

# The PROJECTOR

Dr. Dayton Hobbs, EDITOR

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

## REPENTANCE: Neglected or Denied?

By

Dr. Dayton Hobbs

There are many preachers today who do not believe that the message of repentance is for the unsaved. There are others who would agree with those who say that the message of repentance should be a part of our preaching to the unsaved; however, they refuse to preach it to them, making their practice less tenable than those who deny the scriptural need for preaching repentance to the unsaved. I believe that most Fundamentalists agree that it is proper and necessary to preach repentance to the saints who have sinned. Our question, therefore, concerns the unsaved.

### A Survey Of Verses About Repentance

1. Mark 1:15b *...repent ye and believe the gospel.* (Jesus' first message).

2. Luke 13:3 & 5: *I tell you, Nay: but, except ye repent ye shall all likewise perish.* (Jesus).

3. Acts 3:19a: *Repent ye therefore and be converted (turn again), that your sins may be blotted out...* (Peter).

4. Acts 17:30,31: *And the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent. Because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained; wherefore He hath given assurance unto all men, in that He hath raised Him from the dead.*

5. Acts 11:18: *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.* (Peter to Jews about Cornelius' Conversion).

6. Acts 20:21: *Testifying both to the Jews and also to the Greeks (gentiles), repentance toward God, and faith toward our Lord Jesus*

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## SING WITH UNDERSTANDING

by

Ron Bean

*I will sing with the spirit, and I will sing with the understanding also (I Cor. 14:15b).*

God has commanded us to "come before His presence with singing" and the joyful noise of the voices of His people in songs of praise is pleasing in His ears. Singing has been an integral part of the worship of God since the songs of the morning stars at creation. In church history, times of spiritual well being have been expressed in the songs of God's people. In the Protestant Reformation music was rescued from the droning of choirs mired in perpetual minor keys and delivered to the voices of people rejoicing in God's saving grace.

Satan's attempts to defile this important part of worship have been many. He has corrupted worship by incorporating worldly styles of music, from carnal crooning to rebellious rock, into the church. He has replaced doctrinally sound and meaningful hymns with repetitious choruses and contemporary music whose shallowness is only surpassed by its abundance.

Christians are also admonished to "sing with understanding". Our singing of hymns is of no benefit unless we understand what we are

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## SEPARATION FROM THE WORLD

by Dr. James H. Brookes  
(1830 - 1897)

The separation of the Lord Jesus Christ from the world is the measure of His people's separation. This He clearly states in His intercessory prayer, saying to the Father, "They are not of the world, even as I am not of the world" (Jn 17:16). While in the world, He was not of the world. He moved entirely outside its sphere of aims, ambitions, amusements, fashions, habits, purposes and tastes. So must we. Not only so, but He declared the unchanging hostility of the world to His disciples. "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world" (Jn 17:14); and on the eve of His departure He said to them, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jn. 15:18,19).

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## EDITOR'S DESK

### RESOLUTIONS

By Dr. Dayton Hobbs

*And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. (Romans 13:11-14).*

According to Noah Webster in his 1828 Dictionary, a resolution is a "fixed purpose or determination of the mind." There are those who think resolutions are a waste of time, while others find some virtue in at least trying to improve themselves with New Year's Resolutions.

In the light of this instruction given by Paul in Romans 13:14, we Christians have a responsibility to "put on" the Lord Jesus Christ. I believe this putting on of Christ is a growth process; growing in grace as we travel through this life. We do not put on all of Christ at once, that is, we do not become a mature Christian with just one sweeping resolution, but little by little. When we recognize an area in our lives that is not what it should be, making a resolution to improve in that area by the grace of God is a good thing. When that resolution is carried out, we have grown in grace, at least in that one area.

### By Little and Little

God told Moses concerning the Hivite, the Canaanite, and the Hittite who dwelled in the land that He would send hornets before the children of Israel to drive them out. God said to Moses, "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land" (Exodus 23:29,30). Look at this principle as it would apply to our

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The world has a distinct and unchanging character, whether it is the rude or cultivated world, the world of the first or of the nineteenth century. "The whole world lieth in wickedness (the wicked one)" (1 Jn. 5:19), however various the methods which the wicked one takes to exhibit its essential and unalterable evil. Sometimes he instigates the world to seek the destruction of the truth by violence, and when this fails, as it always fails, he adopts the policy of Balaam, who could not curse the redeemed nation but "taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14). What he cannot accomplish by slaughter he effects by strategy and, in this way, has triumphed over the great mass of professing Christians.

