

MISSIONARY

PREMILLENNIAL

BIBLICAL

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The Baptist Examiner

Baptist Is Our Middle Name

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"To the law and to the Testimony: if they speak not according to this word,
it is because there is no light in them."—Isaiah 8:20

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THE JAZZ AGE

By ROY MASON
(1894-1978)

"Be not conformed to this age"
(Rom. 12:2, R.V.).

There are two views of this time in which we live. These two views are as far apart as the poles. One is that sin and evil are growing apace, and that the world is terribly sinful and corrupt. The other is that the world is constantly growing better, and that we are nearing, with every day, the dawn of the Millennial era. The view that the world is fast approaching the Millennium is one that is largely engendered by the desire on the part of many to appear optimistic. This view has neither facts nor Bible teaching to substantiate it. I believe in being optimistic where optimism is possible, but when it is necessary for one to have to shut his eyes to facts and delude himself



ROY MASON

into believing a falsehood in order to be optimistic, then, I say, cast optimism into the discard!

I do not well see how one can carefully investigate and ponder over the tendencies of the day in which we are living and not have his optimism drop until it finally oozes out at the tips of his toes. I believe that this present age has been very aptly and truly termed the "Jazz Age." Now, I realize that it is easy enough to condemn anything and to find fault, but it is not in any grouchy mood that I undertake to set forth the failings of the generation of the present. I am sure that I am not guilty of viewing the world through the eyes of a dyspeptic, or of taking my observations through smoked glasses. I never try to close my eyes to everything good and aim at seeing only the evil. I aim to see conditions as they really exist, and I must confess that I feel blue some-

(Continued on page 5, column 3)

DUTIES AND BOUNDS OF MARRIAGE

DANIEL PARKS

Winston-Salem, North Carolina

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband"
(1 Cor. 7:3).

To make a long list of responsibilities and duties is a tiresome thing to do, and obeying them is even more tiresome. Paul was evidently aware of this, for he wrote that all responsibilities were met when each partner showed proper benevolence. And, benevolence is an act of kindness, or having a yearning to do good.

In summation, it appears that the only duty is to show kindness to each other. That may sound simple, but the reason for almost all broken marriages nowadays is due to a lack of kindness. This can be made evident in selfishness, jealousy, unkind remarks that stir up emotions and spite, and a host of



DANIEL PARKS

other ugly manifestations.

In Genesis 2:24, it was noted that "Therefore shall a man leave his

father and his mother, and shall cleave unto his wife." The love for parents that Christians have is a precious thing. We respect and adore our parents in the Lord, and rightly so. Even most unbelievers have deep feelings of love for their parents. But we are told that men (as well as women) are to forsake (comparatively speaking) our parents and cling to the mate. This clinging is of such a nature that the man and wife become as one flesh. When each looks at the other, they see a bit of themselves. And, "No man ever yet hated his own flesh; but nourisheth and cherisheth it" (Eph. 5:29).

This duty should be very clear when viewed in that manner. All men and women are desirous of healthy bodies, and most men and women are actually full of vanity, showing perhaps too much kind-

(Continued on page 8, column 3)

Is Ecumenical Movement & The Rapture Connected?

E. G. COOK

Birmingham, Alabama

I have always attributed the ecumenical movement to old Satan. I was so sure of it that when Brother Cockrell and Calvary Baptist Church assigned me the subject of ecumenical folly my first thought was to play hooky. I just could not get the consent of my mind to go into the pulpit with nothing but newspaper items and encyclopedia references to talk about. If there was no Scripture on the subject, I wanted no part of it. But after a time I remembered that John 14:26 says, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your



E. G. COOK

remembrance, whatsoever I have said unto you." So I began to plead for that help.

Very soon Matthew 13:24-30 came to my mind. There we read, "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gath-

er them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reaper, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." In verse 39 our Lord says, "The enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels." The word "world" in this verse should read "age." The harvest is the end of this church age.

Let us notice, the tares are to be bound in bundles, not a bundle. It would appear that this refutes the one world church theory. Then we want to notice that the tares are to be bound into bundles before the wheat is gathered into the barn, that is, before the rapture of the saints. It is very important that we keep the time element straight. We need to do this in order that we may know what to look for first. We are not to look for the rapture until the tares are bound into bundles. The burning of the tares takes place after the rapture, that is, during the great tribulation time (Rev. 17:16; 2:23). By the time I got all this straight in my mind I was fully convinced that the ecumenical movement is nothing more or less than the Lord's reapers binding the tares in bundles. That should show us that our Lord is the One who is doing all this. And it is marvelous in our eyes.

By a further study I was led to see that this twentieth century is the time of harvest. The ecumenical movement was first discussed at the missionary conference held at Edinburgh, Scotland, in 1910. No definite plans were made at this time. It was just discussed. The first world conference on faith and order was held in 1927. In 1937 a second world conference was held. Here it was agreed that all who were concerned should be fused into a world council of churches. A third conference was held at Utrecht in the Netherlands in 1938. At this time a constitution was drafted, but due to World War II the council was not duly organized until 1948. The Archbishop of Canterbury was elected as the first president. By 1950 there were 148 churches in 46 countries affiliated with this council. What a bundle of tares!

(Continued on page 7, column 2)

REPENTANCE - THE NEGLECTED FACTOR

Elder FRANK ELLERKER
Hollywood, Florida

The predominant emphasis in the preaching of John the Baptist was the unpopular doctrine of repentance. "In those days came John the Baptist, preaching in the wilderness of Judea; and saying repent ye" (Matt. 3:1-2). Six months after this teaching came Jesus Christ and He took up the same note. "From that time forth He began to preach and say repent" (Matt. 4:17). Peter took up the same note and cried, "Repent and be baptized, everyone of you for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul too, at a later date, took up the same note, saying, "But God commandeth all men everywhere to repent."

The message of John the Baptist bears little resemblance to that of evangelism which places multiplied professions above lasting results. John's message was an unequivocal call to repentance. However, today the emotional reactions of a crowd which has been programmed to respond to the pitch of the evangelist appear to take precedence over the lasting work of the Holy Spirit. Pragmatism is the order of the day, and good pastors, earnestly seeking to carry out "church evangelism" in a scriptural manner, are denounced as being lazy because they do not fill the pews after the manner that some would desire. This does not answer the question, this does not face the issue squarely. To engage in the childish attitude of name calling

simply because a pastor will not compromise his beliefs and engage in a faulty, interdenominational evangelism is not worthy of serious Christian consideration. There can be no such thing as scriptural evangelism without scriptural repentance. The very heart of true evangelism will always emphasize scriptural repentance.

Since repentance is a basic Gospel command we should be willing to base our evangelism on what God requires. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30).

There can be no salvation apart from biblical repentance, and since repentance is so clearly commanded by God it may be safely concluded that no evangelism is actually performed in the name of Christ which leaves out this paramount doctrine. Some individuals have sought to pacify their conscience by submitting to a baptism, but baptism which is not preceded by a repentant heart is better identified with the rags of Romanism. Evangelism can never be scriptural unless done in the manner specifically commanded by Christ. The sincerity of the

preacher who overlooks what the Gospel demands can never make his ministry acceptable before God. Our Lord can never overlook disobedience, even though the evangelist may plead that he is "getting the job done for the Lord."

The mistaken emphasis in present day evangelism is that building "super aggressive churches" is acceptable before God no matter what methods are used to realize this end. Many Baptist preachers have unwittingly deceived themselves into believing that they can practice an evangelism which departs from God's appointed way,

but an honest appraisal of these trends will reveal that more importance is being placed on the messenger than on the message. Doctrine is made "Nonessential" in the impatient scramble to fill the altar with "decisions for Christ" and the building of "large Sunday schools." What a nauseating spectacle to witness the continued round of mutual back slapping by those who promote their own names, emphasizing their numerical successes as the pattern which they think ought to govern every church in the nation.

By-passing evangelical repentance is a short cut to the visual success demanded by those who must show the world that they are "getting the job done." These crowd-getting evangelists who continuously issue fervent appeals and endless calls for unity in behalf of their cause have become intoxicated in their aspirations to achieve public acclaim and recognition, engaging in campaigns which cover a wide range of religious phenomena and compromise, taking in everything from a mixed communion table to open pulpit affiliation with unsound Protestants. It seems that many Baptists gravitate toward that existence which thrives on the latest gimmick or innovation produced by the church with the "world's largest Sunday school."

Evangelism without repentance is a divisive force in any Baptist church. It is Satan's trump card of infiltration which sets the stage

(Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE BIOGRAPHY OF ENOCH

"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: And he was not; for God took Him" (Gen. 5:21-24).

Enoch is the name of two men in the Bible. The first one mentioned was the eldest son of Cain, who builded a city and called it by his name. He is referred to in Genesis 4:17-18. The second was

the son of Jared and the father of Methuselah. He is mentioned in both Testaments. The first reference to him is in my text. He is distinguished from the other by being called "the seventh from Adam," meaning he was the seventh in the series from Adam (Gen. 5:1-18).

Enoch was born 622 years after the creation of Adam and was his contemporary for 303 years. God removed him from this world 69 years before the birth of Noah at the age of 365 years. He died at middle age when compared to the

other patriarchs. His span on earth was a year of life (365 years, the same number of years as there are days in our year).

STAR OF THE PATRIARCHAL AGE

The name "Enoch" means "dedicated." He was the seventh from Adam. If the number seven is the number of divine completeness, then Enoch's case would exemplify what divine grace can accomplish by way of complete consecration. Enoch was the brightest star of the patriarchal age.

(Continued on page 2, column 1)

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BRIEF NOTES

Elder Herbert Cade, the pastor
of the Sovereign Grace Baptist
Church of Hazard, Ky., would like
to hear from anyone interested in
his work with the church there.
His address is General Delivery,
Yerkes, Ky. 41778. His phone is
606-436-6452.

Biography Of Enoch

(Continued from page one)

Much of the early chapters of
Genesis is a dreary monotony. It
runs so-and-so lived and begat an
heir, and died at so many years.
This monotony is broken when
Moses comes to the case of Enoch.
The paragraph about him begins
as usual: "And Enoch lived . . ." But
instead of the common ac-
count of his death, it is written:
"He was not." This means he
slipped out of sight and suddenly
disappeared.

