

# The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

## Dispensational Theology

Myron J. Houghton, Ph.D., Th.D.

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Considering the number of Baptist and Bible churches in America shifting to Reformed teaching and Replacement Theology, we thought it important to share this article by Dr. Myron Houghton. It is a succinct overview of what Dispensationalists believe concerning the Bible's teaching regarding God's program for the Jewish nation, the Gentiles, and the Church of God (2 Corinthians 10:32).

### Introduction

Faith Baptist Theological Seminary is dispensational in its theology. Many people do not know what dispensationalism really is or how it affects the beliefs we hold. The purpose of this article is to explain dispensationalism by looking at some of our major beliefs.

### The Bible

We believe that the Bible is God's Word. All its sixty-six books are inspired, and everything the Bible teaches is completely true. At the same time, we recognize that the message found in the Bible is more greatly developed in the New Testament. For example, Genesis 3:15 records the first promise of

the gospel. In this passage, God confronts Adam and Eve, who have disobeyed Him. God tells Eve that her seed would bruise the head of the serpent and that the serpent would bruise the heel of her seed. The gospel is truly present in this verse: Jesus Christ is the seed of Eve. By His death and resurrection (the bruising of His heel), He has dealt a deathblow to the devil (the bruising of the serpent's head). Hebrews 2:14 and Romans 16:20 support this understanding of Genesis 3:15. And yet, we realize that the gospel is not presented in a fully developed form in Genesis 3. A dispensational understanding of the Bible is recognizing that all the Bible is inspired and true but knowing that its message has been made clearer in the New Testament.

Dispensational theology recognizes that all Scripture is not only inspired but also profitable (2 Timothy 3:16). Since, however, we are not living in the same age and with the same management responsibilities as believers in the Old Testament, how can the Old Testament be considered profitable for us? First, the Old Testament is profitable for us because it is Christ-

centered (Luke 24:25-27, 44, 45). These Old Testament references to Christ may be types that find their fulfillment spelled out in the New Testament. Second, Old Testament stories are meant by God to be examples for us (1 Corinthians 10:1-11). Finally, there is truth in the Old Testament that transcends all time (Romans 15:1-5). The question remains: how are we to know whether a truth encountered in the Old Testament is supposed to guide us in the church age? The answer is that the New Testament epistles are written in the church age to explain how a believer is to live now. Therefore, we must study the New Testament epistles and grasp the truths they impart for godly living today. Only then will we be able to discern those same principles in the Old Testament.

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## Seeking the “New”

### Editor’s Desk

by Pastor Tod Brainard

One of the things that a study of Ecclesiastes brings out is that there is nothing “new” (Hebrew: chadash – fresh, totally new thing) under the sun. Counterfeit Christianity is always seeking something that is “new.” The pursuit of the “new” is the acceptance of the old. Satanic ploy that you are missing something, that God only has what is “old,” and *therefore God sets the “new” out of the reach of His children. Listen to Satan’s words in Genesis 3:5: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God (not gods as translated by the KJV), knowing good and evil.”* Dissatisfaction with God’s standards (dress, music, entertainment, doctrine, philosophies, etc.) causes many to pursue something that is perceived to be “new” and “exciting.” This is nothing but a trivial pursuit. First, there is nothing “new” (under the sun as Qoheleth [Solomon] states in Ecclesiastes 1:9-10). Therefore, if there is nothing new, the packaging must have changed. This is Satan’s specialty.

Second, the “new” will not satisfy since it is a repackaged version of the old; and therefore, as in the past, it will not bring contentment, it will not bring satisfaction, and more importantly, it will not bring glory to God. The pursuit of the “new” obviously is not concerned with the glory of God. It is only concerned about the feeling one gets from pursuing something perceived as “new”.

### Checks and Balances on the Heart

God knows the condition of our heart and the propensities we have of trivial pursuits. The pursuit of the “new” is another form of “following the heart.” To follow one’s heart is to allow it first input on the purposes of life rather than God’s input as to His will in all matters. Because of mankind’s spiritual heart condition, God has revealed special guidelines for the believer regarding the heart:

Proverbs 4:23, *Keep thy heart with all diligence, for out of it are the issues of life.*

Jeremiah 17:9, *The heart is deceitful above all things, and desperately wicked: who can know it?*

Luke 6:45, *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

Matthew 15:19-20, *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.*

We are warned about the ultimate consequence of following the ways of our heart. Ecclesiastes 11:9-10 states, *“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.”*

Our Lord Jesus warns us about letting ourselves go into unbridled, fleshly distractions of this life because these things burden the heart and lead a person astray and into God’s judgment.

