjudge strong words used in honest controversy. Out of the heat a viper may come forth; but we shake it off and feel no harm. The religion of both Old and New Testaments is marked by fervent testimonies against evil. To speak smooth things in such a case may be sentimentalism, but it is not Christianity... It is a betrayal of truth and righteousness. I know that charity covers a multitude of sins; but it does not call evil good, because a good man has done it; it does not excuse inconsistencies, because the inconsistent brother has a high name and a fervent spirit; crookedness and worldliness are still crookedness, though exhibited in one who seems to have reached no common height of attainment."

From JEWELS cover

In John's messages to the seven churches in Revelation chapters 2 and 3, we find beginning with the Church at Thyatira (Rev. 2:18-29) the mention of a remnant (vs. 24-29) and the promise of "The Morning Star." In Scripture, the morning star, which appears in the early morning hours before the sun rises, speaks of the rapture of the Church. The remnant of Israel is promised the rising of the "Sun of Righteousness" (Mal. 4:2), which speaks of Christ's second coming to establish His kingdom. The Church remnant, the true believers of the Church Age, will first be raptured as the Bright and Morning Star appears; then some seven years later, the Sun of Righteousness will arise with healing for Israel in His wings, and the true remnant of Israel will take their place in the kingdom of their Messiah, the Lord Jesus Christ. The Church's responsibility will have to do with the ruling of the nations (Rev. 2:25-28). By the way, in the last three churches mentioned in Revelation 3, there is in every case a remnant: Sardis (Rev. 3:4,5); Philadelphia (Rev. 3:9-12); Laodicea (Rev. 20:20,21). Let us now return to our study of the remnant in Malachi 3:16-18. This is the last prophesy of the Old Testament Canon concerning the remnant of Israel. Much can be learned about the remnant from this passage. God's final message to them before closing the Old Testament Scriptures contains precious truth and promised blessings.

THE FAITHFUL REMNANT

"Then they that feared the Lord spake often one to another." In this passage (vs. 16-18), we see first *the faithful remnant*. I know of no subject in the Scripture that I enjoy studying and talking about any more than the remnant. Now, you know what a remnant is. If you go to a fabric store, the piece that is left from a large bolt of cloth is called a remnant. It is not considered very valuable. Because it is only a remnant, a castoff, a piece of little worth, it is sent to a special table or dealer to be disposed of. The really valuable cloth is in the big bolt to be used for big, important jobs; but the remnants—the cast off pieces—are not thought of highly by the dealer. That is exactly how the world looks at the remnant of God. They are the scum and offscouring of the earth, despised and hated by every generation. "For ye see your calling,

brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (I Cor. 1:26-28). Now, do you want to be a part of this group? It surely is not appealing. You had better think about it. I don't know if you want to be a part of this class, the remnant. They are despised by the world. Wall Street, Washington, and such places look down upon, despise, and hate this group. Religion, society, and the cultured people of the world look down upon this group. That is the reason God so often speaks of His concern for the widow, orphan, the wage earner, the poor, because that is where His chosen (the remnant) are generally found. There may be certain individuals here or there of great wealth and means in the remnant, but they are the exception, not the rule.

The people spoken of here in Malachi, who feared the Lord and spake often one to another, were the despised people of their day. They were hated, not only because they were mostly poor and without influence in their society, but also because they believed such strange things. They believed that worship of God was to be from the heart, that people should walk in fellowship with the Lord. They believed that the sacrificial system in itself was not the answer, that going to church was not the answer, that being in Sunday School was not the answer. They believed that being *right* with God *was* the answer.

Now those who were right with God went where others (who were right with God) were to fellowship. They went to the House of God—not to show off, not to keep others from wondering where they were, but to receive something. Do you come to church to get something? It seems so easy for some folks to miss church. I would be afraid to miss—afraid God would have a blessing for me, and I would not be there to get it! I want to be there when God has a blessing He wants to give me. If I were not there, He might have had a message just for me, and I would not be there to get it! You ought to feel that way about the House of God and the preaching of the Word of God. Do not come to church just because you *have* to come, just because you want to get along all right in this world, or just because you want enough religion to get in to

*There
is more evidence of God
today than ever before.*

Heaven. These people were different from that. They met to fellowship with others of like precious faith and to hear the Word of God. I am sure they participated in the sacrifices and offerings required by the law, but they did it from the heart, not as just a religious ritual. They, in addition, met together, fellowshipped together, and shared the Word of God together with others who feared the Lord. They enjoyed each other's fellowship.

They also feared the Lord. This word "fear" in the Old Testament, according to Vine's Dictionary, means, "afraid of something or someone." Then technically, as we are looking at it, it means standing in awe. This is not just simple fear, but reverence whereby the individual recognizes the power and position of the individual revered and renders him proper respect. Now here we are talking about the fear of God, so let's put it into that context. This is standing in awe of God: who He is, how mighty, how wonderful, how powerful He is. The noun form of "fear" represents a very strong fear or terror.

Recently there was a nature program on Public Television about the Great Barrier Reef off the coast of Australia. I sat in awe for an hour. What was going on beneath that water was almost too impossible to believe.