Very little is recorded by Moses
about Enoch. This proves the Bi-
ble is a divine product, not a hu-
man fancy. Had the Bible been
written by fallible men, much
space would have been given to
explain the mystery of his godli-
ness in the evil antediluvian world.
While little is told of his life, yet
a careful examination of what is
recorded suggests a wonderfully
complete biography.

HIS GODLY WALK

Observe very carefully the lan-
guage of Genesis 5:22: "And Enoch
walked with God, after he begat
Methuselah, three hundred years." It
is possible that Enoch walked
with God before his son was born,
and merely continued to do so all
the days of his life. But I think
the language may imply that be-
fore Methuselah was born, Enoch
walked like the other men of his
day. It may have been that the
birth of his son was the means
of leading Enoch to a life of closer
fellowship with God.

The name of Enoch's son is sug-
gestive. As has been pointed out
by Bochart and others, "Methu-
selah" signifies "when he dies, it
shall be sent." This probably
meant that Enoch was given a
revelation of the flood after the

birth of his son. God told him,
"When this child dies, I will send
the great flood to destroy human-
ity." From the time of this revela-
tion Enoch commenced to walk
daily with God until his transla-
tion.

Many have wondered why Me-
thuselah was the oldest man in
the world. The reason can be seen
in his name. He lived to be 969
to demonstrate the long suffering
of God toward the antediluvians.

Enoch's communion with God
went hand in hand with raising a
family. He "begat sons and daugh-
ters." Neither his wife nor children
turned his heart from the Lord.
Celibacy is not essential to a holy
life. The marriage state is not in-
consistent with godly living.

What is meant by "He walked
with God"? Did he do it in the
literal sense as Adam did in Eden
before the fall? I do not believe
a physical walk is meant by this
expression, for the fall had al-
ready occurred which separated
man from God. I understand the
expression in a figurative sense,
meaning he lived in uninterrupted
consciousness of the nearness
of Almighty God. This is what
walking with God means in Deu-
teronomy 13:4: "Ye shall walk
after the Lord your God, and fear
him, and keep his commandments,
and obey his voice, and ye shall
serve him, and cleave unto him." The
Targum has it: "He walked in
the fear of Yahweh."

The life of Enoch was regulated
by God's will and devoted to His
purpose. He not only walked after
God; he walked with God in con-
stant communion. God was always
in his thoughts while he lived on
earth. He conducted himself as
under the eye of God. In this re-
spect he was unlike others of his
day who walked contrary to God.

A WALK OF FAITH

Enoch's walking with God pre-
supposes reconciliation. Two can-
not walk together except they be
agreed (Amos 3:3). Two walk-
ing together indicates agreement,
sympathy, and harmony. The man
who walks with God is the man
who has been at enmity with God
and has been reconciled. A walk
with God supposes the judicial
putting away of sin and justifica-
tion by faith.

How did Enoch get reconciled
to God? Hebrews 11:5 supplies the
answer. Enoch "had the testimony,
that he pleased God." How did
he please God? The next verse
informs us: "Without faith it is
impossible to please him." Faith
was the instrumental cause of his
reconciliation. The grace of God
brought him into agreement with
the Most High and fitted him for
a seat in the glory world.

Like Enoch, if we would know
God we must walk with Him. We
must have personal dealings with
Him. After a 300-year walk, Enoch
must have had a deeper appreci-
ation of God's excellency. He must
have well understood God's glo-
rious perfections. It was "by faith"
in this great God that Enoch de-
parted this world to Paradise.

Enoch's walk with God must
have brought him much joy and
peace, as is always the case of a
life of faith on earth. How could
he have been unhappy with such
a wonderful Companion? He that
dwells in the secret place of the
Most High shall abide under the
shadow of the Almighty. Nothing
can harm the man who has God
at his right hand. Such a man has
pleasures for ever more.

A WALK OF SEPARATION


It would be difficult to imagine
a man walking with God and at
the same time being in step with
the World. Enoch was not con-
formed to the evil world of his
day; he took no part in its sinful
pleasures. God is light, and those
who love light do not walk in dark-
ness. Enoch cared not for the
wicked world. His constant occu-
pation was walking with God.
Nothing else really mattered. Ev-
ery thing of a worldly nature was
made subservient to the task of
living in intimacy and fellowship
with God.

How the example of Enoch
shames Christians of today! Often
times our jobs hinder our service
to God. Our social activities too
often are put before church af-
fairs. We find ourselves entangled
with the affairs of this evil world.
Amidst the hustle and bustle of
today it is hard to keep our con-

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



"THE RED HEIFER"

I want to preach to you, beloved,
from this nineteenth chapter of
the book of Numbers — the ordi-
nance of the red heifer.

God's child is a person of two
natures. That is not anything ex-
traordinary by way of announce-
ment, and yet, beloved, it is a
fact that all too few, even of
Christian people, seem to realize.
Every person who is here within
this house of God today, who is
saved, has two natures. He has
the nature of God that was put
there the day he was saved, and
then he has the nature of the flesh
that was put there the day he
was formed in his mother's womb.
Listen:

"This I say then, Walk in the
Spirit, and ye shall not fulfill the
lust of the flesh" (Gal. 5:16).

If there were no other verse in
all the Bible but this one alone, I
would know that every saved per-
son is the possessor of two sepa-
rate and distinct natures — one
called the nature of flesh and the

consciousness of God's presence. It
is not a small task to walk with
Christ in the rush of worldly busi-
ness. While it is not easy for the
believer to do so, it is his solemn
obligation to God as much as it
was in the case of Enoch.

A WALK OF UNFAILING PERSEVERANCE

Enoch did not walk with God
a day or two. His walk was not
something which lasted until the
revival meeting ended, or until a
new pastor was called to his
church. Enoch walked with God
for 300 years. Not once a week,
not only in the morning or the
evening a few minutes, but con-
tinually. It was not a leap, or a
run, or a spurt, but a steady walk
which lasted 300 years! What plain
proof of the perseverance of the
saints. No wonder God was pleas-
ed with such a walk.

Like Enoch, we should serve
God as long as we live in this
world. There is no time for a
Christian to backslide or to be
lazy in service to Christ. There
is to be no rest from the yoke of
service. We must serve Christ in
holiness and righteousness "all
the days of our life" (Luke 1:75).
We are to rest from our spiritual
labors only when overtaken by
mortal death.

A WALK OF PROPHECYING

Enoch was the first prophet who
ever lived in the world as can be
seen by reading Jude 14-15. But
it is nowhere said in the Old
Testament that Enoch wrote a
book of prophecy, although the
Jews cite it in some cases. Tra-
dition contends Noah had a copy
of this prophetic book on board the
ark. In 1773 an Ethiopic translation
of Enoch was discovered. The
translation was probably made in
the fourth century. It was prob-
ably first written in Hebrew about
144-120 B.C. The 1773 discovery
was published with a translation
by Dr. Laurence of Oxford in 1821
and republished in 1832. A few
translations of this Book of Enoch
can be found today.

The question would naturally
arise: Where did this book of
Enoch come from? It is most prob-
ably that a Jew in pre-Christian
times wrote down the common tra-
dition of Enoch's prophecy. While
the book contains much interest-
ing material, it is not inspired of
God and does not deserve a place
in the canon of Scripture. It should
be studied like other apocryphal
books for its historical value.

The Book of Enoch revealed that
Enoch said: "And lo! He comes
with ten thousands of (His) holy
ones to execute judgment upon
them, and He will destroy the un-
godly, and will convict all flesh

other the nature of the Spirit. You
have an old fleshly nature inside
you. If you are saved this morn-
ing, thank God you have a spirit-
ual nature inside you.

Now because of that fleshly na-
ture, you don't always do every-
thing you want to do, and you
don't always do everything you
should do. I say, because of that
fleshly nature, there are lots of
things this Bible demands of us
that you and I fail to do. Every
saved person, so this Bible says,
is a saint. Because of that old
fleshly nature, you don't always
act like a saint. To tell you the
truth, beloved, a lot of us act a
great deal more like the Devil
than we do like a saint, all be-
cause of that old fleshly nature
that we carry around inside.

This Bible tells us that we are
pilgrims here within this world and
our sojourn within this life is lik-
ened unto a pilgrimage, but be-
cause of that old fleshly nature,
we don't always act like pilgrims.

of all that the sinners and ungodly
have wrought and ungodly com-
mitted against Him" (R. H.
Charles translation from Profes-
sor Dillman's Ethiopic text, Ch.
1, v. 9, p. 59, 1893 edition).

Our Authorized Version of 1611
gives it in this fashion: "And
Enoch also, the seventh from
Adam, prophesied of these, say-
ing, Behold, the Lord cometh with
ten thousands of his saints, To ex-
ecute judgment upon all, and to
convince all that are ungodly
among them of all their ungodly
deeds which they have ungodly
committed, and of all their hard
speeches which ungodly sinners
have spoken against him" (Jude
14-15).

It may have been that Jude
quoted from the version of Enoch
which he possessed when he wrote
this, or he may not have done so.
If he did quote the Book of Enoch,
it would merely mean that Divine
inspiration incorporated this par-
ticular fragment of the book as
being actually spoken by the Pro-
phet Enoch. In such a case God
used an inspired penman to make
a selection of true prophecy from
a mass of tradition.

ENOCH NEVER DIED

After Enoch lived on earth 365
years, God translated him. The
Lord snatched him away from the
clutches of death. God did not
merely take Enoch so that he did
not see death, but He took him
away with the purpose that he
should not see death. The expres-
sion found in Hebrews 11:15, "God
translated him," is an old Latin
word and it means "carried over
or carried across." So God car-
ried Enoch across death. Death is
the river which divides mankind,
and here was a man who never did
go through that river. God picked
him up and put him on the other
shore. Josephus said: "Now he,
when he had lived three hundred
and sixty-five years, departed and
went to God; whence it is that
they have not written down his

Sometimes we act like we own this
place. Sometimes we act like we
are going to stay here forever.
Sometimes we act like we have
completely forgotten about the
fact that we are just pilgrims
passing through, and that our
journeying is unto another land."

