



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

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The Beauty of Separation

By Rev. George W. Zeller, Assistant Pastor
 Middletown Bible Church
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The Bible speaks of “**The Beauty of Holiness**” (Psalm 29:2) when referring to how the Holy One ought to be worshipped. The basic meaning of the word holiness is “*the state of being set apart, separate, separated.*” The high and lifted up LORD is set apart from all that is earthly and created. The Holy One is set apart from all that is sinful and defiled and impure. His holiness and His separateness go hand in hand. Separation finds its basis in the very nature and character of Jehovah, and it is a thing of beauty and wonder and awe.

One of the most beautiful things about the biblical doctrine of separation is that it is not something that we need to do but that it is something which God has already done! It is not something that we need to pray about or strive after, but it is something already accomplished by the grace of God. God has already positioned the believer in His Beloved Son where we are fully accepted by God, basking in the sunshine of His favor (Ephesians 1:6). From the

moment we put our trust in Christ, God has set us apart **UNTO HIMSELF** forever: “*to them that are sanctified (set apart, separated) in Christ Jesus, called to be saints (holy ones, set apart ones, separated ones), with all that in every place call upon the name of Jesus Christ our Lord*” (I Corinthians 1:2 cf. 6:11). God has placed us in His Son (Galatians 3:27), and no place more holy could ever be found. We stand perfect and complete in Christ the Holy One. We are saints of the Most High God! It is the beauty of our glorious position in God’s dear [beloved] Son (Colossians 1:13).

What then must we do? Separation is not something that we must *gain*, but it is something that we must *claim*. Every believer is separated, but not every believer consistently exercises and enjoys a separated life as God intended for our good. One’s practice must be consistent with one’s position. Our daily condition must match

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Scriptural Principles Addressing Music

By Rev. Steve Anderson
 Baptist World Mission Field Administrator
 for Africa, UK, Ireland, Middle East, and
 Furlough Replacement.

Several months ago, we wrote a brief assessment of worship music in missions. Today, the goal is to rivet that discussion to specific principles from the Word of God. These principles apply to any believer, in any place, who is seeking to live for Christ.

First, God has given music to His redeemed for the *purpose of praising* His name. It is not about us—not for our pleasure or entertainment. Examine these sample texts: Judges 5:3; 2 Samuel 22:50; 2 Chronicles 20:21–22; Psalm 7:17; 21:13;

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EDITOR'S DESK

Pastor Tod Brainard

The book of Exodus is in many ways a primer for the novice nation of Israel. Israel left Egypt as a brand-new entity, Jehovah's "firstborn" (Exodus 4:22-23) headed to the land of promise. As a fledgling nation, she proved immature, shallow, ungrateful, and rebellious. There were so many vital lessons that this young nation needed to learn about Jehovah God and what He required of her as His national agent among the nations of the earth.

Jehovah provided many valuable and enduring lessons to His people in the book of Exodus. One such lesson is Jehovah's requirements concerning the firstborn. The word "firstborn" is used 119 times in the Old Testament. The Hebrew word *bekor* translates "firstborn" or "that which opens the womb for the first time." Whether it was an animal or human being, God stated that every firstborn belonged to Him. The seven-day Feast of Unleavened Bread was to be observed in the month Abib (March-April), the month of the Exodus, and the *firstborn* were to be dedicated to the Lord (Exodus 13:12-13; 22:29-30; 34:19-20). These two were associated because of the link between the tenth plague (the deaths of the Egyptians' firstborn) and the Exodus from Egypt. Jehovah God was using this as an important teaching lesson of His claims upon His people.

Take notice of Exodus 34:20: "*But the firstling of an ass thou shalt redeem with the lamb: and if thou redeem him not, then shalt thou break his neck.*"

This is a striking verse because of the strong message that is being sent by God. The ass was an unclean work animal. It was needed on the farm to plow the fields and carry the burdens. However, the firstborn ass was God's. So, God, in His mercy, allowed a substitute lamb to be put in the place of the much-needed work animal to satisfy His claim. God was to receive His due. If the firstling of an ass was not redeemed with the lamb, the ass was to be killed by breaking its neck. It was God's, not the Israelite's!

Should the firstborn ass or the lamb die? Every Israelite was faced with this decision as they stood at the Tabernacle or Temple. Why did Jehovah make such a detailed requirement?

There is a message about giving God His due and the redemption price required to spare the unclean animal. You and I are the property of God, who made us and preserves us. But you and I are so unclean and so sinful that God cannot accept us as we are. The Firstborn Lamb of God (Romans 8:29; Colossians 1:15,18; Hebrews 1:6; 12:23; Revelation 1:5) must stand in our place, or the sinner must die eternally. Here God gives His Son, "*the firstborn of every creature*" or the "*firstborn from all creation*" (Colossians 1:15), as a gift to stand in our place. I think I should mention that in my opinion, America's great sin as a nation is not giving God His due!