The intricacies for the many different kinds of fish, the way they protected themselves, the way they caught their prey, and all the majesty, intricacies, and details of that underwater life were amazing. There were some creatures that did not look like fish at all but suddenly moved and swam away. The wisdom of God to be able to think it all up, and then have power to do it, is beyond understanding. No one but a few divers and those who have modern scientific and photographic equipment could see all that. Now, because of television, we are able to see and understand so much more of God's wonderful creation than in the past. There is more light available and more evidence of God in our day, yet less true faith in God. There is more light, more evidence of God's existence, and yet fewer people believe that He is the Creator of all things. You see, understanding and believing God created is basic—it is primary. You have to believe that God is the Creator of all things before you go any further because this is where the wonder and glory of God begins to develop in our minds.

Children need to see this kind of program and have parents remind them, "Isn't God wonderful? How great God is to have

thought of making such beautiful things!" Speak often to your children of God's greatness and of the majesty of His creation. His greatness, His majesty, and His power cause us to stand in awe of this mighty God, who created us and all things that are. Yet only man disobeys Him! Everything else functions properly. Only man has a drug problem. Only man murders one another. Everything else seems to function all right. What's wrong with man? Only man has a sin problem. The world never comes to the right conclusion for the problems of mankind. Some individuals do! The remnant understands. Faith is not blind—faith is microscopic! Faith sees things that others do not see. Faith sees into, through, and beyond all those things that others call barriers. We are going to be with God and understand all these things and be a part of His rulership in eternity, and that will be glorious. But to be here in this life and time, to see and understand these things, and to know this God and bow before Him is what it means to fear God.

Expose your children to anything you can to show them the majesty, might, power, and glory of God, for that is what develops the fear of God in them. All you have to do is present God to them; the fear will come.

You don't have to drive the fear into them. Just make them understand that this God is great, mighty, and powerful. He is angry every day with the wicked. We

have sinned against this God. He will not acquit the wicked. You are going to have to answer to Him. You are going to have to stand before His judgment. You had better know your heart is right with God. Then as the child grows, he needs to understand that the only way to be right with God is by the blood of Jesus Christ,—that precious blood shed for the redemption of man. God sent the only perfect sacrifice, the only one who could pay what we could not pay in order that we might be saved. You see, the remnant stands in awe. This is not simple fear as if afraid of a snake, but it is reverence whereby the individual recognizes the power and position of God and renders Him proper reverence and respect. Say, that is what this country needs, isn't it? But it's illegal and not wanted, and where it is presented, it is generally perverted. Only the remnant understands.

God has always had a remnant. The remnant is the saved, the ones who are going to heaven, but they are always a little, small, minority in any generation. They are never a large percent of the population; in times of



Letters To The Editor



Dear Dr. Hobbs,

Thank you for "The PROJECTOR." God bless your ministry.

In Christ's Service,
J.S.
Idaho

Dear Dr. Hobbs,

I would like to thank you for your prompt response to our request of the back issue of The PROJECTOR. I also want to thank you for sending me the complete article on "Promise Keepers." I believe this needs to be put into every fundamental church in America. That being said, I would like to request 80 copies of the "Promise Keepers" booklet.

I do appreciate your ministry, and pray that the Lord will continue to richly bless you in your service to Him.

In His Service,
T.G.
Ohio

The Fall issue was very informative.

A.C.
Missouri

From MERCY cover

disposes a person to overlook injuries or treat an offender better than he deserves: the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear punishment, or inflict less than the law or justice will warrant. In this sense, there is perhaps no word in our language precisely synonymous with mercy.... Mercy is the distinguishing attribute of the Supreme Being."

Therefore four important lessons can be learned in order to better understand the Biblical concept of mercy.

1. Mercy assumes a need on the part of the recipient.
2. The potential recipient cannot meet this need.
3. The Merciful One has the resources adequate to meet that need.
4. The potential recipient must have a genuine and increasing hope in the Merciful One in order to receive mercy in added measure from the Giver.

What Hinders or Limits God's Mercy?

Psalm 33:16-17 gives to us **two areas** that limit God's mercy in time of need.

First, Man's dependence upon human resources. Human reason always leads to the same conclusion—the resources I have about me are all I need. Yet, in the work of God, human, fleshly resources fail and are utterly unacceptable with God.

Verses 16 and 17 read, "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength."

Notice three resources relied upon by the vast

majority of believers: Hosts, Heroes, and Horses. Let's put them into twentieth century understanding: Large numbers of people, Proven Leaders, and Superior Methods. These are all good things but, as the Scripture indicates, these resources are no substitute for the mercy of God.

Security In Numbers

The old adage "There is safety in numbers" is not Biblical and is a humanistic proverb. The numerical size of a school, church, or army is no guarantee of victory or security.

Many a pastor relies on large crowds to keep the coffers full and the financial statements looking good. Large numbers look good for his image and provide a comfort buffer when the church meets to do its business, but is this relying on the mercy of God?

Security In Human Leaders

A mighty man (Hebrew word *gibbor* meaning "proven war hero"), a man proven on the battlefield is certainly a worthy man. He has been tested under the gun and has come forth a hero from the conflict. But notice the Scripture says, "A mighty man is not delivered by much strength." How many pastors and churchgoers today rely on "mighty men" to deliver them from their problems and so-called "psychological woes." The "mighty man" is no substitute for the glorious mercy of God.