Beloved, we are not the only
folk who have had this same prob-
lem, for the Jews, God's chosen
people, from the days of Abraham,
had this very same problem with
which to contend — the problem
of the old fleshly nature. God
knew they had that problem and
they knew it, and because both
they and God knew that the Jews
possessed a fleshly, devilish, car-
nal nature that was contrary to
God, the Lord God gave the Jews
this ordinance of the red heifer.
So I might say, beloved, when
God gave this ordinance of the
red heifer, He gave it to help the
Jews solve the problem of the
fleshly nature of which each was
(Continued on page 3, column 1)

death" (ANTIQUITIES OF THE
JEWS, Book I, Chap. II, Sec. 4).

The writer of Hebrews declares:
"By faith Enoch was translated
that he should not see death; and
was not found, because God had
translated him: for before his
translation he had this testimony,
that he pleased God" (Heb. 11:5).

The expression in Genesis 5:24,
"He was not," means he was trans-
lated. This meaning is confirmed
by Hebrews 11:5. The same is said
of Elijah (II Kings 2:3,5). We must
never say as some that Enoch died,
for the Bible says he "was trans-
lated that HE SHOULD NOT SEE
DEATH." As far as the world was
concerned he disappeared — "He
was not." But Moses tells the
world why he disappeared — "God
took him."

The translation of Enoch was
the first definite indication of im-
mortality offered in the Scrip-
ture. When he ceased to live on
earth he went to be with God in
Paradise. This is the natural end
of the life of any person who walks
with God. While dying believers
do not leave this world like Enoch
did, it may be said that God takes
them. The Psalmist made an al-
lusion to this in Psalm 49:15: "But
God will redeem my soul from the
power of the grave: for he shall
take me" (improved translation).
Again the Psalmist declared:
"Thou shalt guide me with thy
counsel, and afterward take me to
glory" (Psa. 73:24 improved trans-
lation).

"Enoch was led, if I may say so,
round the top of the valley, be-
yond the head waters of the dark
river; and was kept on the high
level until he got to the other side.
You and I have to go down the
hill, out of the sunshine, in among
the dark weeds, to stumble over
the black rocks, and wade through
the deep water; but we shall get
over to the same place where he
stands, and He that took him
round by the top will 'take' us
through the river; and so shall
(Continued on page 8, column 1)

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"The Red Heifer"

(Continued from Page Two)
the possessor.

I WOULD LIKE FOR US TO GET THIS STORY GIVEN IN THIS NINETEENTH CHAPTER OF NUMBERS.

God, acting through Moses and Aaron, as His appointed leaders of the Jews, told them as they were leading Israel through the wilderness that He was giving to them a new ordinance, the ordinance of the red heifer.

In giving this ordinance, God told the Jews they were to choose a red heifer, not one that was red and spotted, not one that was red and striped with gray and white, but rather, they were to choose a red heifer that was entirely red, without one white hair upon that beast.

When we remember that we have our salvation by the sacrifice of Jesus Christ, we are reminded that through that sacrifice we have the color of blood — the color of red. Therefore, this red heifer was, even by its color, a type of the Lord Jesus Christ and His perfect sacrifice that was wrought for us at Calvary.

This heifer was to be not only entirely red in color, but it was likewise to be without a blemish. That is to say, beloved, the horns, the hooves and in every particular that beast was to be one of positive perfection. There was to be no blemish upon this red heifer.

Surely, beloved, our Lord Jesus Christ perfectly fulfills the type, for we read in I Peter 1:18,19:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT."

Beloved, as that red heifer was to be positively perfect and without a single blemish upon her, so our Jesus Christ was without a single blemish. There was not one single sin-stain, nor blemish, nor imperfection that might have marred the character of the Son of God.

It tells us also that this red heifer was to be one upon which had never yet come a yoke. That is to say, that this heifer was to be one that never had been worked. It was to be one that never had known what it was to wear a yoke. Surely, beloved, the Son of God never was yoked with sin in any manner. Not only was He without blemish and without sin, He never was yoked in any way with sin. As this red heifer had never worn a yoke, so the Son of God never was yoked with sin in any wise.

We are told, beloved, that they were to bring this heifer without the camp that she might be slain. That meant that she was to be driven up to the east end of the tabernacle courtyard where the gate opened for the beasts of sacrifice to be taken into the tabernacle courtyard, and there the red heifer was slain as a sacrifice.

Nineteen hundred years ago, outside of Judaism, for Judaism had rejected Him — outside the

camp, for He was not even allowed to be crucified within the city — they led Jesus Christ as He carried His own cross up to Calvary. Outside the camp the Son of God was slaughtered, was sacrificed, just as this red heifer was slaughtered and sacrificed outside the camp in order to take care of that old sinful nature those Jews found themselves the possessors of.

After this red heifer had been slain, then they took that beast, her hide, hair, flesh, entrails and even the blood itself so that every particle of that red heifer was laid upon the altar to be burned and burned and burned until she was entirely reduced to ashes.

Oh, do you want to know of my Lord's suffering at Calvary? Look at that red heifer. Horns, hooves, hair, hide, entrails, flesh, blood — the entirety burned, burned and burned until there is nothing left but a handful of ashes. Do you want to know of my Lord's suffering at Calvary? As that red heifer was reduced to ashes, so Jesus Christ felt and suffered the flames of Hell itself in your behalf and in my behalf. He suffered our Hell in order to keep you and me out of Hell. Beloved, the Son of God did not come to this world to teach us how to live; He did not come to set for us an example — the Son of God came to suffer our Hell. Do you want to know what Jesus Christ suffered in His spirit and in His body as well? Look at that beast — that red heifer as she was burned, and burned and burned until she was reduced to a handful of ashes.

It is rather interesting to notice that as she was burned — she was burned, so the sixth verse says, not with ordinary wood, but with cedar wood. Now cedar is a wood that is red in color. A red heifer being burned with red wood and with hyssop which, in itself, is a red plant. Furthermore, all the time that this red heifer was being burned as a sacrifice, the high priest was pulling off little pieces of scarlet cloth and dropping them in with the sacrifice, so that the red cedar and red hyssop was having added to it constantly scarlet cloth, so that in every particular the color of this ordinance of the red heifer would be a reminder to us of the color of blood — the blood of our Saviour, Jesus Christ.

After this heifer had been completely burned, then they gathered up the fragments, a little handful, or maybe a double handful of ashes that remained and put them in a vessel. After those ashes had been put into that vessel, they were retained and kept for the continuance of the observance of this ordinance throughout the entire year. Why was it necessary that they take those ashes, to which running water was later to be added, in order that lye might be made? There must have been some reason. That reason is not hard to find, for in the eleventh verse, it says:

"He that toucheth the dead body of any man shall be unclean seven days."

Oh, here's the reason for the ordinance of the red heifer. Israel's old nature is going to bring some of them to death. When a



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For January 27, 1979

Philippians 4:17-23.

Paul in his concluding remarks reminds the saints of the preciousness of their sacrificial giving and shows why; he also gives words of comfort and challenges the saints in their relationship to each other.

VERSE SEVENTEEN

"Not because I desire a gift." If there was anything Paul wasn't, he was not "greedy of filthy lucre" (I Tim. 3:3). He could be classified with the saints in Hebrews 10:34, or with Moses (Heb. 11:26). This is one reason he on many occasions worked with his own hands. He, like all preachers, should want no misunderstanding over money. However, for a preacher to work when he could be full time in the ministry is equally wrong. Every church deserves a full-time pastor not just a preacher who preaches three or four times a week.

"But I desire fruit." Jesus in John 15:16 said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." In verses 5 to 8 of the same chapter, He refers to "much fruit." This is what Paul has in mind here. The preaching of the gospel is used of God to bring forth fruit (Col. 1:5,6). So Paul says their gift would be used to further the gospel, and therefore, they were fellowhelpers (III John 8), and

man died, they were to take some of those ashes, mix them with running water, then dip hyssop into that lye that was made from the ashes of that red heifer and running water, and sprinkle the tent, all that is within that tent and everyone that came near that tent. The Word of God tells us that anyone who has touched in any wise at all the dead man or the body of one who has died, or even if he were walking in a graveyard and by chance allowed his foot to tread upon a grave, it was necessary that he be cleansed from this defilement. It did not make any difference in what manner they came in contact with death, they were defiled for seven days time. The only way that defilement could be lifted was by taking the ashes of this red heifer, mixing them with running water and sprinkling the individual, or the tent, or whatever had been touched and defiled by death in any way.

II

LET'S SEE WHAT APPLICATION WE CAN MAKE OF THAT SO FAR AS YOU AND I ARE CONCERNED.

Does this have any relationship to us today? You might think that this happened so long ago and thus be inclined to think there could be no application of what happened in the wilderness with the Jews and what happens in this age with us Gentiles. Let's see.

Many times I go out to make calls and I will perhaps spend an entire afternoon calling upon unsaved people. Maybe I won't talk to a single person in the afternoon but those who are lost. I come in, as I have many times, not only physically exhausted, but spiritually exhausted. What's wrong? I've been touching too many dead bodies.

Let's look at it from this standpoint. I was in a home a good many years ago, and the hostess as the meal was being served, served her neighbors right along with the dinner. The meal was delicious and the neighbors were really done up brown. I learned everything about those neighbors in expressions like this, "told her enough to last her a month of Sundays." The next one that came in for review, "Well, I certainly gave her a piece of my mind." Presently a third one passed along the parade of life with an expres-

Paul talks of their fellowship in the gospel in chapter 1:5.

"That may abound to your account." We read in Matthew 6:20 and Matthew 19:21 of laying up "treasures in heaven." This account doesn't have anything to do with our salvation, but it does enter in to the teaching of rewards. Therefore, Paul is more concerned about their lives as Christians than just merely their offering.