Luke 21:34, *“And take heed to yourselves lest at any time your hearts be overcharged with surfeiting (that is the aftereffects, the buzz, the highs and the lows of alcohol consumption), and drunkenness, and cares of this life, and so that day come upon you unawares.”*

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## The PROJECTOR

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## Salvation

Dispensational theology rejects the idea that there is more than one way of salvation. In the mind of God, salvation has always been based on the death and resurrection of Jesus Christ (1 Peter 1:19,20). Salvation has always been by grace; that is, it is undeserved. The animal sacrifices show that this is true. Salvation has always been through faith (see Hebrews 11) although because the message was not as clear in some of the Old Testament passages, the content of that faith may have also been less developed in the Old Testament (compare Romans 4:1-3 with Genesis 15:5,6).

Dispensational theology affirms that the principles for living a godly life in this age differ from many of those given in early eras. Thus, the believer in this present church is said to be “not under law but under grace” (Romans 6:14). This means not only that the law cannot condemn us and send us to hell but also that the law does not give us the guidelines for how we are to live our lives. As a result, the believer today does not keep the Sabbath (Romans 14:1-5; Colossians 2:14-17). However, it does not mean a believer is free to live in whatever manner he desires. God’s grace teaches us how to live. God’s Word says, “The grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:11,12).

Dispensational theology affirms that the death of Christ has made it possible for us to say “no” to sin in our lives (Romans 6:12,13). It also teaches us that God’s Holy Spirit permanently indwells every true believer in Christ, enabling us to say “yes” to God and to do His will. This is not sinless perfection, but it is saying that victory over specific manifestations of sin in our lives is possible. The Spirit’s indwelling was not enjoyed by Old Testament saints (John 14:16,17).

## The Church

At the heart of dispensational theology is the belief that God’s program for the nation Israel is not the same as His program for the Church. In Genesis 12, God singled out a man (Abraham) and promised him a land, many descendants, and certain spiritual blessings. These promises are reaffirmed and amplified throughout the Old Testament, particularly in certain covenants God made with Israel (Deuteronomy 29:1, 12, 13, 19, 20; 2 Samuel 7:12-16; Jeremiah 31:31-34; Ezekiel 36:22-38). These promises predict a future for Israel in which a descendant of Abraham and David would rule over the world from Jerusalem. Dispensational theology teaches that this is NOT God’s program at the present time. In the present age (beginning in Acts 2 on the Day of Pentecost and ending with the coming of Christ to remove His Church from the earth), God’s program concerns the Church rather than Israel. This does NOT mean Israel will never become part of God’s program. Romans 11:25-29 makes it clear that the promises made to Abraham will

someday be fulfilled.

Furthermore, most dispensationalists believe that when Jesus and John the Baptist proclaimed, “The kingdom of God is at hand” (Mark 1:15), they were not speaking of God’s program for the Church but were saying that the kingdom promised to Abraham and reaffirmed to Israel throughout the Old Testament was being offered now to that generation of Jews. Charles Ryrie comments the following in a note on Mark 1:15:

The kingdom of God is at hand. The rule of Messiah on earth, promised in the Old Testament and earnestly longed for by the Jewish people, was near, for the Messiah had come. However, the people had rejected rather than accepted Him, and the fulfillment of the kingdom promises had to be delayed until God’s purpose in saving Jews and Gentiles and forming His church was completed. Then Christ will return and set up God’s kingdom on this earth (Acts 15:14-16; Rev. 19:15), cf. Ryrie Study Bible, King James Version, p. 1399.

Alva J. McClain, in his book entitled *The Greatness of the Kingdom*, gives seven detailed reasons why the kingdom proclaimed by Jesus was identical to the kingdom predicted in the Old Testament (see especially pages 274-303), and the reader is advised to study Dr. McClain’s arguments.

The church was not predicted in the Old Testament, according to Ephesians 3:1-6. In this passage, Paul makes known the revelation he received about this matter (v. 1-4), states that it was not known

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# Proverb Practicals

by Ludwig Opager

Proverbs 1:10, **My son, if sinners entice thee, consent thou not.**

The words "my son" are used twenty-three times in the book of Proverbs. From this emphasis God intends for us to learn that instruction of the father to the son is to be a personal thing and not left solely to others. Too many times in our culture we delegate the instruction of our children. We rely heavily on institutional instruction; and by doing so, we neglect that personal one-on-one instruction of our children. We often adopt the "let someone else do it" philosophy!