Security In Superior Methods

In David's day the horse was the most formidable part of any army. Speed, agility, and height made the horse of incredible importance to any army wanting to conquer victoriously. The use of the horse was considered a superior method of warfare in the armies of the east.

Our generation has produced more methods and ways to supposedly "accomplish the work of God" than any generation heretofore, yet as verse 17 states, "The horse is a vain thing for safety: neither shall he deliver any by his great strength."

My, how we are reminded of God's word to Zerubbabel, "Not by might [military might], nor by power [innate abilities, talents], but by my spirit, saith the Lord of hosts!" (Zechariah 4:6).

Second, Man's Dependence Upon Human Self-Reliance and Sufficiency.

The attitude of "We can do it; look what we have" leads to believing lies. Mankind is the most helpless and hopeless of creatures in God's creation. It takes us longer to become self-sustaining and self-sufficient than any other creature on earth. The thing that keeps us alive is our breath and this is the weakest of all the things that we possess. (Compare with God's breath in Psalm 33:6.) God does not extend mercy to the self-reliant! Nor does He extend mercy to the self-confident! Again, "Mercy is the outward manifestation

of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him *who shows it.*"

What Brings the Added Measure of God's Mercy?**Fear the Lord-Psalm 33:18**

"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy." The fear of the Lord is the starting point! A holy fear of God, which, by the way, includes the element of terror, is the prerequisite for receiving His mercy! The greatest gift any parent can give to their children is to instill into their hearts at an early age a real, soul-stirring fear of the Lord. Few have that kind of fear today. Even fewer seem to hate sin and love that which is good, which is the product of a genuine fear of God. It is no wonder that mercy from the hand of God is limited in the homes of professing believers today.

Hope in His Mercy-Psalm 33:18, 22

Hope in the original language literally means "to reach forward." It is the highest degree of confident expectation that a believer can have. It is not merely a particular desire for a future event or outcome, but rather it is a certainty—a confidence founded upon the eternal Word of God! (Psalm 33:6,11)

There are two evidences that illustrate genuine hope—that confident expectation upon the Lord and His blessed mercy:

Waiting for the Lord-Psalm 33:20

Literally, "Waiteth for the Lord to deliver." He is our help, our offense. He is our shield, our defense. This involves timing, patience, and prayer. Waiting is the most difficult of all spiritual qualities, yet it is the most necessary if our hope is in God's mercy.

Trusting in His Name-Psalm 33:21

What rejoicing is evident in the heart of the trusting soul! The exercise of faith in the name of the Lord is an evidence that one is hoping in God's mercy and enjoying the increased measure of mercy from the hand of God.

Those who fear the Lord and hope in His blessed mercy shall never lack in the bountiful measure of mercy God supplies each hour. May the measure of our hope we place in our Heavenly Father increase continually, so that the measure of His mercy, which we so desperately need, may increase proportionally. Ω

**God does not extend
mercy to the self-reliant or
the self-confident!**

Drill, Ye Teachers, Drill!

Just the thought of drilling brings to mind such things as heavy jack-hammers pounding away on old cement or asphalt, a dentist drilling away in my mouth (ouch!), or sitting at my parent's kitchen table studying my times tables. None of this sounds like fun. Oh, my! Drilling anything causes movement, pain, drudgery, etc.

As far as modern education goes, drill is considered an outdated method. Face it, we have created an easy way to do everything in today's society. Our children are being spared some of the agony we went through in getting an education. There are so many new "tools" that make learning "fun" for our students, that they do not have to "suffer" the way we did. However, this is perhaps why "Johnny Can't Read" or "Johnny Can't Do Math." If we take all the mental effort out of the educational system, we are not helping, but causing harm.

Drill does not have to be boring or lifeless. It is consistent, patterned memorization. Teachers give a pattern and the students follow. This teaching method dates back to the Old Testament. Deuteronomy 6:6-9 reads:

And these words, which I command thee this day, shall be in thine heart: And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Isaiah 28:10 says:

For precept must be upon precept, precept upon precept; line upon line, line upon line: here a little, and there a little.

Drill was the primary method used for teaching children long ago. Dr. Noah Webster, author of the "Blue-back Speller," used by most children in the early days of America said, "Children should learn to acquire knowledge by severe effort; ... the prevailing disposition to make everything easy is unphilosophical and wrong." He continued in saying, "The young have much to learn in early life, the use of which they can not then comprehend. They must learn it by rote, particularly spelling."

John Stossel recently did a report for the newsmagazine, 20/20, on drill in the classroom. His research showed that the educational establishment scoffed at the "old fashioned" method of drill even though there was proof that this method worked. (Granted there are new technologies that our children must learn, but there is no cause to remove a proven method of instruction.) The report included testimonies of several young adults, who had been taught phonics by drilling on their sounds (after the whole language approach failed for them). The conclusion was that drill works.

Dull teachers will be dull no matter what methods they use. Inspiring teachers will inspire. Drill is a useful method for memorizing Scripture, math facts, spelling, lists, etc. Think of ways to incorporate drills into your curriculum. You may just be surprised at the students' improved grades using this method.