VERSE EIGHTEEN

"But I have all, and abound." Paul in no way minimizes their gift and what it meant to him, not only spiritually, but also materially. Since he knew how to abound (vs. 12), God had prepared him for this offering.

"I am full." Read in contrast II Corinthians 11:17. Paul here is like David whose cup overflowed with the blessings of the Lord (Ps. 23). All his needs were supplied.

"Having received of Epaphroditus the things which were sent from you." God's means are innumerable when it comes to His providence in taking care of His children, as we see in the next verse.

"An odour of a sweet smell." How precious this gift was is described in these words. It went up to God like the incense in the tabernacle.

"A sacrifice acceptable." When we think of acceptable sacrifices, we remember the offering of Abel (Gen. 4), the substitute for Isaac (Gen. 22:8), the passover lamb, etc. All of these sacrifices were typical of the One Sacrifice, the Lord Jesus Christ (Eph. 5:2; Heb. 7:27; Heb. 9:14; Heb. 10:12,14). This is why "salvation is of the Lord."

"Wellpleasing to God." How assuring this is to the believer. God is well pleased with the work of His Son (Matt. 3:17; Matt. 17:5). We therefore, are "accepted in the Beloved." His finished work is what the Father is well pleased with, because through it He obtained eternal redemption for us (John 19:30; Heb. 9:12). The resurrection is proof positive that God was well pleased.

VERSE NINETEEN

"But my God." Even though Paul realized the things sent to him came through the sacrificial giving of the saints, and probably resulted in outward hardships, he was well assured that the God he served would not fail His children. How wonderful to serve the able God, the God of all grace and power (Eph. 3:20).

"Shall supply." The "shalls" and the "I wills" of God are the foundations of assurance for the saints. From the "I will never leave thee nor forsake thee" (Heb. 13:5) to the "I will come again" (John 14:3), we have all we need.

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"All your need." Little do we realize the extent of our needs, either physically or spiritually, but thank God, whatever it is, the expression, "all your need" covers it. When the Samaritan came to the man on the road to Jericho, he was in great need and the Samaritan met every need. This illustrates what this verse says.

"According to His riches." Who can know the magnitude of God's heavenly bank? Jesus' statement, "the cattle on a thousand hills" is given to help us understand a little of God's riches. However, His riches include more than the material; in fact, these are secondary to the spiritual blessings He bestows.

"In glory." God is in glory and the consummation of our salvation results in our being presented before the presence of His glory with exceeding joy (Jude 24,25). Also, our inheritance is reserved in Heaven or glory (I Pet. 1:4).

"By Christ Jesus." All our blessings are by Christ Jesus. Study Ephesians, chapter one.

VERSE TWENTY

"Now unto God and our Father." Surely Paul's explanation of God in His relationship as the saint's Heavenly Father should call forth a response from the saints. In fact, one who could read this verse and carelessly go on his merry way in this world spending his time in riotous living, manifests an unregenerate heart.

"Be glory forever and ever. Amen." Now and forever more praise should abound from the realms of the saints. We see this time after time in the writings of all of the writers and in all of the assemblies of the saints, and also in the ranks of the angels and all of creation. Amen and amen.

VERSE TWENTY-ONE

"Salute every saint." How the saints need to respect each other and encourage each other. There is to be mutual feelings among the saints. The world's clubs and organizations have these greetings and recognitions for each other. Certainly the saints are to manifest a greater love and respect for each other than any other organization.

"In Christ Jesus." This separates the true children of God from mere religionists. Fellowship and salutations are limited in this respect to those rightly related to Christ. Added to this, we have already seen, we are to show respect to faithful saints who serve God acceptably (Philip. 2:29).

"The brethren which are with me." They are distinguished by the title, "brethren," and also by being with Paul; therefore of like faith and order.

"Greet you." This should have inspired the saints at Philippi.

VERSE TWENTY-TWO

"All the saints salute you." The interest and concern of others is always a motivation for any church, and serves to cause reciprocal action.

"Chiefly they that are of Caesar's household." They had seen the help Paul had received from them and it moved them to special applause.

VERSE TWENTY-THREE

"The grace of our Lord Jesus Christ." There is no better way to begin or to end a letter, sermon, or song than this. This is the sum and substance of all of our blessings.

"Be with you all." Both collectively and individually. An equal need and equal blessings to all of God's children.

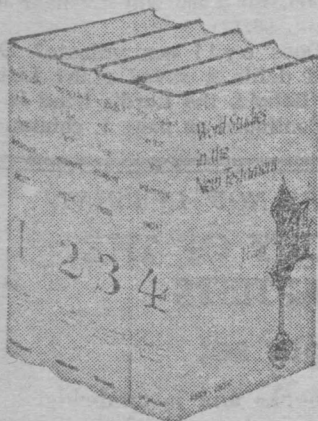
"Amen." Let it be so at all times and in all places.

Conclusion: May God who inspired this letter apply it to our hearts.

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PAGE THREE



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"Please explain Matthew 19:28."—Stumptown, W. Va.

JAMES
HOBBS
Rt. 2, Box 182
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PASTOR
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I believe that each of the 12 apostles will sit on one of the twelve thrones judging the twelve tribes of Israel during the millennial reign of Christ. "... And they lived and reigned with Christ a thousand years" (Rev. 20:4).

"If we suffer, we shall also reign with him..." (II Tim. 2:12).

I can't say too much about it because I don't know very much about this.

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The word "regeneration" in this text is the same word used in Titus 3:5, where a spiritual new birth is referred to. However, in the text under consideration it has somewhat of a different meaning. It is reference to a new birth, the physical rebirth of the earth. The great earthquake (Rev. 16:16-18) ending the battle of Armageddon will in great measure change the topography of the earth. Rivers will be caused to change their courses, and some will flow through the deserts making them fertile and fruitful (Isa. 35:1-6).

The time of this regeneration is fixed by the words, "When the Son of man shall sit in the throne of His glory." This is a reference to the ushering in of the Messianic kingdom. Jesus is at present seated with His Father, on His Father's throne (Rev. 3:21), but will at the "regeneration" spoken of in our text be seated in His own throne, as stated in the text. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. 25:31). Under this time of Messianic rule, knowledge of the Lord will cover the earth as waters cover the sea, and righteousness will prevail in all quarters.

of the earth for one thousand years (Isa. 11:9; Rev. 20:2-3).

The elect of God are redeemed and restored to their ultimate glory by two distinct quickening acts of the Holy Spirit; first the inner man is quickened by the Spirit, and at the rapture the outward man (body) is quickened (Eph. 2:1; I Cor. 15:42-45; Rom. 8:21-23). Thus it shall be with the earth, it shall experience a regeneration (text) at the appearance of our Lord on Mt. Olivet (Zech. 14:3-5), and then after the one thousand years (millennium) have passed the earth shall be restored to its original glory (Acts 3:21; II Pet. 3:13; Rev. 21:1-5).

During the Millennium the "saints shall judge the world" (I Cor. 6:2), but the apostles' judgeship has a special significance as relates to Israel. They were according to the flesh, Israelites, and it was to Israel their ministry was mainly directed. They befriended Israel by carrying the gospel to that nation, and was rewarded by Israel with bitter persecution. In the Millennium they will once again befriend Israel, by being their directors in the government of their Messiah, and will be highly honored by Israel for it. In that day Israel will say in truth, "Blessed is he that cometh in the name of the Lord."

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This verse is the Lord's reply to a question posed by the Apostle Peter in verse 27. No doubt Peter's question was prompted by the way the Lord dealt with the rich young ruler. At any rate, it was a legitimate question and one which many, if not all, of God's people, especially pastors, missionaries, etc., have asked at one time or another.

The Lord's answer refers to the future millennial reign of Christ, when He restores in a vastly superior way what the first Adam lost by his deliberate rebellion. This, I take it, is what is meant by the word "regeneration", which can mean either a re-birth (Titus 3:5) or re-creation. That this is yet future is made clear by Luke 22:28-30. The following chapter continues the answer in the parable of the

householder and his laborers. Remember He is talking to His church and promises them that they will judge Israel (Isaiah 1:26), even though Israel was first called. Thus, verse 19:30 and verse 20:16 promises an exalted place of authority to the virgin bride of Christ over the adulterous (but saved and restored) wife of God (Isaiah 50:1).

Much can be drawn from these verses but let this suffice: the reward of God's people does not rest with houses, lands, etc. but in the glorious future. What had Peter given up? A poor fisherman, you say, with only some nets and a boat. No matter! The surrender on the fisherman's part was just as important in the eyes of God as a prince who surrenders lands, holdings, or homes. It is better to be a saved poor fisherman than a lost young ruler.

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Unless you happen to be an a-millennialist I can see no problem at all connected with this verse. The word "regeneration" here in this verse comes from the Greek word PALINGENESIA which means a new birth, or a new state of things. Here it has to do with the time when our Lord comes down to the earth and sets up His kingdom. When that time comes He tells the apostles that they are to sit upon twelve thrones judging the twelve tribes of Israel. Quite naturally those who deny that there will be such a times as that have great trouble pushing this verse under the rug. There is just not any rug large enough to hide it. But for those

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who believe the whole Bible there should be no problem.

In Genesis 17:8 our Lord told Abraham that He would give the land of Canaan to the Jews as an everlasting possession. In Genesis 48:3-4 Jacob says the Lord told him the same thing. In Ezekiel 37:21-22 the Lord says He will take the children of Israel from among the heathen, or nations and bring them into their own land, and will make them one nation upon the mountains of Israel. Upon the death of Solomon the nation of Israel was divided into two nations. And they have never been reunited. In fact, nobody, not even Herbert Armstrong, knows where the ten tribes are. But God knows where they are. And He says He will bring them back to their own land and will make them one nation upon the mountains of Israel.

Then in Ezekiel 37:25 God says, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever." Matthew 19:28 simply means that when the two nations of Israel and Judah are united and are dwelling in the land of Canaan for ever the apostles are to sit upon twelve thrones judging

them. Very, very simple, if you will just believe what the Bible says.