Hence the searching and solemn testimony of the Holy Ghost: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The Christian who loves the world, and conforms to the ways of the world, is guilty of precisely the same shameful sin committed by a woman when she is unfaithful to her husband, and moreover, "settles down to be, becomes, takes his stand as" an enemy of God, according to the meaning of the word translated *is* in our Authorized Version in the aforementioned text. Christ claims the church as His bride, and when she goes over to the world that lieth in the wicked one, what is it but spiritual adultery, which puts upon her a stigma forever?

Along with the stinging rebuke comes the tender beseeching "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world" (Rom. 12:1,2). But why? Because Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). If, then, a professing Christian is not delivered from the present evil world, if it still masters his heart and controls his conduct, if he acts and speaks and thinks and desires like the unsaved around him, if his aspirations go out to a worldly life and his enjoyments consist in worldly pleasure, it is obvious that the end for which Christ died has not been gained in his case, nor has the will of God and our Father been done.

Here is the command, and neither indifference nor unbelief can erase it from the book of life: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 Jn. 2:15-17). The Holy Ghost does not say if any unprofessing man, if any unbelieving man, but, "if any man," whether he be a member of the church or not, "love the world, the love of the Father is not in him"; and when this unerring test is applied to every man's standing and hope, how many will awake at last to the bitter disappointment that instead of abiding forever, they are undone forever!

"When once the master of the house is

### The Projector



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# FOCUS ON RELIGION

## Inventory Time

By  
Tod Brainard



Rather than looking ahead to the possibilities and the responsibilities that lie before us in the New Year, let us instead look back and take inventory of this past year.

According to Webster's New Collegiate Dictionary, inventory is defined as "an itemized list of current assets; the quantity of goods or materials on hand; a list of traits, preferences, attitudes, interests, or abilities used to evaluate personal characteristics or skills." Going back further in time, Webster's 1828 Dictionary defines inventory as "an account, catalogue or schedule of all the goods and chattels of a deceased person; a catalogue of moveables; a catalogue or account of particular things."

Businesses prosper or decline by their inventory. Some products do not sell or are damaged by customers visiting the store and have to be discounted or given away. Those products are unprofitable. Popular items are ordered and stocked in quantities that meet the demands of the customer.

On occasion as a child, we would go to an old country store on nearby Alabama Street to buy groceries or other amenities. Manning's Grocery, as it was known then, had a little of everything, from feed to fertilizer, seed to spaghetti sauce. Beside the ancient cash register near the entrance was a glass gallon jar of pickled pig's feet. That jar never seemed to move from its designated spot by the cash register. I think that in all the years we went to Manning's Grocery that jar never sold, and I suppose for good reason. Not only was the jar a relic of the past, but it seemed to me that some of the

canned goods looked as if they had been on the shelf since depression days. Rotating stock for freshness and frequent inventories were not a high priority at the old store.

Inventory has changed with the years. Now every thing has a UPC label, and when you buy a can of beans it is deducted from the store's inventory automatically. However, clerks still have to go back every once in a while to check to make sure that what the computer says is in inventory is actually there. Many times I have gone to get plumbing parts or electrical components for equipment and have heard a store clerk announce "according to the computer we have three in stock," but when they go back to the shelves there are none.

In the account of the unjust steward in Luke 16, the master said to the steward, "Give an account of thy stewardship..." (Luke 16:2). In other words, "Give me an inventory report; I want it on my desk now." Taking inventory is a profitable and necessary thing. For the Christian it will take more than a mere running of our hearts through a scanner for a quick tally. It will take more serious contemplation. How did you end this past year in your Christian life? Are you in the same place spiritually that you were last year at this time? Honest answers are required. It may just be that there are some things that we need to get off the shelves of our lives, and there may be some other things that we need to stock up on because we are in short supply.

Here are some challenging inventory questions compiled from thoughts on James Chapter One.

### Are your shelves full of joy?

James 1:2, 12: *My brethren, count it all joy when ye fall into divers*

*temptations.*

*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

Joy is one of the benefits of the Holy Spirit's work in our lives. Joy, blessing and a crown of life await those saints of God whose faith has been tested and tried.

### Did you grow your inventory of patience?

James 1:3-4: *Knowing this; that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

### Did you stock a full supply of wisdom to meet the demands of life?

James 1:5-6: *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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

You can never have enough wisdom from God. It takes faith to ask God for wisdom. How often we think we have the answers and fail to go to the warehouse of God's wisdom.