By this neglect, we tend to be reactive teachers at home. Instead of leading our children in the way that they should go, we follow them and correct them when they fail to meet our unstated or our untaught standards. Instead of "train up a child in the way that he should go," which involves active narrowing of a child's way, we by our neglect, allow him to broaden his way; and then, by reactive correction, we try to narrow him. Isn't it more productive to follow a leader who is in front of you than to try to figure out which way someone prodding behind you wants you to go?

The Scripture knows nothing of this kind of hit-or-miss reactive training, for the scriptural father is a teacher of discernment and judgment to

avoid the pitfalls of youth. How does a child come to know what is important to the father? Our fast-paced culture is an enemy of personal instruction. The drive for material goods and comforts far outweighs any motivation to directly participate in our children's training. Like ready-made frozen dinners and takeout meals, some parents just delegate the training to others sit back, relax, and simply try to have pleasure with their children.

The answer to this "why" for the Christian comes from God's book that provides answers to all the important questions of life. Yes, the local church and the Christian School have a part in this instruction, but it is only a part. It is paramount that the father and the mother participate directly in the training of the child. Who is to have a vision of where that child is to go? Don't we take more care in building a car in this country than building a child? How haphazard and careless we are in our rearing of children.

So many times, we yield to others, who could care less about our children. The problem is that few parents have a vision for their child. They adopt the secular view of "Let the child choose, let them grow up to be whatever!" Some parents even

believe in keeping the child ignorant of anything spiritual so that when he grows up, he can make his own choice. We know from the Scriptures what choice he will make! (Matthew 7:21; Proverbs 4:25-27; 22:3; 27:12)

What is the vision you have for your child? What do you foresee the little baby that the Lord has given you to rear doing in twenty or thirty years? If you want that image to become reality, how are you going to do it? What is to be done today to make it happen? The pattern is clear: Personal instruction in the ways of the LORD! As a Christian, that active training must be the consistent impartation of the Word of God in word and lived out in deed. Take that baby and read to him the Scriptures early-on and expound on the sense of the word. Get into the habit of one-on-one instruction even before that child can understand. Have serious principled conversations at the dining table. Establish a normalcy in the instruction in the Word of God early in the life of the child. What did Solomon promise in the early verses of this wonderful child-training book of Proverbs? It was to know wisdom, instruction, understanding, justice, judgment,

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equity, subtility, discretion, and to have a hearing ear, increased learning, an understanding of proverbs and the words of dark sayings. In our world, where is the child going to get that kind of instruction? It is your duty to train up the child! You are responsible. God will hold you accountable, not merely the Christian School or the local church.

We must impart early the foundational truth of the fear of the Lord. The father, as a God-fearing man, must have a vision for the child. "My son, hear the instruction of thy father" (Proverbs 1:8-9). What I put into you is limited, narrow, and aimed at success. My instruction is solely for your benefit so that you may grow in the Lord to serve Him. Therefore, I begin by instructing in the rudiments of Proverbs 1:10: "**My son, if sinners entice thee, consent thou not.**" My son, sinners are recruiters for their evil purposes. My son, always be distrustful of enticements for God does not use this method. Enticements are methods of Satan. Sinners will use any means to excite hope or desire in you to get you to accomplish their evil and deceptive purposes.

Beware of enticements. They are simply bribes to get you to do something that you would not do without the enticement. It is a selling of your will. It is not God's will for you to yield yourself to enticements. Those in a Christian ministry must be careful not to use enticements to attract people to a ministry. People are to come to serve in a ministry because it is God's will that they come and not because of enticements. Enticements are the devil's tool for he loves to cater to the flesh.

Satan took our Lord "**up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**" (Matthew 4:8-10) Ω