"The Red Heifer"

(Continued from page three)

sion something like this, "I put the cat on her." I think I was there for an hour or probably for an hour and one-half, and when I came away, I came away feeling there had been something pulled out of me spiritually. What was wrong? I had been touching a dead body.

I held a revival meeting down in central Kentucky in one of those aristocratic churches. The pastor loved to play croquet. I haven't a thing in this world to say against the game itself, but I do think that when we got up in the morning and played croquet from ten o'clock until just time to hurry to the services at night, only taking time out to eat at the noon hour—I do think, and I believe you will agree with me, that he carried croquet to the extreme. In every home we went, we played croquet. Practically every day without exception, from ten o'clock in the morning, until nearly seven o'clock at night, it was one continuous game of croquet. We never talked to lost people about their souls—we played croquet with them. We never witnessed for our Lord—we were too busy playing croquet. I said to the pastor the day before the meeting closed, "I'm leaving this meeting to go home with less spiritually than when I came." What was wrong? Just one thing—I had been touching too many dead bodies without any spiritual nourishment.

Many times, especially in my earlier days as a preacher, I have gone into country community to hold a revival meeting, where I would spend the days of that meeting going from first one home to another. It was not a bit of difficulty to get those country folk to talk about hogs, cattle, sheep and crops. It was the very thing they talked about all of the time, but to get those folk to talk, when we sat down together, about spiritual things and eternal truths pertaining to God's Book and His kingdom, was almost an impossible matter. Many times when I have held revival meetings in country communities under similar circumstances, I have gotten so sick of hogs, cattle, chickens and all things pertaining to the farm that I have longed in my heart to find someone who knew the Lord Jesus Christ who could talk in terms of spiritual things. What was wrong? I had been touching too many dead bodies.

Sometime ago, three Baptist deacons, without any connections whatsoever to me, decided that they had three things against me and that each of them ought to tell me. They came in. Deacon No. 1 said, "You would accomplish a great deal more in life if you were not too strict." He said, "There are a lot of good people in this town who are saved people but not members of any church." That was deacon No. 1's objection to me. Deacon No. 2 said that because of the influence of THE BAPTIST EXAMINER it was impossible in his church to have fellowship in a union meeting. Thank the Lord for that. He wanted union meetings. Deacon No. 3 was very much perturbed because I dared to say that a

woman ought to keep quiet when she is in the house of God. However, the Bible said it long before I ever said it. I tried to be patient as I heard the criticism leveled at me on the part of Deacons No. 1, 2, and 3. When they left, I said to myself, "Virtue has gone out." If I had analyzed myself then, I could have said, "One thing is wrong—I have been touching too many dead bodies." A few minutes passed by and in came a man who loves the Lord, who cherishes the Lord Jesus in his heart, and has the smile of Jesus upon his face and that look of heaven in his eyes. He said, "I don't want to take up too much of your time."

I said, "Brother, just take it all, it's all yours." He wondered at my attitude. I said, "Just take as long as you want talking about the Lord Jesus or anything pertaining to His Word, His kingdom or His church. I have been touching too many dead bodies and I'm glad to have a chance to touch something besides that which is dead."

Beloved, do you know why you and I don't reach more people for the Lord Jesus Christ? I'll tell you. Do you know why it is so easy to find an excuse to stay away from the house of God? We touch too many dead bodies. Do you know why it is when Wednesday night comes and when other services come, it is so easy to stay away from the house of God and go some place else? It is because all during the day you have been touching dead bodies. It is so much easier to stay away because you are contaminated.

I think about the membership of our church, about you and me and those of us who love the Lord, what we need above everything else is, instead of touching the world so much and having contact with dead bodies so much, we need to have contact with the Lord Jesus Christ.

LET'S GET A LESSON OR TWO FROM THIS: CONTACT WITH EVIL DEFILES.

"He that toucheth the dead body of any man shall be unclean seven days" (Num. 19:11).

You can't come in contact with evil without being defiled.

Old Noah was used mightily of God, and after God had used him, Noah got drunk. Look at him as he lay down naked, exposing himself. Beloved, Noah's drunkenness, his contact with evil, defiled him. From that time on, you never read that God used Noah another day of his life. He lived 600 years and God used him mightily. He lived 350 years after he got drunk, and God laid him on the shelf and never used him again. I tell you, beloved, contact with evil defiles. These individuals could not touch a dead body without being defiled, and you and I can't touch this world without being defiled.

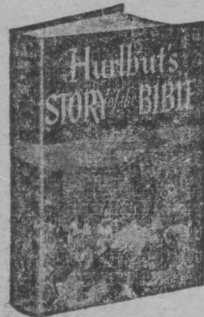
Simon Peter denied his Lord. He warmed his hands at the enemy's campfire. He had fellowship with those who hated his Lord. Then he looked around and saw Jesus looking at him and the Word of God says, "He went out and wept bitterly." Why? He had had contact with evil, and that evil had defiled him. Listen to God's Word:

"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

Does evil contaminate? Does evil defile a saved man? Listen:

"Behold, the Lord's hand is not" (Continued on page 5, column 2)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"A PASSIONATE DISPOSITION"

R. F. HORTON

A Japanese gentleman living at Fujioka, who was much addicted to the use of sake, a strong intoxicant, which produced the worst results on his temper, was led through reading a tract on the subject to renounce the evil habit, and to accept Jesus Christ as his Saviour. In proportion as the Divine power mastered him he became a new creature. One day his wife had been careless about some silkworms' eggs, which had become partially destroyed, and she trembled with fear that he would become enraged when he discovered it, and punish her severely, as he had done before. But to her great astonishment, when he found out what had happened he remained perfectly calm, and then said, "We can distribute them among our poor neighbors, and so they will have a larger crop. Thus it will perhaps be better than if we had sold them and taken all the money ourselves."

His wife was so impressed with this change of character that she said, "This is the result of Christianity; I want to become a Christian too." She sought and found, and her whole family sought and found. And not only so, but the neighbors were struck by this "living epistle," and shortly afterwards when the missionary went to Fujioka there were ten persons awaiting baptism. At the present time a good Christian Church is growing up in the place.

Where the Lord Jesus Christ reigns evil passions subside and

die away. "Learn of me: for I am meek and lowly of heart." "Blessed are the meek: for they shall inherit the earth." One who is born again, one whose life is hidden with Christ in God, is necessarily meek, as we well know, devoid of noble anger or fiery indignation, for indeed it is only the meek heart from all personal pretensions have been eradicated, and to which no personal feeling can be attributed, that is able to pour out vials of wrath, undeterred and unquenchable, upon all that is base and mean, impure and false, corrupt and cruel; but meek in this beautiful sense, that it never takes offence, never suspects evil, never resents many wrong except moral wrong that is done to others, or spiritual wrong done to God. All the tinder on which angry passions feed has been removed by the Cross of Christ, and therefore the only wrath which can be entertained is such wrath as God feels, the deep intense glow of consuming indignation against sin.

For our evil tempers, then, our passion, our wrath, our sullen pride, our fretful irritability, our outbreaks of sarcasm, our malignant sneers, there is only one possible cure; we must bring the heart, out of which all the evil comes to Jesus Christ, that He may create it anew; we must accept our failures as evidence of an imperfect surrender and come afresh with a more insistent cry, and a more perfect faith, that He may reign in our hearts as undisputed Lord, checking subduing, warring down, every evil motion there.

(THE BOOK OF PROVERBS, pp. 212-214, 1890 edition).

"The Red Heifer"

(Continued from page four)

shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2).

I tell you this fact, beloved, contact with evil defiles God's man. God wants His children to be clean. That fact is proven to us in view of this truth that God gave this ordinance of the red heifer. If God had not cared anything about His people being clean, He never would have given to them the ordinance of the red heifer; however, He wants His people to be clean and He proves that by the fact that He gave this ordinance, in order that His people, when they did become defiled, might be cleansed therefrom. A man might step on a grave accidentally, he might, by chance, step on a dead man's bones, or he might, by accident, be defiled in the death of a man. Such might take place and a man might be defiled thereby for seven days, but God did not want His children to remain in that condition.

Beloved, you might be defiled by evil this moment but God does not want you to stay that way, God does not want His children to remain defiled. God wants you to be clean. Listen:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity and PURIFY unto himself a peculiar people, zealous of good works" (Titus 2:13,14).

God doesn't want you to be defiled, He wants you to be purified.

"Who 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).

You can't help being defiled, but God does not want you to stay that way. He wants you to be clean and He provided a way of restoration so far as these Jews were concerned, and that restoration was that they should take the ashes of that red heifer, mix them with running water, and make a lye, dip hyssop into this and sprinkle everything that had become defiled. That was God's way of restoration.

Does God have any way of restoration for His children who have been defiled by the things of this world? Thank God He has. We have His remedy right here within the Word of God. Listen:

"But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (John 1:7-10).

As the Jews had the ordinance of the red heifer whereby they could be cleansed from their defilement and brought back to God, so, beloved, God tells us within His Word how we can be restored if we confess our sins. To whom? Not in the ear of some earthly individual. Not in the ear of somebody else who, doubtless, has more sins than you yourself, but if you confess those sins into the ear of the perfect one, Jesus Christ, the promise is He will forgive our sins and cleanse us from all unrighteousness.

Let me ask you a question: Have you been in contact with the world too much? Do any dead bodies ever touch you? Would you like to be brought back to God? There is just one way you can be — if you confess your sins. Oh, may it please the Lord this morning to cause you to have a desire to walk a little closer, to live a little more like Him, and be a little more like Him.

I said, "Let's walk in the fields." He said, "No, walk in the town." I said, "There are no flowers there." He said, "No flowers, but a crown."

I said, "But the skies are black, There is nothing but noise and din." And He wept as He sent me back, "There is more," He said, "there is sin."

I said, "But the air is thick, And fogs are veiling the sun." He answered, "Yet souls are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say." He answered, "Choose tonight If I'm to miss you, or they."

I pleaded for time to be given. He said, "Is it hard to decide? It will not seem hard in Heaven To have followed the steps of your Guide."

Then into His hand went mine; And into my heart came He; And I walk in a light divine, The path I had feared to see.