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The PROJECTOR

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The Projector is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



FOCUS ON RELIGION

“Spiritual” but Unchurched by Pastor Adam Watt

According to recent statistical analyses conducted by the Barna group, more and more Americans are classifying themselves as “unchurched.” In an overall sense, the unchurched comprises approximately 50% of the total population, but more uniquely, 10% of the total population have broken ties with the church while still professing a sincere Christianity. As Barna writes, these unchurched Americans “love Jesus but not the church.” These “traditionally Christian” unchurched Americans claim commitment to Christ, agree to orthodox beliefs, and consider themselves to be spiritual. The unchurched but “spiritual” Americans typically use phrases such as “I can worship at home” or “God is everywhere” to justify their break with the church. Ultimately, the unchurched believe that participation in a local assembly of believers is not a Biblical mandate, and God can be worshipped privately at home.

Even though certain circumstances and contexts leave no other option for some who have to worship at home or meet in very small groups, the complete denial of the local

assembly ignores the model of the New Testament church. The church is both a living entity as the body of Christ and an institution comprised of local assemblies. As a local assembly, the church fulfills several duties beneficial to the believer’s edification, following the church’s pattern in the book of Acts.

At the end of Acts 2, souls were continually added to the church, and this group continued in several things. In the Greek, the word for “continued steadfastly” is a present active participle indicating that they persevered in these actions. First, they observed what have been termed the ordinances of the church, namely baptism (2:41) and the Lord’s Supper (2:42). Through the church, believers publicly identified with Christ and participated in the remembrance of Christ’s redemptive work. Second, the church was involved with teaching—they continued in the apostles’ doctrine (2:42). These new converts needed to grow in knowledge of Christ through the exposition of God’s Word. Third, the believers fellowshiped together as a local body. The believers had a common bond through the salvation of Christ, and as a result, they partnered together

in the work of the church. Examples of sharing together and communicating to those in need are also evidenced in the collection and distribution of funds as well as the establishment of deacons to care for the needy (2:42; 4:34–37; 6:1–7). Fourth, the local assembly of believers were involved with a ministry of prayer (2:42), and early church prayer meetings are seen throughout the book of Acts. For example, the church prayed after Peter and John’s first arrest and release (3:23–31), during Peter’s imprisonment (12:12), and before the commission of Paul and Barnabas (13:1–3). Praying corporately for specific needs and in specific situations was vital to the health of the church. Fifth and finally, the church was involved with evangelism; after Peter’s sermon of Acts 2, about 3,000 souls were added to the church (2:41). The book of Acts then describes the propagation of the Gospel from Jerusalem to Judea to Samaria and to the uttermost parts of the world through the evangelistic work of the church (1:8). Truly the local institution of the church was instrumental in the spread of the Gospel, the establishment of churches, and the growth of believers.

While other characteristics of

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FOUNDER'S FORUM

By the Founding Editor, Dr. Dayton Hobbs

Editor's Comment: I have been involved with Christian education now for thirty-one years. There is a constant drum beat within certain Christian educational circles, mostly among those involved in developing teachers who constantly repeat the mantra that "teaching methodologies are neutral and therefore they all have equal value in the classroom." Dr. Dayton Hobbs wrote concerning this progressivist error during his many years as a Christian educator. He often said that "every Christian teacher must be on guard to identify Humanistic Methodologies and to avoid them in the Christian school classroom."

Secular Humanism, as defined by humanists, is a rational philosophy informed by science, inspired by art, and motivated by compassion... It advocates the extension of participatory democracy and the expansion of the open society, standing for human rights and social justice. Free of supernaturalism, it recognizes human beings as a part of nature and holds that values—be they religious, ethical, social, or political—have their source in human experience and culture. Humanism thus derives the goals of life from human need and interest rather than from theological or ideological abstractions, and asserts that humanity must take responsibility for its own destiny.
—The Humanist Magazine

*As you see, there is nothing neutral about secular humanism. It is Satanically inspired. In this "Founder's Forum" series, we will be sharing over the next several issues the **Identifying Marks of Humanism in the Christian School Classroom** written by Dr. Hobbs several years ago, as a help to administrators and teachers who may not realize they are employing humanistic, progressive methodologies in their classroom. Far from innocuous, these methodologies are actively detrimental to Christian education. These methodologies are not neutral for they are morally and philosophically contrary to the teachings of the Word of*

*God. They are aligned instead with cultural and Satanic philosophies of the progressive educational movement and have repeatedly wrecked the lives of children by stealing their **ability to process and to know distinctly** an authoritative, Biblical worldview with a Holy Spirit directed, philosophical, and moral metric from the Scriptures.*

Ways to Identify the Humanistic Classroom

Perhaps listing some of the identifying marks of a classroom affected by the humanist philosophy would be helpful. This list is not intended to be complete, but it will be useful both in identifying your own philosophy and the extent to which humanistic education has affected it, as well as serving as a helpful guide to examining the classrooms of your faculty, if you are an administrator, or of your child's classroom, if you are a parent.