### Did you have your faith increased and strengthened this year?

James 1:6-8: *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.*

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(Continued from page 1--REPENTANCE)

Christ." (Paul to the Ephesian elders).

7. Acts 26:19,20: *Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.* (Paul before Agrippa).

8. II Corinthians 7:10: *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

9. II Peter 3:9: *The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

### What, then is Bible Repentance?

#### Is it for unsaved sinners?

Acts 17:22-34

Acts 29,30: *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent.*

Acts 17:30: *...God...now commandeth all men everywhere to repent.*

#### What Repentance Is Not

1. It is not the Roman Catholic penitence -- feeling sorry for sins, with confessions to a priest and required acts to prove your sincerity.
2. It is not just a change of conduct, although repentance leads to "fruits meet for repentance".
3. It is not being sorry you got caught. This is the sorrow of the world and according to Scripture this sorrow worketh death. (II Cor. 7:10).

#### What Repentance Is

1. Biblical repentance is a permanent change of mind; a change of heart in regard to God; in regard to self and in regard to sin.

We now agree with God in all matters of life and death and eternity.

2. Webster's 1828 Dictionary: "Real repentance: sorrow or deep contrition for sin, as an offence and dishonor to God, a violation of His holy law, and the basest ingratitude toward a Being of infinite benevolence (Goodness)... and is accompanied and followed by amendment (change for the better) of life."

3. A.W. Tozer: "...Truth as set forth in the Christian Scriptures... engages the citadel of the human heart and is not satisfied until it has conquered everything there. The (human) will must come forth and surrender its sword. It must stand at attention to receive orders, and those orders it must joyfully obey. Short of this any knowledge of Christian truth is inadequate and unavailing."

4. As an unrepentant sinner we are wrong at the very heart of our nature. It has to do with our basic view of life. This is much deeper than mere conduct. Through repentance a drastic change takes place in our mind and we are able to see and agree with God. This change includes a definite change of conduct.

5. Christ's call to repentance is revolutionary and radical. It calls upon the individual to reject the world's ideas and dreams for God's truth in all matters.

#### Is It Possible For A Lost Sinner To Repent?

Acts 17:30: *God...now commandeth all men (mankind) everywhere to repent.*

1. This command from God also includes lost sinners.
2. It is not that lost sinners cannot repent; it is that they love their sin and will not let it go. They hope that God will let them get through to heaven.

#### What does Repentance Involve?

A. It Involves Conviction.

1. The work of the Holy Spirit whereby our conscience is pricked and we are made to admit the truthfulness of the charge that God has brought against us, that we have indeed sinned against Him.

2. John 16:8: *And when He (the Holy Spirit) is come, He will reprove the world of sin, and of righteousness, and of judgment.*

B. It Involves Godly Sorrow

1. This is more than just an attitude of regret for an act done, but genuine sorrow that our sin has offended the holy and righteous God of all Mercy and Grace.

2. II Cor. 7:10: *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

C. It Involves Confession.

1. Not lip service for the ear of man, but genuine confession for the ear of God.

2. Rom. 10:9,10: *That 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.*

D. It Involves Discontinuance.

1. The Prodigal Son. Luke 15:17-19: *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.*

2. II Cor. 7:10a: *For godly sorrow worketh repentance to salvation not to be repented of.* Ω



Remember to Pray  
For  
The PROJECTOR



Proverb



Practicals

By Ludwig Opager

Prov. 30:29-31: There be three things which go well, yea, four are comely in going: A lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up.

We are to look at the creations of God to gain wisdom. Solomon does this as he presents, not only three things, but four things which go well, that are magnificent in their step. He is talking about presentation in going; he is talking about comeliness. This word was used on many occasions in the Song of Solomon as he spoke of his love.

He noticed that her neck and cheeks were comely, that her countenance and speech was comely, and that she was beautiful, as comely as Jerusalem. Her speech was graceful and suitable and her beauty was becoming; her proportions were fitting.

We are directed to focus our attention to things that are comely in going, and Solomon chooses three animals and a king as a catalyst to excite our thinking. The animals and the man that Solomon chooses as examples all have authority. These, then, are proverbs about the importance of presentation of one who has authority. Those that have authority need to know how to go and how to come. They need to know how to project that authority by their very presentation. Authority is promoted by proper packaging if authority is to be most efficiently exercised.