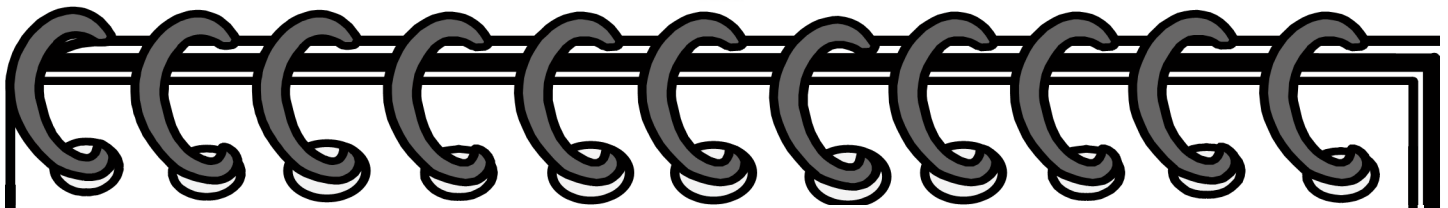
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previously as it is now being made known to New Testament prophets and apostles (v.5), and describes the relationship of Gentiles to Jews in the Church (v.6). In the previous chapter, Paul had said: (1) before Christ's death, Gentiles were strangers from the Jewish covenants and without Christ (Ephesians 2:11,12); (2) by means of Christ's death, these far-off Gentiles have been brought near (v.13); (3) when Jesus died on the cross, He broke down the law, reconciling the Jew and the Gentile, thereby from the two making "one new man," a new entity: the Church (v. 14,15). Therefore, what kind of officers a church should have, how the church should be governed and our understanding concerning water baptism and the Lord's Supper must be determined from the New Testament epistles.

### Future Events

If God's program for Israel is distinct from His program for the Church, then those Scripture passages describing God's program for Israel should not be used to determine our understanding of God's future program for the Church. With this in mind, we understand that Matthew 24 describes God's program for Israel and not the church. Understandably, Christ's return is following the tribulation (Matthew 24:29,30). Yet when God's program for the Church is described in 1 Thessalonians 4-5, the rapture of the Church (1 Thessalonians 4:13-18) takes place before the tribulation of the Day of the Lord (which is characterized as a time when God's wrath pours out sudden destruction upon the children of darkness—1 Thessalonians 5:1-5). Believers who are part of God's program for the Church have not been appointed to God's wrath (v.9) but to experience deliverance, more specifically, that we should live together with Christ (compare 1 Thessalonians 5:10 with 1 Thessalonians 4:17b).

The last four chapters of the Bible (Revelation 19-22) describe Christ's return after the tribulation to defeat the antichrist and the false prophet (19:11-21), the establishment of Christ's kingdom for 1000 years (20:1-6), the judgment of Satan (20:7-10), the judgment of the lost (20:11-15), and finally the establishment of the eternal state (Revelation 21-22). Ω



*Teaching Tips*

*by Doris Peppard*

### Dealing with Difficult Parents

In a perfect world, our students' parents are always sweet, helpful, concerned, and easy to approach with any situation that may arise in the classroom. However, . . . Welcome to the real world! We have all had situations that arise from time to time that make the parent-teacher relationship one of confrontation. Webster's 1828 Dictionary defines confrontation as "the act of bringing two persons into the presence of each other for examination and discovery of truth." It does not mean "to fight with angry words." The purpose of a confrontation is to bring about solutions to problems. Be helpful and encouraging to the parents as much as they will allow. State the problem simply and honestly and answer any questions they have. Facts (not drama) should be stated to the parents; then, leave the problem in their lap. Working to solve a problem is not always fun! It can be anguishing! However, it is always the right thing to do! It is up to the parent to find a remedy and "fix" the problem. At that point, it is not your problem anymore. If the problem continues at school, then the administration should take over – your job is done!

You and the parents can work together to solve most problems. There are several strategies that are helpful.

1. Pray! God can "melt the heart of stone." We must actively remember to pray for our students as well as their family. Realizing that God created man and woman and established the home, we must give the parents the ultimate responsibility to solve problems that come to our classroom. When the home will not cooperate or will not accept their responsibility, we have a true dilemma. Many Christian schools require parents to sign a statement of cooperation before school begins each year. These should be kept on file so that they can be used if the parent "forgets" that they promised to cooperate. Prayer will also keep the students' burdens on your heart so that you approach the parent with the right heart attitude to see problems solved, corrected, or in some difficult cases, withdrawn. Realize that you cannot solve every problem the way you would wish; sometimes, a difficult problem simply must be removed – "for the good of the child, classroom, teacher, and school."

2. Keep pressure on the problem. Problems are given to us to help us "grow in the nurture and admonition of the Lord" (Eph. 6:4). Problems will not go away on their own – they must be handled, and face-to-face confrontations are sometimes required. A confrontation does not mean to confront someone in anger. Most of your parents will be thankful that you care enough about their child to bring problems to their attention. Those few that are not thankful or are dismissive of your concerns should be brought to your administrator's attention.

3. Don't quit, give up, or become frustrated. I remember a lesson I learned early on in my teaching career: God is working in my heart at the same time He is working in my students' hearts at the same time He is working in my school parents' hearts. He works to help each of us improve as a teacher, student, and parent. Some of the best lessons I needed to learn came from a student I was working with or dealing with their parents. Be open to learning your own "lessons" that God is bringing to your attention. That is growth!