Ω

Proverbs Practicals

by Ludwig Opager

*The horseleach hath two daughters, crying, Give, give.
There are three things that are never satisfied,
yea, four things say not, It is enough:
The grave; and the barren womb;
the earth that is not filled with water;
and the fire that saith not, It is enough.*
Proverbs 30:15,16

A WISE MAN, paying attention to God's creation, learns things directly from the designer and creator of all. God is the unceasing teacher of man, and men can find in His works lessons by which they can live happy and useful lives. God intends for us to be observant of the lessons He gives in the natural order of things. He intends for these observations to lead us to honor and esteem Him. And for those who pay attention to those lessons we may even go to the leech to be taught.

The horseleach is a large leech that attaches itself to a horse's mouth and nasal passages while the horse is drinking. Sight, provided by as many as ten pair of eyes, is almost its only organ of sense. A leech is equipped to suck blood from its victim through a tiny disc at its head end. At its hind end there is a larger disc used for holding on the object whose blood is being sucked. So in a sense the head end, the blood sucking end, is saying by its action, give blood or else! And likewise the hind end is saying by its ever so tight hold on the object being sucked, give blood or else. Its hold on both ends guarantees that blood is given. The leech literally contributes to sucking out the life of the one on whom he is attached. Does not the Bible say that the life of the flesh is in the blood?

The horseleach hath two daughters, crying, Give, give. They continue to cry,

never satisfied. Never enough blood is given; more is always desired. The supply of blood only increases the desire for more blood. The hind daughter, working together in unity of purpose, keeps holding so that the head daughter of the leech can keep sucking. The leech is designed and guaranteed to get blood. But the two daughters are never satisfied. The hind daughter's hold gets stronger as blood enters the head daughter. The more blood entering the leech the more encouraged the hind daughter is to hold on. Both are never satisfied!

So the Word of God uses this lowly creature to set the stage for three, no four other things that are never satisfied.

The grave, like the leech is never full. Have you ever seen a no vacancy sign at the cemetery? There is always room in the grave. No reservations are necessary! The grave that is used in this proverb is the word for sheol or hades, the world of the dead.

Sheol is never satisfied nor full. Sheol never says: "It is enough." There is no refuge in thinking that the grave will be too full for you. There is no comfort in thinking all the space will be used up. Like the holding daughter of the horseleach, sin has a hold on all who know not God. Like the sucking daughter of the horseleach the grave will grab those who have had all life drawn out of them. The grave is a daughter of the horseleach!

Continued



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And the barren womb is never satisfied. It can only be satisfied by a babe but it is barren. It will never be satisfied except by a baby but a baby cannot come from a barren womb. It is impossible to satisfy a barren womb because only that which causes it not to be barren will satisfy it. The dissatisfaction of a woman with a barren womb can put a hold on her and can draw the life out of her like the daughters of the horseleach. A barren womb is a daughter of the horseleach!

We are also told: the earth that is not filled with water is not satisfied. A dry and parched earth, never filled to its satisfaction, is always thirsty. Even when wet with water it soon dries and cracks, its appetite crying out for more. Refreshment of the earth is but for a moment and soon it lusts for a fresh supply of rain. The earth is a daughter of the horseleach as it sucks the water from heaven into its bowels and soon cries give, give me more!

Fire devouring all that it takes hold of is the greedy destroyer with no pity. It consumes all fuel that its fingers of fire stretch to, burning everything in its path. Its lust is insatiable, ever reaching out for fuel. It is unceasing, unsatisfied, never saying, "It is enough." Lust never does.

God has provided these examples showing us a picture of lust. Lust of the flesh, like that of the leech, is never satisfied. Lust is like the grave that continually opens its mouth to suck its victims into its abyss. Lust is like the barren womb that is never satisfied with a child. Lust is like the earth that sucks up the water and cries out give, give, unending supplies of water! Lust is like the fire that greedily consumes any fuel in its way and is never filled.

Lust also has two daughters. The daughters of human lust put an unyielding hold on the sinner and its hold is never released as it draws the life from the sinner. Lust, ever drawing life from the sinner with a gluttonous appetite, is never satisfied. Each lust provokes another, and is always saying give, give, but never saying, it is enough! Lust never releases the sinner because of

satisfaction but continually demands more from the sinner to feed the flame.

But God is to be praised! He is able to give liberty to escape the lust of the flesh, to be free from the leeching power of sin and the unconsuming fires of Hell. And with Paul you can say: "I have found in whatsoever state I am, therewith to be content" (Philippians 4:11).

As with the lust of the leech, neither the lust of the flesh nor the lust of the eye ever bring satisfaction. Only in Christ can one be satisfied! Ω

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"Remarkable Faith"
by Dr. Dayton Hobbs

ONE OF THE MOST remarkable events in Jesus' earthly ministry occurred one day as He entered Capernaum. The event is recorded in Matthew 8:5-13 and Luke 7:1-10. This event especially stands out as it was one of only two times the Scriptures say that Jesus "marveled." He "marveled" at the Gentile Centurion's great faith here in Matthew 8: 10 (same event in Luke 7:9), and He "marveled" at the unbelief of the Jews in His hometown of Nazareth where they attempted to kill Him (Mark 6:6, Luke 4:29). Unbelief brought a negative response from our Lord and faith brought a positive response. It seems remarkable that it was a Gentile military officer with a clear understanding of how authority was supposed to work, understanding that authority is in a person's word, and particularly that Jesus' word was all powerful, capable of healing his servant that caused Jesus to marvel. Remember, this is one of only two times it is recorded that Jesus "marveled." This places a great deal of importance on the event and requires that we give strong consideration to the centurion's understanding of authority.