The military knows this and adorns those in authority in the finest of uniforms bedecked with medals, stripes, insignia and weapons. Of course, this packaging is just outward packaging and only goes so far. There must be inherent authority in the position, but the packaging is the initial introduction of that authority. It is like the works confirming the word. Look at my demeanor, look at my packaging and you see my authority!

To start us thinking, Solomon presents four things that are packaged by God to project authority to all who see them. The first animal is the lion, which is strongest among beasts. All who know the lion know his authority amongst the beasts is unquestioned. His packaging promotes that, for lions are short-legged with long muscular bodies and large heads surrounded by a flowing mane that extends to the shoulders and belly. Their great head is emphasized by the mane which promotes the idea of their great

authority, and their roar can be heard over a mile.

God does not give a roar to just any of His creatures. He does not give a roar to a canary. A canary is not packaged for a roar nor could he handle the results of a roar. He is only packaged for a warble with flute type notes and bubbling water sounds! A lion is packaged to handle the roar that God has given him. A lion does not turn away from any! His authority is obvious by his packaging and his manner.

The second example given to us in this passage is a greyhound; however, most translators of Hebrew today agree that this animal is a strutting rooster. A rooster is an animal with authority amongst chickens and shows his authority by his packaging. His head rises high as he struts around the hens. His head is emphasized by the necklace of feathers surrounding his head similar to the mane of the lion, and his cock-a-doodle-do announces his presence and authority to all concerned. Everything about the rooster fits together. He is magnificent in his step.

The third example, the he goat, provides an animal that is dressed and fit for authority. With his massive horns and his powerful, head-on butting ability he is found at the head of the flock guiding and protecting from any attack. His behavior gives confidence to the flock. The he goat, an example of vigor and courage, is presented as the power that crushed the Persian Empire. And God so packaged him, because He gave him authority. God always equips His creatures for the position to be filled.

The last example is that of a king, against whom there is no rising up. The king's crown, robes, and scepter are all designed to emphasize his authority. They go before him to communicate his great authority for which reverence is required. Even his name is "His Majesty". His subjects are to be awed by his appearance which emphasizes his dignity and power.

The point of these proverbs is that those in authority ought to be careful to project that authority by their demeanor, their speech, their appearance, and their comeliness. The behavior of those in

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Wavering folks are double minded and unstable. They do not receive anything from the hand of God (vs. 7).

### Was the flesh put off the shelves or was it in big demand this year?

James 1:13-15, 21. You must count the flesh as dead. Romans 6:11-13 boldly declares, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

James says in verse 21 that we are "to receive with meekness the engrafted word, which is able to save your souls." That is not just the new birth. That is the keeping of the soul safe from the lusts of the flesh. Henry Alford said this about the soul: "The soul is the center of the personal being, the "I" of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downward by the other. He who gives himself up to the lower appetites, is (fleshly): he who by communion of his spirit with God's Spirit is employed in the higher aims of his being, is spiritual. He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the sensual, the selfish man, the man in whom the spirit is sunk and degraded into subordination to the subordinate soul."

The salvation or deliverance of the soul includes the lifting of the soul from the natural appetites of the flesh by the engrafted Word of God.

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singing. The remedy for this is not to "dumb down" our music but to "smarten up" ourselves. The great hymns of the faith are full of sound doctrine and many spiritual blessings.

### HOW FIRM A FOUNDATION

This 18<sup>th</sup> century hymn by an unknown author may be sung to a variety of tunes and contains a solid, scriptural message that not only deserves to be sung but also provides an excellent sermon outline.

#### Foundation For Faith

*How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said,  
To you, who for refuge to Jesus have fled?*

The first verse directs us to consider The Saint's Foundation for His Faith (Hebrews 6:17-20). The saint's faith is not based on the shifting sands of man's philosophies or ideas. It is not grounded upon his own feelings or the opinions and statements of other men. The firm foundation of saving faith is the Word of God. God's Word is the only authority for what we believe, and God's Son, His Final Word, is the Security for our salvation. When the convicted sinner flees to Jesus Christ for salvation and safety from his sin and from the punishment he deserves, he finds a safe refuge in the perfect security provided by his Savior. The result of this firm foundation is strength and courage as we are supported by God's Word and peace and security as we are secure in God's Son.