The Jazz Age

(Continued from Page One) times when I view present-day tendencies and conditions. For one to say that this is the best age and the best world that we have ever lived in doesn't solve any of the problems, or keep one from wanting to see the conditions remedied. Still, as I look about me and see the condition of things in general, it is not as if I expected the whole world to conform to righteousness.

THE BAPTIST EXAMINER

JANUARY 20, 1979

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That is too much to expect so long as the Devil is loose. I don't expect the whole world to be converted. If I did I would feel terribly depressed sometimes over the slow progress of Christianity. The Bible leads us to expect that comparatively few will be saved. I look on this world as I would a shipwrecked vessel doomed to sink. The main concern ought to be to get as many as possible off of the doomed ship before it goes under. So with this sin-doomed world we ought to try to rescue as many as possible out of its peril.

My aim in writing on this subject is to try to warn Christians of the perilous times in which we are living, and to urge them not to join in sin's high carnival that is being carried on by the world. While sin will remain in the world until Jesus comes again, Christian people ought to exercise a sobering and a restraining influence on the world about them. It is the Christian's duty to stand out clear and distinct from the world, to witness against and to improve the world by his life. For the Christian to join in the jazz and the godless hullabaloo of the irreverent about him, for him to go the same pace, with the same cry of "On with the dance!" is for him to lose his identity as a Christian.

"Among whom ye shine as lights in the present age," said Paul in writing to Christians. That is our business—to shine! The world's dense darkness of sin would have no ray of light to pierce its thick gloom, were it not for the shining of a Christian here and there. There was much sin and heathen godlessness in Paul's day. Ephesus, where he stayed for a while, was unspeakably sinful. In the great temple of Diana at that place, the most unthinkable immorality went on in the name of religion. At Rome, where Paul was imprisoned, there were the gladiatorial contests, where thousands witnessed the killing of men, and where later Christians were fed to the lions. At Corinth immorality and vice flourished. Yet amid these conditions Christians succeeded in living lives of purity. When they became Christians, they kept themselves free from these things.

Yes, the world was sinful in Paul's day. The fact that it is still corrupt would not discourage so much were it not for the fact that the world's corruption contaminates the church. There has come to be a laxity among Christians—a conforming to the age. "Be ye not conformed to this age," says the Bible, "but be ye transformed." There is a tendency on the part of all of us to imitate others. This tendency leads many Christians to adopt ways of doing and ways of dressing that are neither right nor Christian. They do these things just because others do them. We ought none of us to let our desire to "be in style" or in fashion—our desire to conform to custom—grows stronger or dominates our lives more than our religion. There is danger that this jazz age will influence churches until they will depart from things high and holy and become as light, senseless and frivolous as the outside world.

I desire to point out some of the harmful effects that the jazz spirit has wrought in the life of the present day. But before I do this, I might indicate more specifically what I mean by the word "jazz."

The term "jazz" was originally applied to a certain aggregation of discordant sounds, called by some, music. This jazz "music" was copied, so I am told, from the tom-tom bands of the savages of central Africa. But the term "jazz" has

extended and made to apply to many things. It indicates all that is light, fickle, noisome and discordant. It indicates that from which intelligence and the finer instincts and sensibilities have been extracted. In short, it indicates a reversion to the barbaric, in which the primitive and baser instincts are given free rein. The world has gone jazz crazy. The commercial age in which we live, and in which folk live in a constant rush, taking no time to think furnishes an ideal condition for the development of the jazz spirit. Let us consider the effects of the growth of the jazz spirit on the world:

First, AESTHETICALLY. By this I mean as it affects the aesthetic senses—those that generally sense the beautiful and the artistic. The rise of nations has been marked by the development in their peoples of artistic tastes and standards of beauty. For instance, as an illustration of the difference between the tastes of the savage and the highly cultured civilized man, I read sometime ago of a certain primitive tribe that had been discovered on an island of the South Pacific. Their only music was produced by beating on a log with a pole. Many of the tribes in Africa, somewhat more highly developed, have what is termed "tom-tom" bands, in which a collection of primitive instruments are beaten and blown without regard to either rhythm or harmony. To the savage, lacking in aesthetic appreciation, this jumble of sounds seems highly musical. Hence I say the present-day return to music resembling this, and patterned after savages is an indication of a lowering of the standards of civilization and culture.

In the past we have had some great musicians—men whose masterpieces had the power to thrill the soul and stir the tender emotions. These masterpieces are generally laid aside today. Only a very few, comparatively speaking, are acquainted with them. The public does not want to hear them. They are too heavy for this frothy age. They might cause one to think, and many people of today do not want to think. They want some sort of hilarious stuff that will drown out thought.

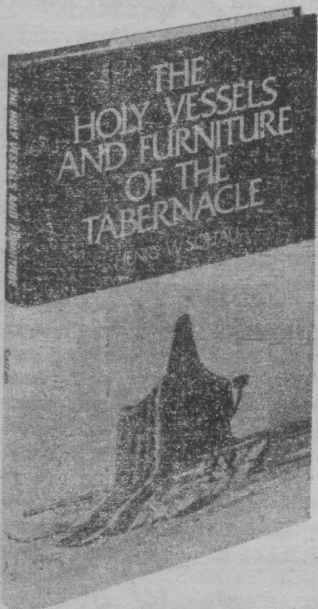
Have you ever noticed the kind of music that is played around disreputable places, and "joints" of ill repute? It is always that jazzy stuff. Real music—music that stirs the finer emotions, would be out of place there. It would be out of harmony with the sinful atmosphere of the place. There is something uplifting and ennobling in good music. A man or woman of vicious, depraved nature has a distaste for music of this kind. It is a reproof and a rebuke to them. They want something "quick and devilish," as I heard one man express it. It is certainly not complimentary to our age to say that it is the music that finds favor in the dive and joint that has become the popular music of our day, but an investigation of the music collections on half the pianos will reveal that this is true. And, moreover, investigation will reveal that many of the popular songs and their titles are of such a suggestive nature as to be unfit to mention in a public gathering.

In the second place, let us consider the effect of the jazz spirit on the world INTELLECTUALLY. I don't believe that there has ever been a shallower age intellectually than the present—an age when men really thought less than they do today. Printing presses are literally groaning under the burden of printed matter that is being turned out, but what class does much of it

(Continued on page 6, column 3)

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Repentance

(Continued from page one)

for internal conflicts, church splits, and divisions in the body.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

Evangelism without repentance has the built-in feature of doctrinal conflict which creates the personal rivalry and bickering best described by the Syrian proverb, "At each meal a quarrel, with each bite a worry."

The church of Christ has been given the responsibility of discerning the merits of scriptural evangelism. She is the one who evaluates the scripturalness of a man's message; but alas, we seem to have reversed God's order, and now the evangelists are making so bold as to castigate those churches which do not engage in, or endorse, their methods. A careful reading of Revelation chapter two and verse two, will reveal that the church at Ephesus had been blessed of God with the spiritual discernment for the judging of those who were scriptural. . . . and thou has tried them which say they are apostles, and are not, and hast found them liars." When messages are preached in such a manner that we see the Holy Spirit awakening men to a true sense of their danger as hell-deserving sinners, when evangelism is used by the Holy Spirit to lay a foundation for the doctrine of reconciliation in the sinner's heart, you can be assured that true biblical repentance will be the subsequent result. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1st Cor. 3:11). How tragic that the greater portion of that which goes under the name of evangelism lacks the basic ingredient of scriptural repentance.

CONVICTION SUBSTITUTED FOR REPENTANCE

So often conviction in the sinner's heart is mistaken for repentance. Convictions of sin are precious; but they bring no safety, no peace, no salvation, no security, but war, and storm, and trouble. It is well to be awakened from sleep when danger is hovering near us; but to be awakened from sleep is not to escape the danger. To be made sensible of your danger does not deliver you, it merely tells of the impending catastrophe. Yet there are many brought under the sense of conviction who deceive themselves into thinking that all is well. It is precisely at this moment that faulty evangelism becomes dangerous to the soul. The sinner is not infrequently led to be content with a position which falls short of true repentance. He is led to feel assurance, and peace because he has manifested a degree of conviction for his sins. It is here that Satan begins another of his subtle works in the deception of the souls of men, and not a few preachers have experienced the bitter fruits and sad results of attempting to pastor an assembly with a membership comprised of those who are unregenerate and destitute of evangelical repentance. It seems that evangelism has gone on a doctrinal binge, adapting itself to every worldly innovation which happens along.

THE PLACE OF REPENTANCE

It is called by the writer of the Hebrews the first principle. It was revealed to be such in the ministry of John the Baptist, for his work was a preparatory work. As the forerunner of our Lord he was commissioned to "prepare the way before Him" (Matt. 3:3). This, John did by preaching repentance. The nature of John's work as a preparation was foretold in Isaiah 40:3-8 and Malachi 3:1. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come saith the Lord of hosts."

Now notice the words of Isaiah as he illustrates repentance. "Every valley exalted and every

mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Isa. 40:4).

All the figures expressed in these passages can be summarized by one word, "grading." JOHN THE BAPTIST IS COMPARED IN HIS WORK TO THE GRADER OF A HIGHWAY OVER WHICH CHRIST IS TO COME FOR HIS PEOPLE. One can see the folly of trying to become a Christian without repentance by the following illustration: Suppose an engineer would try to run a train of cars through woods, over mountains, and across rivers where there has been no prepared track. What would be the result? Such is Christianity without repentance.

Mark emphasizes the preparatory work of John the Baptist by referring to his preaching as "The beginning of the Gospel of Jesus Christ" (Mark 1:1). Luke declares the importance of John's preaching by stating, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseseth into it" (Luke 16:16). All of these figures in Scripture reveal the same fact: "Repentance is a prerequisite to salvation." Philosophically considered repentance must precede faith. A sick man must be convinced that he is sick before he will turn to the physician, or take the prescribed medicine. This precedent is proved over and over again in the Scriptures. John the Baptist placed repentance before faith. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). (Connolly classroom notes).

A TWO-FOLD DANGER

There is a two-fold danger into which we may fall relative to the doctrine of repentance. (1) We may make too little of repentance. (2) We may make too much of repentance.