One thing we must all recognize and admit: we have all been polluted to some degree by the philosophy of the world in which we live. We are constantly bombarded by TV, magazines, newspapers, advertisements, and other media, as well as the schools we attend, including preschool through college. Identification is necessary before separation from those concepts can take place.

The purpose of this list then is to help in that identification. Be careful before labeling a classroom or a teacher humanistic in teaching methods. The presence or use of one of the following procedures does not of itself mean a teacher is a humanist. A trend would be set, and the teacher considered suspect if all or several of these methodologies were present in their teaching. Sometimes good Christian teachers use bad methods because they have not been taught properly or do not understand why a method is wrong. Indeed, it is my hope that many sincere teachers will be helped by this list and

understand and be better able to identify humanistic methods. Here is the first of eight:

1. Strong emphasis on self-activity.

I am not referring, of course, to physical education or vocational applications. I am referring to activities tied to the educative process within the classroom with the standard subjects of the curriculum. This self-activity is usually accompanied by a great deal of comment and input by the student and little instruction from the teacher. The teacher is merely a facilitator of the child's activity and self-creativity, rather than an authoritative instructor or imparter of knowledge as pictured in the Scriptures (Matthew 7:29; Mark 1:22).

Dr. Max Rafferty expresses well Dewey's humanistic ideas concerning the learning process and his idea of the ideal curriculum: "Dewey taught that the child learns only what he lives. Education must therefore be an exercise in living. 'Learning by doing' thus becomes one of the ritual responses in the litany of Progressive Education. The fundamentals of learning—the 'Three R's'—are taught only as the child finds them necessary in helping lead a 'good life'.... The Progressive Educationalists term the curriculum the whole living experience of the child. So, the school must interest itself in everything about the child and take steps necessary to remedy any gaps in his experience that a foolish or shortsighted parent may refuse to fill up. The accumulation of knowledge is not only unnecessary; it is probably harmful. Development of creativity is the most important thing. The child must feel completely unrepressed and free from inhibitions so that his natural creativity will blossom and flourish." (Rafferty: *Christian School Comment*, Vol. 3, No. 3, Whittier, CA. California Association of Christian Schools, Inc. December 1971). Ω

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Proverb Practicals

by Ludwig Opager

Proverbs 24:24–26, *He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips that giveth a right answer.*

While watching ball games at the Tee Ball World Series, I saw this passage lived out repeatedly. The "He" in this verse who says unto the wicked "*Thou art righteous*" could very well be compared to a Tee ball umpire. Umpires, in their deliberations, declare some batted balls fair and some foul. The goal of each batter is to get on base and move around to home plate. As far as the game of Tee ball is concerned, the batter getting on base is "righteous." When a player gets on base, the crowd cheers. The coach is elated. Mother smiles, and Daddy turns to the crowd, his face filled with pride. Don't they think their child did right in getting on base and deserving of reward?

But are there cheers and accolades for those who hit a pop fly ball that is caught? Daddy is silent, pride nowhere to be seen! Mother hollers, "That's all right son," knowing that it's not all right! The fans are disappointed in the outcome. What a "wicked" boy for not getting on base! There is no reward, only social condemnation. So, as far as the game of Tee ball is concerned, if the batter doesn't get on base, that batter is "wicked" so to speak. The "wicked" are punished and unrewarded.

Now that we have established the ground rules, let's apply this to this verse: "*He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him.*" How true this is of sporting games requiring

umpires or referees! Think about this situation: after hitting the ball, a player runs, passing first base on the way to second. He is facing a judgment call as the umpire moves into position. Will he be declared out or safe? The umpire is poised to make the call but perhaps does not give all his attention to the play. Sliding into second base, the runner is obviously tagged out by the shortstop. The umpire calls him safe. Now, it was evident to all that the player was tagged off the bag and should be out. The player is deemed "out" or as we see in our text "wicked," but the umpire calls him "safe" or "righteous." The result is a vocal outcry; "curses" from the people directed at the umpire. They have a personal stake in the game. A formerly peaceful and happy group turns on the judge in blue, abhorring the poor fellow for his unrighteous call. Given authority to judge, even paid to judge, he failed to get it right. Judging the "wicked" as "righteous" brings the "curses" of the people upon him, as our text so clearly states.