Observations

Some observations are in order, I believe:

1. The Centurion spoke of authority, but Jesus spoke of faith.

This says to me that authority and faith are related; that the proper understanding of authority has a direct relationship to faith. This understanding reveals that all authority comes from God (He is the source of authority) and that there is a direct relationship between the exercise of authority and faith. The Centurion had undoubtedly heard and possibly had seen Jesus' authority demonstrated over diseases, unclean spirits, and the force of nature, and rightly concluded that works such as these could only be executed by God. He concluded that Jesus was, therefore, God, and His authority was in His word. "Speak the word only, and my servant will be healed" expressed the faith and the desire of the Centurion. Jesus' response was, "I have not found so great faith, no, not in Israel." It

is remarkable how a clear understanding of authority and how it is supposed to work was instrumental in bringing a Roman Centurion to faith in Christ.

2. Delegated authority is no less authority than absolute authority.

The sovereign God above has absolute authority, all other authority is delegated. Jesus Christ, the God-man, operates on delegated authority. He said in Matt. 28:18, "All power (authority) is given unto me in heaven and in earth." The authority of the parent is delegated authority, and the authority that civil government wields, even to capital punishment, is delegated authority. There are no degrees of delegated authority, there are simply prescribed areas of that authority and limits of its responsibility prescribed. The responsibility for the rearing of children is given to parents, but the health and safety of children, as well as all citizens, is the role of civil government. My point is that any authority God delegates is "real" authority and must be administered by those to whom it is delegated. We will answer to God for our failure either as individuals or governments as to our administration of authority delegated to us. The fate of the "wicked and slothful servant" in the parable of the talents (Matthew 25:14-30) gives us heaven's opinion of those who are given responsibilities and refuse to assume them. I believe it is at least as great a sin to be given authority and not execute it to the best of our ability as it is to be under authority and be disobedient to it. After all, delegated authority is God's chosen way of administering the government of His universe. To fail to exercise the authority given us is disobedience.

3. Authority is invested in the word of the individual who has been given authority; however, this word is established to those under that authority by one's works.

Jesus said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake" (John 14:10,11). Jesus was saying, "If you can't believe my word, then look at my works and believe." It was the works of Jesus that the centurion saw, leading him to believe that Jesus had authority in His word. A parent's word has to be established with a child by that parent's works. The parent tells the child that his word is to be obeyed. The word of the parent is backed by the rod. The rod establishes the word of the parent and, therefore, should be the parent's first resort, not the last. "The rod and reproof give wisdom" (Proverbs 29:15). This verse establishes the truth that reproof can be ineffective until authority is established by the use of the rod.

4. Voice Obedience is the only obedience advocated in the Scriptures.

This is in harmony with the truth that any authority that a person has is administered by his word. The Centurion understood and expressed this principle when he said, "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this and, he doeth it" (Matthew 8:9). Jesus marveled. It amazed Jesus that this Centurion's understanding of authority and obedience led to his understanding that Jesus was God because of the authority of His word. This, Jesus said, revealed great faith on the part of the Centurion, greater than any He had found in Israel. Obedience should be in immediate response to the word of those over us in authority, not as a result of the promise of rewards, or of the persuasion of those over us by presenting all kinds of worthwhile results that may arise from our doing or behaving in accordance with their pleas. Ω

From JEWELS page 3

apostasy the remnant dwindles like a funnel. It gets smaller, and smaller, and smaller until it will be a minute minority of believers, when God raptures the Church. Those left behind will be glad we are gone. I believe many illustrations drawn and descriptions given by some prophecy preachers of the dramatic disappearance of millions of people when the rapture occurs are greatly exaggerated. I think it will just be like another UFO mystery that nobody will believe. There will be so few people involved that the world left behind will be glad "those nuts" are gone. Perhaps some will think the remnant was raptured, but most will suppose they are gone because they were so ornery and contemptible that they needed to be made extinct! Ours will be one breed that the world will be glad is extinct. There will not be anyone trying to save our species. Greenpeace won't care for us! They won't be trying to save any for posterity! They will be glad to get rid of us!

It is possible for someone to fear the Lord and still be lost. The thief on the cross feared the Lord but had not put his faith in Christ, but it is impossible to be saved without fearing the Lord. So don't you think it is important to teach your children the fear of the Lord? Now, I didn't say the fear of the Lord would save them, but I do say they will not bow before a God who is not great, mighty, wonderful, glorious, holy, and righteous in their eyes. Prov. 1:7 says, "The fear of the Lord is the beginning of knowledge." Where does knowledge begin? It begins with the fear of the Lord. What do people have that *they* call education when they don't fear the Lord? It surely is not knowledge. It may be information. You can get all kinds of information through a computer, the internet highway, and other means, but you cannot get knowledge that way.