We make too little of repentance when we underestimate its importance, simply because we have an aversion to the implications of the word. It has a very strong aversion to this doctrine because it is repulsive to the carnal mind. The sinner wants salvation preached without any qualifications whatsoever. He resents the just demands of the law on his soul because it obligates him to place God first. Since the doctrine of repentance is mentioned more than one thousand times in the Bible, it might be well to ask the question, "Would this word be so often on the lips of the Apostles were it not important, and essential to man's salvation?"

If you would appreciate the gift of repentance (2 Tim. 2:25), then just stand at the bedside of a man dying without repentance, and try to lead him to Christ for salvation. But, come to the same man who has a repentant heart, and he will draw freely and deeply from the wells of salvation. We need to bear in mind that repentance is not something we bring to God, but something we get from God. Please do not commit the error of belittling repentance.

On the other hand, we may make too much of repentance. The sinner that says, or thinks, that he has not repented enough is making too much of repentance. He says, "I am waiting for deeper feelings." Ah, he is making a saviour out of his repentance instead of trusting Christ. He is putting tears in the place of blood.

"It is not thy tears of repentance or prayer, But the blood that atones the soul; On Him that shed it, thou mayest at once, Thy weight of iniquity roll."

A sense of sin in the Prodigal was good only in that it led him home; and so repentance is good only in so far as it leads to Christ, the "Home of the Soul." It is not how much we have repented, but how our repentance led us to Christ for salvation or restoration?

There seems to be a great deal of difference between the repentance of Lydia and that of the Philippian jailor at least outwardly. The jailor's repentance was one of outward conversion, whereas Lydia's repentance was one of inward grace. So let us be warned

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS A NAGGING WOMAN COMPARED TO A RAINY DAY?"

Answer: Proverbs 27:15. "A continual dropping in a very rainy day and a contentious woman are alike."

of the two dangers of either making too little, or too much of repentance.

The unrepentant sinner is often wrong about God's love and God's wrath. He either believes that God is all love, or all wrath. All love and no wrath, all wrath and no love, or all love and no justice. But when the gift of repentance is upon him he comes to see that God is "Just and Justifier of the ungodly." He sees that salvation is not God's making light of sin. He sees that God does not overlook sin. The unrepentant man covers sin, delights in sin. But when the grace of repentance comes, he dreads sin, his conscience begins to ache like the nerve of a naked tooth. All of his self righteousness smells as filthy rags, and he truly feels like Paul, "The chief of sinners."

INSTANCES OF REPENTANCE BEING BROUGHT ABOUT

David thought, "I thought on my ways and turned." He sat down and thought of his sin. How foolish is sin, and what is the end of it? Ah, it is the want of this serious thought that keeps people from God.

The Prodigal saw his failure. He was led to repent through the failure of his life. He left home for liberty, and found bondage. He left home with plenty and found poverty. He left home for happiness and found only misery. And so in failure, bondage, poverty, misery, and above all loneliness, the Holy Spirit used these and wrought repentance.

The repentance of the Philippian jailor was brought about by the Holy Spirit through fear. In Acts sixteen he was a cruel, heartless sinner. No doubt he was a faithful government servant. All the singing and testimony failed to move him, but when God sent an earthquake, the preaching of the Gospel was driven home to his heart. If the prisoners would have escaped, he would have been put to death. Here we see that the Holy Spirit uses the fear of death to bring this man into the grace of repentance.

(Continued on page 7, Col. 4)

The Jazz Age

(Continued from page five) belong to? The most of the reading matter of today is of the very lightest, trashiest imaginable — something that can be assimilated without any mental effort whatsoever. For every pound of real substantial mental food put off the press, I dare say that there is a ton of trash.

The difference between most reading matter today and the kind that furnishes food for thought is equal to the difference between a good juicy beefsteak and a saucer of corn flakes. There is as much puffing and flaking of literature today as of foods. You can take in a lot of it and still be empty. The great masterpieces of literature are being neglected. There is more reading of the motion picture magazines, "Breezy Tales," "Zippy Stories," etc. than there is of Shakespeare, Milton and a half-dozen other great authors. It seems to me that the popular magazines become rotter every year. Some of them, which a number of years ago published pretty clean stories, today are filled with sex stories of a kind that should be prohibited by law. Why is this? Is it that the publishers are vicious men? No, they are in the publishing business for the money that they can get out of

it. They publish this rotten stuff because a jazz-crazed public demands it.

Another indication of the intellectual trend of the times is the curricula of our schools, especially colleges and universities. The courses offered now are, in the main, vocational and utilitarian rather than cultural. The fitting of a man to live is deemed less important than the fitting of a man to make a living. Many of the courses that require real mental effort to pass are being supplanted by courses of a lighter nature. Educational ideas are rapidly changing, and I do not believe that it is unwarranted pessimism that prompts me to say that I consider many of the changes for the worse. The idea of educating a boy now in order to make a man out of him—a man of character and right purposes; the idea that education is something primarily to enhance one's appreciation of the finer things of life, and to enable one to live a richer, fuller life, is rapidly passing away. In its stead is growing up the idea that schooling is simply for the purpose of increasing one's earning capacity. Education is reduced to a dollar-and-cents basis.

Yet another indication of the jazzed intellectual condition is the type of amusements most largely indulged in today. Among these, I suppose that the movies hold first place. It used to be that a large share of amusement was in the form of drama, tragedy and comedy, presently on what is generally termed the legitimate stage. These productions usually furnished some mental exercise to those that attended them. But this has become too thought-provoking for a jazzed public. The movies have practically put the so-called legitimate stage out of existence. People want the maximum amusement with the minimum of mental effort, and the movies furnish it. One can sit and absorb the average motion picture without ever being troubled with the necessity of thinking. As in literature, the public gets what it demands.

Seldom does one see a film that has not something portraying crime or that does not deal with the unfaithfulness of wife to husband, or of husband to wife. The lurid, the sensational, and the unreal are constantly kept before the public. The prime idea of filmdom is to furnish a thrill, no matter what it takes to do it. It is impossible to calculate the effect and influence, mentally and otherwise, of the movie of today on the generation now growing up. More children, more young people, not to say people of mature years, are acquiring their ideals and mental makeup from the movies than from anywhere else. It is no wonder that we live in a jazz age, and with this kind of education going on, the prospect is that the world will get jazzier and jazzier. Christian people, I appeal to you not to allow your children to acquire their education at a moving picture theatre! Don't feed on the morbid and the sensational until you have acquired an insatiable appetite for such things!

It is this state of intellectual depravity about which I have been writing that makes the Bible an unread book to many today, and consequently makes it difficult to reach people from the pulpit. The Bible is a thought-provoking book.

It requires mental concentration if one is to understand it. It does not yield up its deep wisdom to the scatterbrained who bestow upon it only a few idle moments. This jazzy age of hurry, fuss and confusion makes for a thoughtless race of people, and it is hard to reach thoughtless people with the gospel.

I don't believe that any person can give thirty minutes to the serious consideration of his soul's future destiny and not decide to become a Christian. It is the part of a thinking person to look into the future. Preaching is designed to cause folk to thoughtfully consider the mighty fact of God, the soul, and eternity. Yet so thoughtless is this age that there is little time spent considering these things. The attitude of the many seems to be, "Let us whoop 'er up now. The future can go hang! What do we care for the future? Let us have our fill of enjoyment. Don't think of the future, it kills one's pleasure—turn on the jazz—let's go!" And on they go, bound for Hell in droves.

But next let us consider the effect of the jazz spirit on the world MORALLY. This is pre-eminently the jazz age in morals. We are living in a day of low moral standards. Indecencies that would have shocked and horrified our forefathers cause only the mildest comment today. The newspapers scoff at our Puritan ancestors with their so-called "blue laws" and stern moral exactions, but no one can deny that some of the finest men and women that America has produced have come from this same Puritan stock that is derided so much today.

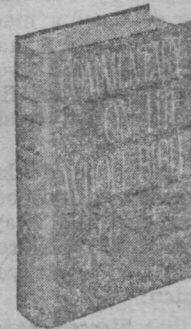
No older than I am, I can see that morals have dropped within the period of my own remembrance. Moreover, they have dropped during the past few years. Since the World War the godlessness and immorality of our people has been such as to appall the thinking minds of the nation. And especially is it true that there are low moral standards among young people. The relations between men and women have become loose and careless during the past few years. Say all you please about women's "rights" and about women having come into a "new freedom," but no one can reasonably dispute the fact that this has brought about a lack of chivalry on the part of men. It has induced a familiarity that makes for immorality and the breaking down of the standards of modesty and womanly reserve. The "flapper" is a product of this age of jazz morals, and when I think of this caricature of womanhood, I think, "God pity the children of the next generation!"

You don't have to look very far today to see things that would not have been tolerated for one moment back in the days of our fathers. It is the commonest thing nowadays to see men and women in bathing together clad in the very scantiest attire that the law will permit—a thing that ought to strain the modesty of any pure-minded person to the breaking point. This is but one of the indications of the moral looseness and laxity of our day. No need to tell me that the person that protests against this sort of thing is depraved in mind; for I know, and any person who reads and observes knows that to pass the bounds of modesty and become (Continued on page 8, column 4)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

How good is the education of children in church schools as compared to tax-supported public schools? Academically, Stanford achievement test scores show Christian students seven to 13 months ahead in reading; eighth-graders in Christian schools are reading at 10th-grade level.

It is also worth noting that more than 50 percent of public school students divorce within the first five years of marriage, Christian school students 9 percent.

But despite this commendable record, these private-donation-supported educational institutions are threatened with economic suffocation and extinction because the IRS commissioner suspects that they are designed to discriminate. Church schools must prove themselves innocent of this charge, or they will be socked with additional taxes.

If our government can tax away our dollars for religious education, then they can enforce strangulation upon the churches as well. The same power that can close the doors of a Christian school can close the door of a Baptist church.

The BOOK OF MORMON, often referred to by Mormons as the "greatest and most correct book ever written" contains many interesting passages.