We learn then that judgment carries with it great responsibility. Man, made in the image of God, retains in some measure, a craving for fairness, for righteous judgment. Whenever righteous judgment does not come, it reveals itself in a "cursing" of those not using their judgment rightly. This God-implanted gift within man should keep authority as honest as it can be while it functions within the curse of sin.

No doubt, this craving for fairness and justice is connected to self-interest as in the case of Tee ball fans, but it is a vestige of the image of God. Therefore, as far as Tee ball is concerned, there is no greater blessing to the people than an umpire's making the right call. Umpires' reputations precede them, and people are normally content with those who judge righteously. Just calls are delights to the people, and a good blessing will come upon the umpire who makes such calls.

As it says in our proverb, "*But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips that giveth a right answer.*" Never having seen a fan kissing an umpire, I assume this to be symbolic. This means that the umpire will be respected. Umpires making right calls are blessings, for they conduct themselves in a manner promoting justice, equity, peace, and contentment during a game. An umpire, using his authority rightly, ensures justice and promotes godly quietness. His careful judgment keeps foolishness to a minimum.

To those umpires who judge rightly, fans are quieted, poised, but not activated. Everyone should respect the umpire who judges calls righteously. The same thing is true in the earthly and spiritual realm with those who exercise properly constituted authority. How important to the contentment and happiness of the people is authority exercised in justice! Ω



(Continued from page 1 - *The Beauty of Separation*)

our eternal position. Saints ought to be saintly, and we must “walk worthy of the vocation (calling) wherewith [we] are called” (Ephesians 4:1). A holy walk must match our high, heavenly, and holy calling. By *faith* we are to claim and experience what God has already done *in fact*. We need to remember *who we are in Christ* and live accordingly. The term *saint* is often avoided among professing believers because the very word itself speaks of holiness and demands separation. The Holy God has put a difference between those who are saved and those who are unsaved, and this difference must be kept very clear and very well defined (Leviticus 11:44–45, 47). Nothing must be allowed to mar or blur this distinction. Those who are truly God’s children need to walk accordingly so that the Word of God be not blasphemed. What a joy and privilege it is to be called “saints” (I Corinthians 1:2)!

One reason we miss the beauty of separation is that our emphasis is often upon “separation from” rather than “separation unto.” Both must be emphasized according to the biblical balance: **Separation from**—Come out **FROM** among them, and be ye **SEPARATE**, saith the Lord, and touch not the unclean thing” (II Corinthians 6:17). **Separation unto**—“And ye shall be **HOLY** (set apart, separated) **UNTO ME**:

for I the **LORD** am **HOLY**, and have severed you from other people, **THAT YE SHOULD BE MINE**” (Leviticus 20:26). Separation is something beautiful and wonderful because its purpose is to get us to God! Those who are joyously separated *unto Christ* must trust the Lord God for His grace and strength to be separate from all that is not in harmony with the Savior’s person, Word, and work.

The focus of many is only upon separation from, and when this alone is emphasized, the beauty of enjoying God’s holiness fades. We try to separate from this group and from that person and from this false doctrine and from that Bible school and from this radio ministry and from that publication (and thank God for every person who is seeking to expose error and be discerning and separate from that which is wrong). However, the problem is simply this: in our zeal to fight what is false and to flee what is filled with error, **we never get to God**. We flee, but we fail to “**follow after**” (I Timothy 6:11). We get away from this and from that, but we do not get to where we need to be, namely, “**in the secret place of the most High**” abiding “**under the shadow of the Almighty**” (Psalm 91:1). It is only in this secret place that we will know and enjoy the beauty of separation.

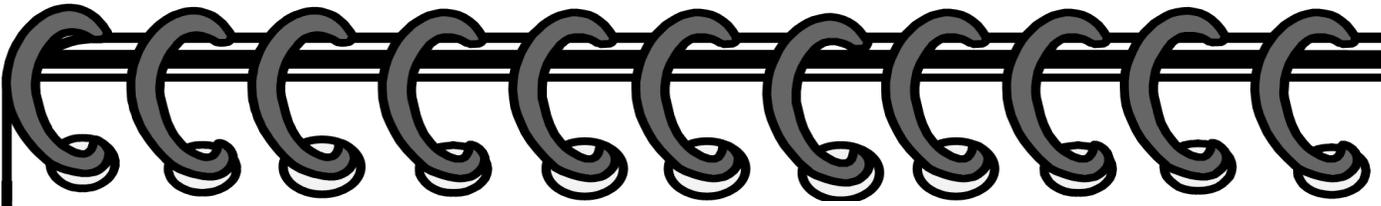
Let us illustrate this principle. If I am truly separated unto the

God of truth, having chosen the God of truth and the way of truth (Psalm 119:30), then separation from becomes normal and natural. My heart cries out, “Therefore I hate every false way” (Psalm 119:104 cf. 119:128, 163). The closer I get to God, the farther away I get from that which is contrary to His character.