#### Freedom From Fear

*Fear not I am with thee, O be not dismayed,  
For I am thy God, I will still give thee aid;  
"I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my gracious, omnipotent hand.*

The second verse brings our attention to The Saint's Freedom from Fear (Isaiah 41:10). Fear is a problem. It will hinder a believer from walking in faith, as fear causes him to forget the promises of God that are found in His Word. Fear keeps some potential servants of God away from fields of service. It may be fear of failure or loss, fear of what "might" happen, or fear of the unknown. But here is the cure for fear – God's Word! Here is the promise of:

God's presence – "I am with thee"  
God's personality – "I am thy God"  
God's power – "I will strengthen thee"  
God's provision – "I will help thee"  
God's preservation – "I will uphold thee".

God's promises are good in all times and for all time. There is no need to fear!

#### Safety In Submission

*"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;  
For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress".*

Here we have The Saint's Safety as He Follows His Savior (Isaiah 43:2). As we follow our Savior we can be confident that we can trust Him at all times and in all circumstances. When we are pursuing the will of God and looking to Him in faith we have the assurance that we will not be

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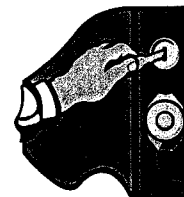




# Stars of the Morning

## The LATCHKEY KID

by "Aunt Carolyn"



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☆ Hank looked to the right, then to the left, then  
☆ behind him to see if anyone was watching or lurking  
☆ nearby. He knew the faces of people who lived in the  
☆ neighborhood, but he was wary of any unfamiliar faces –  
☆ strangers who looked suspicious near the neglected row-  
☆ houses. He was what his teachers called a "Latchkey  
☆ Kid," whatever that meant. All he knew was that his  
☆ Mother and Dad always had to work late, and he was  
☆ under strict orders to go directly home after school, go  
☆ directly inside, and directly lock the door. He was not to  
☆ open the door to anyone.

☆ This being the rule, going home was not very  
☆ inviting. Lock the door; pull the blinds, turn on the  
☆ lights, and hope no one came to the door. The little  
☆ house was nice enough. Mom kept it as well as she  
☆ could considering her long work hours, and she always  
☆ left a snack in the refrigerator for Hank to hold him over  
☆ until supper. He could go ahead and get his homework  
☆ done, do his indoor chores, work puzzles or read (no TV  
☆ until his folks came home, thank you!), so he could keep  
☆ himself occupied. He knew his parents' rule was for his  
☆ own good, but sometimes he just felt so closed in,  
☆ confined, cramped, tight, or caged. Whatever you called  
☆ it, Hank felt boxed in!

☆ His peanut butter sandwich went down mighty well  
☆ this afternoon, and Hank was making headway on his  
☆ arithmetic homework when a noise outside disrupted his  
☆ thought. Noise outside was nothing unusual in his  
☆ crowded neighborhood. With rowdy children playing,  
☆ ranting mothers calling rowdy children, metal trash cans  
☆ banging as rowdy kids walked by, and now and then  
☆ loud, rowdy arguments heard above all other ruckus,  
☆ regular noise was hardly noticeable. This noise was  
☆ different. Did it come from the side of the house? No, it  
☆ was from the front. Now it sounded near the door!

☆ Hank's heart skipped a beat, then beat a little faster.  
☆ Between the cracks in the window blind Hank could see  
☆ five big boys coming toward his house. He knew who it  
☆ was all right. Bobby Jack Riley was 'big boss' of his  
☆ gang. He threw his weight around and called all the  
☆ shots. He and his gang were known for their mean,  
☆ tough behavior. They wanted to be 'wheels' and keep  
☆ other kids under their thumb. They caused dread and  
☆ anxiety in all the neighborhood. Hank always hoped to  
☆ avoid them as he came from school every day, but now  
☆ it seemed they weren't waiting for him to be out on the  
☆ street. They were coming to his house! He couldn't

open the door! He couldn't!

"Hey, Hank! Come out here! I wanna tell ya' somethin'," came the rough demand.

Hank froze. "Yes, I'll bet you want to tell me something," he thought. "You just want to beat me up! Some fight! All your bullies against one of me!" Hank was no slouch and he surely was no sissy, but he had no hankering to tangle with that bunch. And one fight would never end it. He had seen how they bullied other boys and bloodied them up. They would not quit until just before a kid fell limp, leaving him in a heap, laughing and taunting him with threats of more to come. The "more to come" always meant more punches, poundings, and threats to get money for cigarettes and drugs. Well, Hank couldn't fight them, and he surely didn't have any money to give them.



There was a big bang on the door. "Hey, Kid! Whatcha' doin' all locked in like a precious little moth in a cocoon? Did your Momma say you couldn't come out and play?" he mocked. "Too bad! Open the door and we'll come in and play with you! Maybe you can get us some money!"