# Children's Bible Club Corner

## Words That Matter by Stephanie Widmaier

It was in the middle of a bright, summer Saturday morning, just two weeks after they had moved into their new house, that the Danmore family heard the doorbell ring. Mrs. Danmore went to the door, and her nine-year-old son Joey went with her out of curiosity. When she opened the door, a pleasant-looking couple holding a beautiful bouquet of flowers greeted them with, "Hello, we're Mr. and Mrs. Gray, and we just wanted to welcome you to our neighborhood. We live just down the street in the next court. Also, we would like to invite you to visit our church if you don't already have one to attend." And, with that, Mrs. Danmore was handed the bouquet and a pamphlet about the church.

"Why, thank you," said Mrs. Danmore, as she took the flowers and looked at the pamphlet. "My husband and I probably wouldn't be interested in going, and our daughter just turned three. But, if Joey wants to go with you, we can talk about it and let you know." "That would be just fine," replied Mrs. Gray. "Would it be all right if we stopped by next Saturday morning to see if Joey would like to

ride with us to church?" Mrs. Danmore nodded and said, "Yes," and then the couple wished them a good day and left.

Joey looked at the pamphlet with his mom, and they noticed that it was the same kind of church that he had attended a few weeks ago for vacation Bible school before they had moved. Mrs. Danmore said, "Well, Joey, if you'd like to go, I think it would probably be okay. We'll check with your dad, too. Do you want to go?" Joey answered with a nod and said, "Sure, I'll go."

Now, Joey normally would not have been interested in going to church, but attending vacation Bible school a few short weeks ago changed all of that. He had gone at the invitation of a friend and the promise of doing some fun things. But, at the end of the week, after not only "doing the fun things" but also listening to the Bible lessons and stories, he had finally repented of his sins and asked the LORD to be his personal Friend and Savior. So, now he was sort of curious to find out what going to church would be like.

Mr. and Mrs. Gray stopped by the following Saturday and started taking Joey to church with them every Sunday morning. Joey increasingly enjoyed his time at church and the ride to church with the Grays, and they were a good, spiritual influence on him. Still, the rest of the week, he was in an environment at home where God was not mentioned, except in a vain way. Joey had picked up the language that he heard his dad use which did not honor the LORD. At times, his mom would give him a frown when Joey used certain words, but his dad would just shrug it off with, "He's a boy; what do you expect?"

The problem with this was that it did not help Joey's testimony among his classmates, whom he very much wanted to be friends with and invite to church. And, more importantly, he wasn't obeying God's command about not using His name in vain as the Bible says in Exodus 20:7. Mrs. Gray had been talking to Joey about how she and a friend of hers were planning to start a Bible club after school for the children, and she had asked Joey

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The person who follows his heart is defined as a fool in the Bible because the heart is not a source of wisdom, and it is not a guide to follow.

Proverbs 28:26, *"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."*

### **Always Seek the Lord**

Jeremiah 29:13 *"And ye shall seek me, and find me, when ye shall search for me with all your heart."* Seeking the "new" and "following the heart" are the bane of this generation. Christian, you have an obligation to seek the Lord in all things as an example to all those who "follow their heart." Christians should always maintain the distinction of seeking after God and His Word *"with all your heart."* Of this you can be certain: God's Word is always "new," (fresh) (Isaiah 42:10; John 13:34; Revelation 21:5) and His mercies are always "new" (Lamentations 3:23).     Ω

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**to help. He had enthusiastically said that he would help in any way that he could. So, Mrs. Gray had given Joey some Bible club invitations to pass out to his classmates.**

After school one day, Joey decided to take a different route home and instead walked through the nearby park. Just as he was coming closer to a group of boys from school, he noticed a neatly dressed lady walking away from them with some papers in her hand. He soon recognized her as Mrs. Gray! She had just passed out some Bible club invitations to the boys who were now looking at them. Joey decided to join the boys, but he heard one of them say his name. So instead,

**he quickly crouched behind some bushes to listen.**

"Joey who?!" one boy asked.

"You know, 'Jesus boy Joey,' the new kid with the 'I love Jesus' sticker on his notebook," the second boy laughed.

"Ohhh...that kid," the third boy said "I don't think that I would ask *him* about the Bible club! I mean, have you heard him talk? Sometimes it's hard to tell if he's talking about Jesus or if he's angry about something, the way he uses 'Jesus' and 'God.' And yet, he and that lady seem to be good friends."     Ω

To be continued next issue.