If I am truly separated unto the Christ of Calvary, then I am going to abhor and detest any religious system which makes the cross of Christ of none effect. I am going to glory and boast in the cross, and therefore I am going to be totally opposed to any religious substitutes which seek to eliminate the necessity of the cross or usurp its place of preeminence (Galatians 2:21; 3:1; 6:14; I Corinthians 2:2).

In his most excellent doctrinal epistle, the apostle Paul begins by setting forth the beauty of separation: “Paul, a servant of Jesus Christ, called to be an apostle, **separated unto the gospel of God**” (Romans 1:1). Notice that his emphasis is upon **separation unto**. He was totally dedicated and devoted to God’s good news, which centers itself in the person and work of Jesus Christ. Paul’s life was completely wrapped up in the gospel of God. It was his wonderful separation unto the gospel which made him zealously opposed to every and any kind of false gospel (Galatians 1:8–9). God’s good

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Teaching Tips

by Doris Peppard

A Dozen Tips for Parents Preparing Children for School

1. Pray for your child—its power cannot be over emphasized. Children must be bathed in prayer. Of course, pray for health, happiness, and salvation. But, do not forget to pray for future events in your child's life: future teachers, future friends and acquaintances, future mate, future schools, etc.
2. Pray for your child's teacher as soon as you are aware of who she/he will be. Teachers covet your prayers for their classrooms! Remember to pray for their health, preparation, teaching skills, and family, but also that the Lord will help them love their students, as well as ask Him for patience in dealing with their students.
3. Get your child on a fairly rigid schedule. Children who have regularly scheduled bedtimes, meals, wake-up times, etc., are better prepared to thrive in school.
4. Read to your child from baby days until they can read for themselves. Teach your child to listen to oral reading. Use expression and "different voices" for different characters. When little children are taught to listen to stories, they are better able to listen to instructions given by their teachers.
5. Teach your child to develop a work ethic. Even young children can learn how to do simple chores: bringing their mom a diaper for a sibling, taking Daddy's slippers to him, or putting things into the trash. When children learn how to do for themselves, they will be prepared to do seatwork for themselves at school.
6. Teach your child to obey your voice. Obedience must begin in the home. Children must be taught to obey with the proper attitude, with immediate action, and without discussion. Short, simple instructions help children understand what you are wanting them to do. If a child obeys only if they are "threatened," they will not be able to obey at school without threats. Encouragement, praise, and follow-through will help this learning process.
7. Teach your child to be neat and organized. Organizational skills also begin at home. Children who learn to follow lists and keep their areas picked up will be able to keep their schoolwork organized also. Children need to learn to put their homework into their backpacks.
8. Help your child prepare daily for tomorrow's morning activities before they go to bed by laying out their school clothes (and shoes!), putting the backpack near the front door, etc.
9. Ask your child's teacher if she/he needs anything you might be able to provide: sticky notes, extra tissues, magic markers, etc., for the classroom. Let the teacher know that you are willing to be of help in any way possible.
10. Remind your child before leaving the house that they are representatives of your family and that you have high expectations that they will do right when they are away from home.
11. Talk to your child about their day. Discuss events (both bad and good) that may arise. Remember that children will remember the "bad" stuff more easily than the "good" stuff. Have them always tell things in "two's": one bad followed by one good. Ask them to explain what they learned today. Talk with them but give them plenty of opportunity to talk for themselves without judgment. Lead the conversations toward the best way to remedy the "bad" situations and the best way to praise the "good" situations.
12. "If" or most likely "when" your child complains about another student in the classroom, listen to the complaint and teach your child to pray for the one that offends them. This will help your child learn to "help" those who are offensive. (Adults must also learn to pray for those whom they have difficulty getting along with at work!) Prayer makes such a difference! This will help your child learn to "bear one another's burdens." Those who "act out" require the most prayer, love, and support.



(Continued from page 2 - Editor's Desk)

For the Israelite, there was that *yearly* reminder that the firstborn belonged to God. In addition, decisions would have to be made as to the dedication of the firstborn ass or the firstborn lamb as God's required substitute for the other. The firstborn lamb would be the vicarious (lit. "in place of") substitute, the redemption for the firstling ass. This *yearly* event reminded the Israelite of the claims of Jehovah, and they were a constant reminder of the coming of the Savior to redeem the lost sheep of Israel.