When God was leading the children of Israel from Egypt to the Promised Land they came to Mt. Sinai. That was quite an experience for those Hebrews. They experienced thunder, lightning flashes, the sound of the trumpet, and the smoking mountain causing them to draw back in fear. Moses said to them in Exodus 20:20, [That's a good verse—20:20. It gives you perfect vision.] "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." Does that tell you something about the fear of the Lord? It will keep you from sin. Do you wonder why there is such a great problem with overt sin today? Open wickedness, sexual perversion, immoral behavior of every kind, and everyone is approving it, saying that it is all

right. They say drunkenness and drug addiction is just a sickness or a disease or it is in your genes. Why? Because "There is no fear of God before their eyes." They have no fear of sin because there is no fear of God before their eyes. When the fear of God is missing, an individual or nation goes progressively farther away from God and becomes less and less sinful in their own eyes. That is what is happening in America today. Contrary to those who say that we are having revival and that they are bringing in the kingdom, conditions, morals, and conduct are not getting better in this nation. America puts on a front today. People talk

The remnants of the Lord and their love for one another brought them together to fellowship and enjoy the things of God in the time of apostasy.

sweetly, and say all the right things, then behind closed doors their speech, actions, and attitudes are opposite. They are loud, crude, mean, and often violent.

Hidden cameras recently showed some licensed day care homes where children were mistreated, neglected, slapped, knocked around, and abused. The sad thing is that most children get the same kind of treatment again in their own home when the doors are shut. That is generally what takes place in the average home in America today. Such things have no doubt taken place before in our country, but they are much worse today due to the hypocrisy. So many are hypocrites. They put on a front. They talk sweetly and nicely when they come out the front door and then go back inside and live like the devil. When the fear of God is missing, that is what happens. An individual or a nation goes farther away from God, all the while talking piously and religiously and saying all the right phrases, all the right language—but sin gets less sinful all the time. That is the state of our nation today. Parents, give your children a true and honest picture of God if you would put a barrier between them and sin.

THE FELLOWSHIP OF THE REMNANT

They not only feared the Lord, but they fellowshiped with each other. Verse 16 states, "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."

They feared and they fellowshiped. Their tie was their faith and their walk with the Lord—not their tribe or geographic location. They came together to talk about

the Word of God and about the Lord. That was what was important to them—their Jehovah God, their hope for a coming Messiah. This was the basis for their fellowship. They came together for that purpose. Their time of fellowship with other believers was their opportunity to come apart from the world. They shared their trials, blessings and prayers with those of like precious faith. They, no doubt, prayed for some for their friends and loved ones that they might come to know the truth, but the emphasis here was upon their relationship with each other.

Notice the last phrase of verse 16: "And that thought upon his name." That is what their fellowship was about. That is what their singing and coming together was about. They were worshipping, praising, and magnifying His name. They understood that they were living in a difficult time; they understood that they were living in days of apostasy; they understood that Israel had gone away from God. They heard and believed the prophets. They understood that judgment was coming upon the nation of Israel, but they banded together. Their fear of the Lord and their love for one another brought them together to fellowship and enjoy the things of God in the time of apostasy.

The same thing is true today. There are some churches meeting today, which are only a political or social conglomeration. There may be a few people among them who believe and trust the Lord Jesus, but they get very little teaching of the Word, very little true fellowship.

The Faithful Remnant

Last of all, they were faithful to Jehovah. They were only a small minority, no doubt hated and despised by the majority of the religious crowd of their day. They were considered the troublemakers of their time because of their refusal to cooperate in the religious affairs of their day. "Why do you always seem to take the negative side of an issue? Why do you oppose compromisers? Why do you speak out against such things?" Because they are compromising the truth; because they are establishing a union that is not Biblical, not of the Word of God. That's why we have to speak about it. I am sure some of the folks in Malachi's time were hated, but we know that they were faithful to Jehovah. This is always the picture of the remnant in the days of apostasy. Scofield comments concerning the remnant: "Two things characterize the believing Remnant—loyalty to the Word of God, and separation from those who mock at the Word." The Remnant! What a blessed group that is!!



Stars of the Morning

by "Aunt Carolyn"

MAN IN THE MAKING

JASON WONDERED HOW old a fellow had to be not to be considered young any more. He couldn't wait! He was tired of being young! Morning, noon, and night it seemed that all he ever heard was, "Young man, this," "Young man, that," "Young man, what do you think you are doing?" "Young man, where do you think you are going?" "Young man!...Young man!"

He was all boy, all right. He could get into mischief sometimes, but last summer he had received the Lord Jesus Christ as his Savior. Jesus had forgiven his sins and had given him a new heart that wanted to do right.

Jesus had made a big difference. Jason knew it. Folks had often told him, "Honesty is the best policy," but at Sunday School his teacher said, "Well, boys, that's true. Honesty is the best policy, but the reason for telling the truth is that it is right. It is one of God's commandments, and it is right in God's eyes. 'And there shall in no wise enter into it [Heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life' (Rev. 21:27). That is reason enough to tell the truth. It may not always be easy. Sometimes it may seem to backfire and bring trouble back on you, but remember, doing right, telling the truth pleases God, and that is what matters!"