Hank was silent. He stood near the kitchen ready to run out the back door if they broke in. A lot of good that would do though. They would catch him around that way, too. Just then a rock came through the front window. The blinds kept the window glass from flying all over the room, but the sound was terrifying.

"Oh, Lord, what am I going to do?" Hank uttered. "Please help me. Please help me somehow!"

Bobby Jack banged on the door again. "Little pig, little pig, let me come in, or I'll huff and I'll puff and I'll blow your house down!" Hey, Kid, don't think you're safe in there! You ain't gonna git away from us! We can git you anywhere!" and he let out a raucous jeer. The other hoodlums joined in the ridicule just as a big, red brick came crashing through the window.

Hank shrank against the wall. "Go away!" he shouted! "Go away! Get away from me!"

"Oh, listen to our darling! He wants us to go away! Too bad. I'd rather stay and have some fun, wouldn't you?" All the boys laughed and hollered, "Yeah! We'd rather stay and have some more fun!" as they hurled another big brick through another window. They were going to wreck the house, let alone what they were going

(Continued on page 11)

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(Continued from page 6--SING WITH UNDERSTANDING)

overcome. The imagery of this hymn and of the Scripture is that of passing through deep waters. We should always remember that God has never promised to spare us from trials, but He has promised to preserve us through trials and to turn those trials into blessings. The carnally minded man wants to simply get out of trouble, but the spiritually minded man wants to get something out of trouble. The promise that God will bless our distress is a comfort to those in trial.

#### Assurance In Trials

*"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee, I only design  
Thy dross to consume and thy gold to refine."*

This verse rejoices in The Saint's Assurance in Trials (Isaiah 43:2). Why do Christians face difficult trials? The Bible gives us two reasons. One is to test and strengthen our faith (I Peter 1:7), and the second is to produce patience and endurance (James 1:2-4). It is interesting to watch distance runners as they train and compete. Practice is difficult and has little tangible reward and, when they run in meets, they labor to finish the course knowing that they have no chance of being the winner. Why do they do it? They run because they know that the struggle they endure produces benefits by itself. Winning does not build character but running the race to the best of your ability and finishing the course does. The runner runs to lose weight, to improve his health and stamina, and to push himself beyond his normal limits. That is also the case with the Christian who finds himself in fiery trials. He wants to endure his situation to the end and remain faithful in every circumstance. When he finishes, he can rejoice that the trial may have consumed some of those excess weights that were hindering his progress and burned off the dross that depreciated his value to his Master. Consider Paul who endured deep trials as well as a personal "thorn" (II Corinthians 11:23-30) and rejoiced that, in the end, he learned submission to God's will and the sufficiency of God's grace.

A man observed a silversmith in the process of refining his silver. As he watched he inquired as to how the smelting process worked. The silversmith explained that he kept the heat on the silver and watched carefully as the dross was burned away. "How can you tell when the work is done?" asked the observer. The silversmith responded, "When I can see my image in the silver." Thus it is with our Heavenly Father as we pass through fiery trials. He never takes His eye off of us and watches until we reflect His image.

(Continued on Page 12)

#### LETTERS TO THE EDITOR



Warm Christian greetings in the precious and worthy name of our Lord and Saviour, Jesus Christ. I wish to renew my subscription to "the PROJECTOR" for 2003...

May God richly bless you during this Christmas season and in the days ahead, 'til He comes. Hope you are doing well. Maranatha! Perhaps Today! Yours because of Calvary,  
Scotland

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#### SOME MORE LETTERS:

The PROJECTOR continues to convict and bless us. We ask that you might pray that we would be more conscious of living in the presence of God.  
IN



It is truly refreshing to receive your news letter. It is most encouraging to see that you are staying true to the "faith" and sound doctrine.  
MO

Yours is an important voice at this particular time in history. MI



(Continued from page 5--PROVERB PRACTICALS)