For us, this passage is a stark reminder of what God requires for the sinner. This requirement is not merely for the sinner's benefit, but literally "*in their place*" (Matthew 20:28). What a wonderful and unspeakable redemption! In this new year, may we be reminded that we are God's witnesses to the redemption found only in Jesus Christ. Our task in the new year is to share the glorious message of Calvary with those we encounter. God has a prior claim on each soul; each one will stand one day before Him either in Christ's righteousness or in judgment. Therefore, each one must turn to Him in repentance and faith. I thank God for the "firstborn from the dead" who paid my ransom and saved me by His grace. Ω

(Continued from page 3 - "Spiritual" but Unchurched)

the local assembly could be discussed, these five basic areas support the Biblical need for participation in a local body of believers. Even though the existence of an actual building is not a prerequisite for the church, a believer should not exclude himself from participating with those of like precious faith. Today's society provides excuses and "loopholes" to divert responsibility and justify a fleshly desire to pursue self-interests. Despite the increasing growth of the "spiritual" but unchurched, believers should not entertain the deceptive call to break ties with the church while soothing the conscience through some claim to personal spirituality. Believers must be faithful in their walk with God, understanding the qualities of a Biblical church so that they may wisely and prayerfully follow God's direction to participate in a Bible-based, Christ-centered local assembly. Ω

Barna. 2017. "Meet Those Who 'Love Jesus but Not the Church.'" Barna.com. March 30, 2017. Accessed January 11, 2018. <https://www.barna.com/research/meet-love-jesus-not-church/>.



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

Letters to the Editor:



Dear Brothers & Sisters in Christ,

Thank you so much for your ministry of The Projector. I always look forward to each issue. Not only am I encouraged by the content, but also by the stand that is taken . . . I truly know that we are not alone. It often feels like it especially as the New Calvinism movement is seeping into our once fundamental churches and colleges that were once standing and now are caving.

Be encouraged that there are others who also are in your camp! Keep on keeping on. Enclosed is a small donation to help the ministry.

I am especially blessed by "Proverbs Practicals" by Ludwig Opager and Pastor Tod Brainard's articles. I have reread, underlined, and saved the fall issue '16 because of the article entitled "On the Right Side of God and History." What an excellent article. Please keep writing.

Your fellow servant in the Lord
Greely, CO
J.U.

The Projector,

What a joy to read The Projector's newsletter. It always has what I need at every publication. Thank you so much for staying faithful at printing the truths of God's Word.

Your front page story for fall 2017 brings a lot of memories to mind. I'll soon be at the big 80 and look forward to seeing my Lord soon.

Please find my love gift enclosed and my prayers follow. God Bless!

All because of my gift of salvation May 21, 1974,

*Clayton, NC
A.W.*



(Continued from page 1 - Scriptural Principles)

40:1–3; 47:6–7; 66:1–2; 98:4–6; 104:33. There are many references throughout the Word of using song to praise the Lord. Eternity will be filled with the music of the redeemed, sung for the glory of the Redeemer (Revelation 5:9; 14:3; 15:3).

Second, God has given us the injunction “love not the world, neither the things that are in the world” for the **protection of His purity** (1 John 2:15). How strong my attachments are to the world and its “things!” What better fits the label of “worldly things” than the “noise” that permeates our culture and our lives? No thinking person can say that the world borrowed its sound from the church. We will each make mistakes in discernment from time to time, but we must err in favor of godliness, moving **toward** Christlikeness and **away** from worldliness (Colossians 3:1–3).

Third, God has equipped us to function as His “**peculiar people**” (1 Peter 2:9). The distinctiveness of our lives in Christ stands in stark contrast to that which we were before salvation (2 Corinthians 5:17; Colossians 3:7–15; 1 Peter 2:5–10; Titus 2:11–15). There are no injunctions in the Word for us to be like the world so that we may blend in with them. The Lord makes this wonderfully simple in using these **three contrasts**: **salt** (*healing in the midst of corruption*) and

light (*holiness in the midst of darkness*), along with the **new song** (*joy in the midst of defeat*). The believer is commanded in these texts to be an influence and to have a clear testimony—to have an impact on the lost world around him because he is living out the difference that only Christ can make in a life. 1 Peter 1:14–15 admonishes, “*As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation.*”

Fourth, God’s sovereign will is so very important that I must be **properly pleasing Him**, not myself. Being centered on self is never the proper focus of the believer. The Christian life is about identification with Christ and consequently self-denial (Matthew 16:24). The world’s music can be very satisfying to my flesh and easy to enjoy; rhythm by its very nature is physical language. My flesh, if it remains desensitized spiritually, will enjoy this form of communication. But proper discernment is not a matter of choosing between my likes and dislikes. Even the most mature Christian has a fleshly nature and is bent toward appetites and inclinations that are not spiritual (Romans 7:14–25; 13:14). It is no longer about me but entirely about Christ. Music that is primarily physical in its presentation may no longer belong in my life (Galatians 2:20). It should concern me if

the music I loved before I was saved has been brought into the church and wedded to scriptural lyrics under the banner of “worship.” Before my lifetime, such a union was never considered appropriate for a church seeking to please God.