Jason surely knew about the backfiring part firsthand. The last week of school a quarter was missing from Annie Prather's desk. In spite of all the questioning Miss Hatter did, there was no money found, and no one in that row admitted to knowing anything about it. Miss Hatter was very disturbed but at last returned to the lessons. At recess, Jason went quietly to the teacher and told her he had seen the boy in the desk behind Annie take the quarter off her desk and put it in his pocket. Sure enough, when the teacher checked it out, there was the quarter and Tommy finally admitted taking it, but he surely was mad at Jason for telling. He threatened to get even when the teacher wasn't looking, and he even told some of the other kids. "Tattle Tale, Tattle Tale!" they jeered. It nearly crushed Jason on the inside, but he still knew he had done right.

This "truth" business wasn't easy. It seemed to always come up. A few weeks before, Mom had allowed him to go by the Quik Shop store to get a snack on his way to the ball park. He paid the clerk and headed out with his treat. It wasn't until he was a little way down the street that he noticed that she had given him too much change. Jason looked at it and counted it again. Sure enough, he had eleven cents too much. He hesitated a moment, then reversed his steps and returned to the store.

"Excuse me, Ma'am," he said.

"Yes, what do you want, young man?" she asked. (Oh, oh, there was the "young man" again. Everybody had to remind him!)

"Well, I just bought this snack cake with a dollar bill, and you gave me too much change. See?" and he laid the change on the counter.

The clerk counted it once, and then again.

"Well, I'll be!" she muttered. "How did I make such a mistake? Thanks, young man, for bringing it back. My register check would have been off tonight, and I would have been in trouble." Then she pushed her visor back on her head. "I'll tell you, young man, I never have had a boy return to straighten money out like this. That took some courage, I know." With that, she gave him a warm tap on the shoulder and a piece of three-cent candy from the dish, and Jason headed back toward the ball park.

When his teammates heard about the incident, the dugout manager gave him the thumbs-up, but the fellows called him crazy! Their jibes weren't fun, but Jason knew he had been honest, and that was really all that mattered. His conscience was clear.

Finally, summer vacation time came and the family headed to the State Park for a week of camping and fun in the wide, open spaces. Jason felt free in the great outdoors where he had room to breathe, think, and learn patience while he waited to grow up. He made friends with other boys who were camping with their families, but he mostly liked to hike the mountain trails or stride through the woods just by himself.

Morning came bright but cold. As boys always look out for their stomachs, Jason stuffed his backpack with sandwiches,

crackers, and cookies just in case he didn't get back to camp as soon as he planned. It did a fellow good to get away from camp, from people, from noise, from everything and everyone—well, everyone except the Lord. Jason knew the Lord was always with him, and for that he was glad.

Jason hiked until the upward climb made him mighty tired. The sights and sounds in the mountains made the hours pass quickly, but toward late afternoon Jason set his mind to head back to camp. Just then the mountain stillness was shattered by the sound of a terrible roar in the distance. Jason froze in his tracks. Then he heard it again. "BEAR!" he thought! He would get out of there as fast as he could. Lingered could be certain disaster. Then he heard the horrible roar again — and a scream! A child's scream! "Oh, no!" he thought. "Someone's up there!" What should he do? Should he run toward the danger to help or run for his own safety? Seconds counted, and Jason ran up the trail toward the roar, his heart pounding, fearing what he might see.

It could not have been worse! Roaring and thundering through the brush like the sound of a freight train came a giant Grizzly, and before him, frozen with fear, was a little towheaded boy. Jason's mind raced. "Where did that kid come from? What was he doing up there by himself? He's going to be killed!" In a flash, Jason ran like a deer toward the child and flung himself on top of him on the ground. Instantly Jason felt the power and claws of the awesome bear rolling him one way and mauling him back the other. He hugged the child close as they tumbled, but Jason knew there was little hope for them. Then somehow in the fray, Jason's backpack tore loose and the whiff of food attracted the bear for an instant. Jason's instincts went to work. On top of the boy, he froze. "Lie still!" he whispered to the child. "Be still. Don't cry! Play dead!" How long he could keep the boy quiet he did not know, but he had to try. "Play dead, boy! Don't move!" Jason pressed his weight against the boy to keep him still and lay like a dead man, scarcely breathing. Then Jason felt warm blood flowing down his forehead. He could tell his clothes were torn and blood was oozing everywhere. If the bear ever got a taste of blood, they would be dead! They must lie still! Playing dead was their only hope!

How long they lay that way, Jason could not tell. It must have been hours. It seemed like an eternity. At last, the bear lost interest in the backpack and prey and rumbled into the woods. Not until then did Jason dare to

open his eyes or turn his head even slightly to see what was happening. Slowly, quietly, he lifted himself to his knees and then spoke to the child. "O.K., kid, come on," and he sat the little fellow up beside him. The little guy didn't look bad. He was scratched and bruised, but he was all right except for fright. Tears rolled down his face, and he was trembling in fear. Jason pulled him close. "It's O.K., buddy. We'll make it."

Jason reassured the child but was not so sure himself. It was dark now. How would he find the way back to camp? "Dear Lord," he whispered, "Thank you for keeping us alive. Help us get to camp. Oh, please, show me the way."