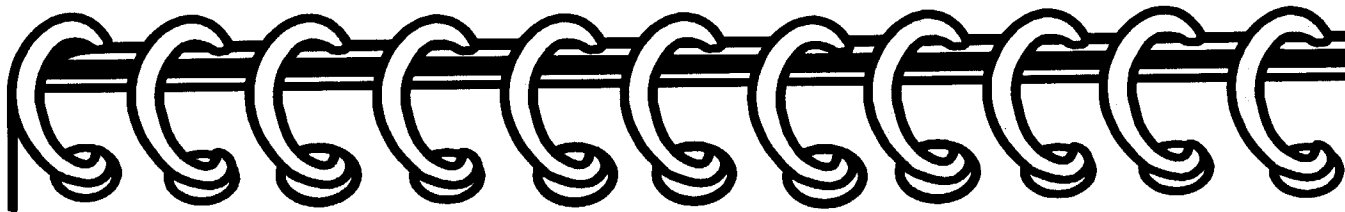
authority must always be suitable if they expect that authority to be respected. It all fits together. If the actions or behavior of one who has authority do not fit with that authority then the authority is damaged and will not function as designed. Picture the canary with a roar. Picture a lion with a warble. A canary with a roar is still

a canary, but how can he handle the consequences of a roar? He has not been given that authority. A lion with a warble is still a lion, but the warble does not project his God given authority in the same manner as a roar!

Authority is best exercised with comeliness; fit, suitable, and becoming.

Ω



*Teaching Tips**by Doris Peppard*

## PARDON, YOUR PHILOSOPHY IS SHOWING!

Every teacher has a philosophy of education. This philosophy becomes evident in everything the teacher says and does. Christian teachers should regularly give themselves a check-up to see if their philosophy is in harmony with God's Word. Since we tend to be attracted to new ideas and ways of doing things, Satan will very subtly do his best to infiltrate our minds with worldly ideas and methods. The Bible tells us to "try the spirits to see if those things are so." The only way to wash our hearts and minds from this assault is to daily ask the Lord to cleanse us from within.

A major way philosophy can be observed is through your teaching methods. Jesus' teaching methods were varied and insightful. He used lectures, discussions, question and answer sessions, as well as illustrations and object lessons. All of these methods are Biblical and can be utilized in today's classroom. He often taught the same lesson over and over. He even used the words, "Verily, verily," in order to make sure the disciples understood that His point was extremely important. Christian schoolteachers understand that they must often repeat, emphasize, and, yes, even drill their pupils for the lesson to be learned. One might think, "I should only say a thing once. That should be enough!" Well, if Jesus was willing to repeat lessons to His disciples, who were after all, grown men, we should have the patience to teach our students until the lesson is well learned.

Another way your philosophy shows is through your approach to your students. Jesus approached His disciples with love as well as patience. Those working with young people and children must also approach their students with like-mindedness. When we approach our students as if they were personally chosen by God to be in our classroom, we will be able to treat them properly. God's Word says in Matthew 18:6, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Our students should be treated fairly and with respect. No child should ever be made to feel as if his teacher is "out to get him." A good window on yourself is how the children in your classroom respond to you as a person. This does not mean that you have to be "soft" in your class. Consistent discipline with love draws students to their teachers. Some of the "hardest" teachers on record have been most respected by their pupils.

Your philosophy can be read by simply entering your classroom! It is not even necessary for you to be there! The classroom's setup, order, decoration, appearance, and impression speak volumes about you as a teacher. God's Word says, "Let all things be done decently and in order." Every classroom should present this Biblical view. Our students desire order and beauty in their classroom. They work better when things are neat and uncluttered.

This philosophy check-up is very important. Why not set aside some time to get into God's Word and evaluate your teaching methods, approach to students, and classroom setup? Both you and your students will be richly rewarded by the time spent in this consideration. Ω



(Continued from page 6-INVENTORY TIME)

and straightway forgetteth what manner of man he was.

**Did you credit the Father of lights for all your good gifts?**

James 1:17-18: *Every good among you seem to be gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning. Of his own will Father is this, To visit the begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

**Are you more swift to hear today than you were a year ago? More slow to speak and slow to wrath?**

James 1:19-20: *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.*

**Were you a doer of the Word this year, or were you just a casual hearer?**

James 1:22-25: *But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way,*

**Finally, ARE YOU A TRUE BELIEVER?**

James 1:26-27: *If any man is religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

Here is the toughest inventory question. In these days of apostasy and self-deception, are you really who you say you are? I fear that there are many folks in our churches whose religion is vain. Oh, how sad to hear the Gospel repeatedly and yet die in trespasses and sins. Have you repented? Are you a genuine, born again, blood-bought child of God? Do not let another minute go by in this New Year without being sure. Settle this soul searching inventory question once and for all. *..The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel* (Mark 1:15).

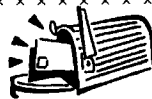
Ω

<sup>1</sup> J.V. McGee, *Commentary on Jude*, Thru The Bible, Volume V, Thomas Nelson Publishers, Nashville, page 869.