Fifth, I must learn to **practice His presence**. God is always with me (Psalm 139:7–12), even when I am wearing headphones. “Practice His presence” was an old admonition among Puritans when parting. Because we cannot see the Holy Spirit, we often forget He is there. Wherever we go, whatever we see, whatever we listen to, He shares in all these things. Our whole lives would radically change if the Lord Jesus Christ were physically present at our side throughout the day. Anything that I would be ashamed of in His presence, I must be ashamed of now because He is present and because one day I will stand before Him and give an account (2 Corinthians 5:10–11).

There are many other scriptural principles that could be cited; we have selected but five. May the Lord enable each of us to submit to His Word’s authority over our choices for His glory!

Ω

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(Continued from page 6 - The Beauty of Separation)

news centering in Christ must not be perverted (Galatians 1:7)!

Often, we fail to see the beauty of separation. We fail to see it as something positive and something very precious. Instead, separation is often viewed in a negative light. In a day of religious confusion and compromise, it is not a very popular doctrine. It runs counter to the ecumenical spirit of today. Separatists are criticized for being divisive and hurtful to the body of Christ. Such critics need to know that the body of Christ cannot exist apart from separation. A person must be separated to be in the body of Christ. No one can become a member of Christ's body apart from sanctification. None but saints can be members! And the practical purity and unity of the body of believers depend on the saints living saintly! Separation is essential for the health and testimony of the assembly!

Indeed, it is the lack of separation that is hurtful to the body of Christ. Men appreciate the surgeon who separates the deadly cancer from the body, but in the spiritual realm they cannot understand why false doctrine must be dealt with severely and speedily (cf. II Timothy 2:17). Men would never knowingly tolerate poison being sold from the counters of the drugstore, and yet these same men are not bothered by the

poisonous doctrines that are being fed out to multitudes by those who know not God and who abide not in the doctrine of Christ (I Timothy 4:2; II Timothy 4:3-4).

Finally, the wonder of true separation is seen in its results. The actual practice of biblical separation viewed in and from the world is certainly not popular and not easy. In God's view, however, it is most necessary, and in Christ it is found to be our delightful duty. Uncompromising loyalty to the Lord will lead to positive results both in time and in eternity. With keen discernment, Dr. G. Campbell Morgan once made this statement about the beauty of true separation:

“There is a toleration which is treachery. There is a peace which issues in paralysis. There are hours when the church must say NO to those who should ask communion with her, in the doing of her work, upon the basis of compromise. Such standing aloof may produce ostracism and persecution; but it will maintain power and influence. If the Church of God in the cities of today were aloof from the maxims of the age, separated from the materialistic philosophies of the schools, bearing her witness alone to the all-sufficiency of Christ, and the perfection of His salvation, even though persecuted and ostracized and bruised, it would

be to her that men would look in the hour of their heartbreak and sorrow and national need. The reason why men do not look to the Church today is that she has destroyed her own influence by compromise.”

May we vigorously seek to maintain a pure testimony for Christ in these dark and difficult days, and may “the beauty of the Lord our God be upon us” (Psalm 90:17)! Ω

Dr. Clay Nuttall with the Lord

Dr. Clay Nuttall was a born-again God-called pastor, author, college professor, college president and gifted expositor and commentator. He was a contributing editor for this periodical for nearly 10 years. He went to be with the Lord after a two-year battle with prostate cancer on September 5, 2017.

Dr. Nuttall was a native of Muskegon, Michigan, born on September 8, 1935. He served in the United States Navy during the early 1950s. After his military service, he attended Bible College and became a pastor in Michigan. Later, He taught at various Bible colleges and served as president of the National Theological College and Graduate School in Lexington, North Carolina. He traveled for several years to Europe, Central Asia, and other restricted access countries to help train men for the ministry. His unique gifts of discerning the times and his abilities as a preacher and writer will be deeply missed. He had a tremendous love for souls and a desire to train and edify men around the world to properly interpret the Bible.

Dr. Nuttall is survived by his loving wife, Ruth; two daughters; three sons, and fifteen grandchildren.

Ω



Stars of the Morning

BONES

A Story for You
by "Aunt Carolyn"



Others had seen him many times, but no one could entice the frightened pup from the underbrush. "Ahhh..." Amy gave a sympathetic sigh the instant her eyes fell on the poor creature.