He took the boy by the hand. After all they had been through, Jason wasn't going to lose him now! Carefully he led the boy through the woods and underbrush in the way he felt was the direction of the trail. Jason studied every fork in the trail and prayed he would take the right one. Cold, bloody, hungry, and numb from the horrible encounter, Jason wondered how or if they would make it to safety, but he kept talking to the boy as if he had no worries. The little fellow was now almost dragging beside him, and Jason was completely exhausted when there was a sound from the woods ahead. Jason stopped. Another bear? The sounds grew louder and closer. No! Those were human voices! Then lights shone through the trees.

He heard Dad's voice. "Jason! Jason!" Another voice called, "Frankie! Frankie! Where are you?" Then louder and more urgent the call came. "Jason, can you hear me?" Jason mustered all his strength and called back as loudly as he could, "Yes, Dad! Here we are!" He wanted to be sure Dad could tell which way to come, so he hollered again. "Yoo-Hoo! This way!"

He could hear men running through the trees and underbrush, lights waving frantically, and soon two fathers, friends, and other searchers were caring for Jason and Frankie, never more happy to see two boys in their lives!

It was amazing how few scratches and bruises were on little Frankie, who had strayed away from camp. Jason's clothes were in shreds. His bloody body was bruised and his face and arms so cut and mangled by the bear's claws that he had to have emergency care and countless stitches at the nearest hospital. Getting well took weeks, but he had saved Frankie's life. He had done what he had to do, and God had spared them!

On a later return visit to the campgrounds, the Park Ranger called a meeting at the main lodge. When Jason came in, still sporting scars and black and blue marks from his ordeal, everyone clapped and shouted! Then the ranger pulled out a big, shiny ranger badge and pinned it on Jason's shirt. "This is to honor Jason for his heroic deed." Then looking down, he added, "Young man," ("Oh, oh, here we go again," Jason thought.) "Young man, we're mighty proud of you! With your kind of courage, you are going to make a fine man someday!" Now that sounded good to Jason. He squared his shoulders and shook the ranger's hand, and the little kid stood there beaming at Jason, proud of his own personal hero!


Doing right was not easy for Jason, but each time he told the truth made it easier the next time. Each time he did right made it more clear to know what he should do in the next problem.

You, too, can do right. In every situation, don't ask, "What is easy?" or "What will

help me most?" but ask, "What is the right thing to do?" God will help you. Stand for God in every situation!

Perhaps, though, you do not know God. Perhaps you cannot ask Him for help because He is not your Heavenly Father. Then there is only one way to know Him and that is through His Son, the Lord Jesus Christ, who died to pay for your sin. Jason put his life on the line to save Frankie from a horrible death by the bear, but Jesus actually gave His life to save you from eternal death and punishment in Hell. Today, won't you turn from your sin and trust the Lord Jesus Christ to save you? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Ω

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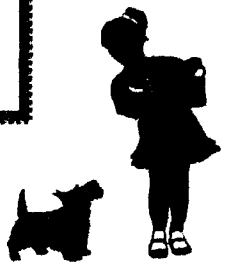


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Standing Alone

excerpt from *Foundation*

"No man stood with me, but all me forsook me." (2 Timothy 4:16)

IT IS HUMAN TO STAND with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," (2 Timothy 4:16) wrote the battle-scarred apostle in describing his appearance before a civil court to answer for his life of believing and teaching contrary to the Roman world.

God's absolute, revealed Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the world's fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk, He said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" Matthew 7:14.

Of their treatment by the many who walk in the broad way, He said, "If ye were of the world, the world would love his own: but because ye are not of the world, ... therefore the world hateth you." John 15:19.

The redeemed children of Israel in the wilderness praised Abraham and persecuted Moses. The people of God in the days of the kings praised Moses and persecuted the prophets. The court of Caiphas, the high priest, praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints.

And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness the same faithfulness in standing for truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself. "Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." Hebrews 13:12,13.

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Ω

The Need of Patience

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Hebrews 10:36

YES, GOD SAYS that His people have need of patience. But how is patience obtained? The Scriptures tell us that, "Tribulation worketh patience" (Romans 5:3) and that "the trying of your faith worketh patience" (James 1:3).

God says we need patience. We know we need patience. But we do not want the tribulations and the trying of our faith which God says are necessities in producing patience.

A lack of patience indicates a lack of faith; it indicates a lack of growth; it indicates a refusal to endure hardness as a

good soldier of Jesus Christ. It indicates that we are not willing to obtain what God says we need—patience—in the only way which God says it can come—through trials and tribulations.

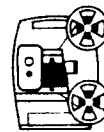
Too many pastors and churches today are not willing to suffer the tribulation which would result if they took a faithful stand against liberal theology, apostasy and compromise. Too many believers are not willing to suffer the trials which would result if they faithfully witnessed to their neighbors, loved ones and friends.

Are you willing to obtain what God says you need—patience? If you are, then be willing to suffer tribulation, knowing that the final result is "a hope that maketh not ashamed" and "a love that is shed abroad in our hearts by the Holy Ghost." Ω

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The PROJECTOR



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The PROJECTOR is published quarterly by Gospel Projects, Inc., P.O. Box 643, 6331 Chestnut St., Milton, FL 32572, U.S.A. Third Class Permit at Milton, Florida.

The PROJECTOR is sent without charge to those who desire it. It is supported by the gifts of those who, voluntarily, desire to be a part of this ministry.

Postmaster send change of address to The PROJECTOR, P.O. Box 643, Milton, FL 32572, U.S.A.