(Continued from page 2--EDITOR'S DESK)

individual lives. Our growth to maturity doesn't happen overnight. Our old nature assures us of an active foe; however, little by little, step by step, victory by victory as we resolve to grow in the grace and knowledge of our Lord Jesus Christ, we will eventually be (when we get our new body) brought to the image of our Savior, the Lord Jesus Christ. Oh, what a day that will be!

Ω



#### ONE MORE LETTER

Thank you so much for sending The Projector. I read it from cover to cover and look forward to each issue. God bless you all!

ME

risen up, and hath shut to the door, and ye begin to stand without, and

(Continued on page 10)

(Continued from page 2--Separation From The World)

to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (Lk. 13:25-27). It is not enough to come to the communion table and to listen to the preaching of the Gospel. Every one who claims to be a Christian must enter somewhat at least into the experience of the apostle when he exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The cross has snapped the link that bound us to this world, now under condemnation.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (I Jn. 3:1). Alas! The world knows most of those who have named the name of Christ too well, and it knows them because it sees not a particle of difference between them and its own votaries. If one attends the theater, so does the other. If one engages in fashionable dances that are devised to promote licentiousness, so does the other. If one encourages the card table, so does the other. If one plunges into the business of making money as the supreme object of life, and in utter disregard of the warnings of God's Word against the covetousness which is declared to be idolatry, so does the other. If one is over-reaching and unscrupulous in trade, so is the other. If one fills his library with books which heathen might have written, precisely the same books are found in the library of the other.

These words are written with profound sorrow; and if they should fall under the eye of any one who has become entangled in the meshes of the world, most affectionately and earnestly is he entreated to consider immediately, and to consider prayerfully, whether he is not bound "to keep himself unspotted from the world" (Jas. 1:27). For the sake of friends and acquaintances who may be stumbling over him into hell, for his own soul's sake and, above all, for Christ's sake, is he urged to ask himself the question whether he has a right to belie his profession, to inflict a most grievous injury upon the cause he has publicly espoused, to dishonor the Lord who bought him with His blood, to grieve the Holy Spirit of God whereby, if he is a Christian, he is sealed unto the day of redemption.

If any are led to reflection and repentance, they may also be led to inquire how they are to get back to their first love. The answer is plainly given in the infallible Scriptures: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips" (Hos. 14:1,2). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jn. 1:9). "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even

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(Continued from page 8)

### Security In The Savior

*"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, tho' all hell should endeavor to  
shake,*

*I'll never, no never, no never forsake!"*

The final verse reflects the timeless truth of The Saint's Security (Hebrews 13:5, Deuteronomy 31:6). The security that this world offers is based on a shaky foundation. Man may find a measure of confidence in acquired possessions, position, or popularity, but when these fail, as they usually do, man is left depressed and discouraged. The saint's security is not based on temporal things. His security is based on the sure foundation of the Word of God. The saint safely trusts in a God Who keeps His Word and a Savior Who keeps His own. What a blessed assurance to know that, as a child of the King, he will never be abandoned or discouraged. Ω

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### POPULAR RELIGION

*The religious boom of recent years has given us more Christianity, but it is worth less. Religion has become popular. Thousands of uninstructed and bewildered persons have accepted Christ, but they have not a remote idea of the true meaning of the Cross. They are not penitent; they evince no real fear of God; they have not separated from the world; their psychology is pagan, their ambitions are carnal, their lives empty. They turned to Christianity because it was at the moment the popular thing to do. They innocently believed what they were told and did what they were urged to do; but tragically they accepted a christ that is no Christ, and a cross that is not the Cross of Christ.*

--A. W. Tozer

our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 Jn.

(Continued on page 12)

(Continued from page 10--Separation)

5:4,5). It comes to this: Take Christ with a renewed act of faith as a Savior, not only from the consequences of sin but from the dominion of sin, and from the accursed love of the world.

"He was in the world, and the world was made by Him, and the world knew Him not" (Jn. 1:10). In His last intercessory prayer it evidently grieved Him to say, "O righteous Father, the world hath not known Thee" (Jn. 17:25). So then the world knows not the Son nor the Father; nor does it know the Holy Spirit, for Jesus says, "I will pray the Father, and He shall give

you another comforter, that He may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him" (Jn. 14:16,17); and the apostle writes, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12). Well, therefore, may Christians heed the admonition of that Spirit, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? For ye are the temple of



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