"Ah, here—here, Poochie," she called softly as she beckoned with her hand, but the dog would not move. Amy took a slight step forward and beckoned again, but the dog lay still and uttered a low growl.

It had been a good day for Amy and Dale hiking the trail in the forest. By late in the afternoon they were tired, ready to go to the truck and head for home. But now, there was this—this little dog, or what was left of him. He looked to be five or six months old, but he was nearly starved down! His ribs were sticking out and tufts of his hair were missing. He needed help, and soon! But the National Park soon would close for the night, and they had to leave, but they vowed they would be back! They couldn't abandon the poor creature! Where was he from? How long had he been alone out in the forest? Had he been "dumped" and left to die?

The next morning Amy and Dale were out on the mountain early. This time they were armed with food for the pitiful pup, but nothing they offered made him budge. Others had tried to help the poor thing, but he trusted no one! Yet Amy would not give up! Day after day

she eased closer to him with bits of food. He ate what was tossed to him, but he would not scoot even an inch toward his kind benefactor. He needed food and medicine! If they couldn't catch him soon, he would die, and there was no time to lose! Amy lay awake at night trying to think of some way to lure him in, some way to get a leash on him.

Then one day Amy did a strange thing. She lay down on the ground near the bushes, curled up on her side, and lay perfectly still. Nothing happened for a while, but then the dog slowly moved toward her. He was curious. Easing close enough to sniff her, he stayed a little bit and then left. He was suspicious. Amy lay still. After about twenty minutes he came back, sniffed and edged close to her. As he started to leave again, Amy whimpered. He stopped to watch her, and she whined softly. Timidly, he came close and crouched down beside her. As she appeared injured and helpless, it seemed to touch the dog's instinct to protect her. If she was in trouble, she was no threat to him. In his way he tried to help her, and Amy was able to slip a leash over his neck. Gently she got him to the truck and lost no time getting him to the veterinary hospital!

The dog had all kinds of problems—underweight, near starvation, skin and ear infections—but with treatment he would be fine! He had to stay in the

(Continued on page 12)

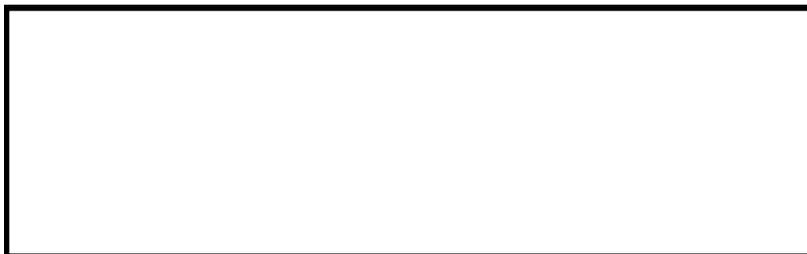


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 ★ (Continued from page 11 - Bones)
 ★ unpleasant, noisy animal shelter for a
 ★ while in case anyone would claim him,
 ★ but Amy visited him every day, and the
 ★ two became best friends. She named
 ★ him "Bones," but before long with good
 ★ food and care he wasn't boney any
 ★ longer! In fact, Bones became quite a
 ★ handsome dog!
 ★
 ★ What a happy day it was when the claim
 ★ time at the shelter ran out and Amy was
 ★ able to claim Bones as her own! He no
 ★ longer was starving, alone, or homeless.
 ★ He was now with Amy in his **forever**
 ★ **home!** What a wonderful time they had
 ★ together!
 ★
 ★ When Amy's concern for Bones went
 ★ beyond a soft voice and an offer of food
 ★ to laying her own body on the ground to
 ★ earn his trust, he came to her of his own
 ★ free will. Amy saved his life by giving of
 ★ herself! In a more wonderful way, the
 ★ Lord Jesus Christ laid down His life for
 ★ you and me. We were lost in sin, away
 ★ from God with only death and hell
 ★ ahead, but the Lord Jesus Christ
 ★ stepped in. Although He never sinned,
 ★ He died on the cross in our place and
 ★ rose again, so we could be forgiven. He
 ★ purchased a place for us in Heaven with
 ★ His own blood! He gave us eternal life!
 ★ Now that's love! Don't be suspicious of
 ★ Jesus! You can trust Him! Come to
 ★ Him of your own free will. Repent of
 ★ your sin and receive Christ as your
 ★ Savior. You can live for Him now and
 ★ someday go to your **Forever Home** with
 ★ Him in Heaven! Ω
 ★
 ★ Story based on an incident reported
 ★ by Gabrielle Nagengast,
 ★ The Internet, July 3, 2017.
 ★
 ★*****