In 2nd Nephi 5:15 the book speaks of "all manner of wood, of brass, of gold, and of silver, and of precious ores, which are in great abundance."

The next verse says, "And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things: for they were not to be found upon the land, wherefore, it could not be like unto Solomon's temple."

Shall we believe verse 15 or verse 16? Or perhaps neither is correct! (THE UTAH EVANGEL, Dec., 78).

Four Southern Baptist schools have been awarded grants under a federal program designed to help students secure employment in their major field of study during their college years.

The four grants, totaling \$117,735, were awarded to Oklahoma Baptist University, Shawnee, Okla. (\$37,535); Mississippi College, Clinton, Miss. (\$35,814); Belmont College, Nashville (\$22,300); and Meredith College, Raleigh, N.C. (\$22,086).

In all, nearly \$15 million was designated to 316 colleges and universities, both public and private (WESTERN RECORDER, Dec. 6, 1978).

Energy Minister Yitzhak Moda'i said in the Knesset some days ago that the drying up of the Dead Sea's southern basin could seriously endanger some of Israel's most important natural resources. This could be averted, he claimed, through implementation of one of the several plans for linking the Dead Sea with the Mediterranean.

The Jordanians are completing the diversion of the Yarmuk waters by means of a water carrier at the foot of the mountains to irrigate the lands on the east bank of the Jordan. They have also drawn up the plans for the construction of the Maqarin Dam, which is to be completed by 1982.

In addition, the Jordanians have completed damming half of the streams flowing into the Jordan from the east, and the damming of the remaining streams is proceeding at full force.

Once the Jordanian development schemes are implemented, the Jordan River will disappear, with sewage and drainage water flowing in the river bed. The water level of the Dead Sea will fall and the southern basin will turn into a desert of salt.

To prevent such an ecological disaster in the Jordan Valley, Israel must transfer water from the Mediterranean through the Jezreel Canal to the Jordan river bed to

maintain the equilibrium of the Dead Sea and increase the flow of the Jordan River.

I have no way of knowing how well Israel will do in completing this desired goal. But I am sure that when Jesus Christ returns to sit upon David's throne in the city of Jerusalem, He will complete the construction of a canal from the Mediterranean Sea to Jerusalem and from Jerusalem to the Dead Sea (Zech. 14:8; Ezek. 47:1-12).

JERUSALEM (EP) — Former Israeli Prime Minister Golda Meir was buried in a simple hilltop service here, following a state funeral at the Knesset attended by about 1,000 invited guests including world leaders. Government officials and friends and family of Mrs. Meir made every attempt to fulfill her request for simplicity at her funeral. She had requested no eulogies or memorials.

Instead of eulogies, samples of Mrs. Meir's writings and speeches were read at the funeral. One of the quotations was "Peace is our most vital concern and our most ardent desire." Golda Meir was buried at Mount Herzl National Cemetery in a section called The Plot of the Nation's Great. Theodore Herzl, founder of Zionism, is buried on the hill. Mrs. Meir's grave is beside that of the Israeli Prime Minister she succeeded in 1969, Levi Eshkol.

NEW YORK (EP) — Apocryphal books will be included in selected editions of the Good News Bible in Today's English Version, published by the American Bible Society, next March.

INDIANAPOLIS (EP) — Jim Jones might have been ordained into the Methodist ministry rather than that of the Disciples of Christ. The founder of the People's Temple had a local preacher's license in the former Methodist Church and served from 1952 to 1953 as pastor of the Somerset Methodist Church southeast of Indianapolis, according to Kenneth Forbes, administrative assistant to Bishop Ralph T. Alton of Indianapolis.

While Mr. Jones served at the now-defunct Somerset church, he applied for membership in the former Indiana Methodist Conference but was rejected. "I have no documentation," Mr. Forbes said, "but my understanding is that he did not pass the psychological qualifications."

In 1964, Mr. Jones was ordained into the ministry of the Christian Church (Disciples of Christ). National and regional officials of that denomination have noted that there is no procedure for officially removing a minister from its clergy rolls.

Ecumenical, Rapture

(Continued from page one)

In 1950 the National Council of Churches was organized with 138,466 churches consisting of 40,028, 158 members of 30 Protestant and Eastern Orthodox denominations. Quite a bundle of tares indeed. The present president of this enormous bundle of tares is M. William Howard, a 32 year old Baptist preacher, who is head of the black council in the Reformed Church in America. What a Baptist! Another bundle of tares was bound when the Catholic, Lutheran, Reformed and Methodist churches began to come together on the unity and mission of the churches. Space will not permit me to mention all the bundles of tares that have already been bound even if I could do that. But a further expression of the movement may be seen in the rapid multiplication of councils in the last few years. I do not know whether there are any more bundles of tares to be bound before the rapture. But I am fully convinced that it is high time for us to "lift up our heads and look up, for our redemption draweth nigh."

In 1965 Pope Paul VI nullified the

anathemas that had been in force since 1054. When the Eastern Orthodox Catholics separated themselves from the Roman Catholic Church in 1054 the pope pronounced an anathema, or curse upon those who had left the church. So this applied to all the Protestant Churches until it seems the reaping angels put a "bug" in old Pope Paul's ear, and he nullified all of those curses. So now the Protestants, along with the Protestant Baptists, are called "separated brethren." That leaves the door open for any bundles of tares that have not yet been bound to be bound. This does not apply to real Baptists. They have never been any part of Catholicism, so they cannot be called separated brethren. That still leaves us out in the cold, as just plain old heretics so far as the Catholic Church is concerned. That is just where I want to be. I prefer to be a heretic in their eye rather than to be a separated brother.

When I came to see the ecumenical movement was our Lord binding the tares into bundles, I became curious to know something about how many tares there are in the world. I wanted to know if the Bible gives us any idea as to how many tares there are in Christendom.

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dom. Then I remembered that I Corinthians 10:11 says that all the things that happened to the children of Israel did so in order to be types for us in these last days. Then I believe the Holy Spirit helped me to remember that Gideon's army in Judges 6 & 7 is a type of Christendom in our day. There we find that the Lord had sold the children of Israel into the hands of the Midianites. But when these people came to their senses, and cried unto the Lord He raised up Gideon to deliver them. And in Judges 7:3 we find that he had 32,000 men in his army. But in Judges 8:10 we learn that there were 132,000 men in the Midianite army. So from a human viewpoint Gideon did not have a chance against such odds. There was just no way that 32,000 men without weapons of war could win a battle against a well equipped army of 132,000 men.

Still the Lord told Gideon that he had too many men. He told him to tell all who were fearful and afraid to leave. 22,000 of them left. This left Gideon with only 10,000 men. But the Lord told him again that he had too many men for Him to deliver the Midianites into his hand. He told Gideon to take his men down to the water and let them drink. The ones who got down on their knees to drink were to be put in one place, and the ones who lapped the water as a dog lapped were to be put into another place. We see 9,700 of the men got down on their knees to drink, and the other 300 lapped the water from their hands. The Lord told Gideon to send the 9,700 away. In Isaiah 42:8 and 48:11 our Lord says, "I will not give my glory to another." He wanted the Midianites to be destroyed in such a way that no one could lay claim to part of the glory. He told Gideon that by the 300 He would give the Midianites into his hands. Let us remember that not one of that 300 men had any weapon of war to fight with. May we always remember to give our dear Lord all the glory in everything.

Now with 1 Corinthians 10:11 in

mind let us consider who each of the three groups in Gideon's army represent. The 22,000 were afraid. That means they were a type of the professing Christians who have never been saved. Therefore, they are a type of the tares in the churches. The 9,700 were not afraid, so they are a type of born again Christians. But their getting down on their knees, and gluing their mouths to the water, thereby taking their eyes off the enemy shows us that their minds were on the things of this world, and not on things above. That pictures the great majority of the Lord's saints today. They are just too much concerned with the things of this world for them to be too much help, or service to the Lord. The 300 are a type of the Lord's saints whose minds are fixed on things above and not on things below. In Judges 7:21 we are told that every man stood in his place round about the camp. They are a type of the faithful few in the Lord's churches who can always be depended upon. They are a type of the ones our Lord uses to His glory. Happy is the pastor who has just a few of these faithful ones in his church. It behooves every church member to stop and think just which group do I find myself in? It is a sad picture indeed to see that more than two-thirds of all the people who have their names on a church roll are just plain old tares who are being bound into bundles to be burned. This is not true in every church, but in Christendom as a whole it is true. How awful!

Our Lord has a few stalks of wheat in many of these bundles of tares. And He will snatch them out of these bundles at the rapture before the tares are burned. But they are going to be ashamed when the Lord of glory looks them in the eye and say, "Why were you in that bundle of tares?" It is not for me to say whether there are any more bundle of tares to be bound or not. But I have the feeling that they are just about all bound and ready for the fire. My wife has a nephew who is slowly dying of cancer. He says that every morning some people thank the Lord for another day, but he thanks Him that he is one day nearer home. So if we hear of another bundle of tares being bound, let us thank our dear Lord that we are one more bundle nearer home. I am fully persuaded that we are very nearly there. May we lift up our heads, and look up, for our redemption draweth nigh.

Repentance

(Continued from page six)
PREACHING

The Holy Spirit uses preaching of the Word. How shall they hear without a preacher? At Pentecost three thousand, and later five thousand were brought to repentance, and added to the church through the preaching of the Word of God in the power of the Holy Spirit. Their cry was, "What shall we do?" The reply to their question was, "Repent." (Hardshells, please take note).

Scripture plainly shows that the church at Corinth was directed to consider the true aspect of repentance, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:10). There is a sorrow which is based on the element of self-pity; this is the sorrow of the world. This sorrow will never lead a man to a changed attitude toward the offended righteousness of a Holy God. The sorrow of the world is usually manifested in outward expression by tears, and oftentimes anguish, but these do not turn the sinner to walk in the paths of righteousness. However, when repentance brings the sinner to the dust of humiliation, he will magnify the majesty of God by condemning his own former course of life, proclaiming the greatness of the grace which not only saves his soul from hell, but delivers him from the bondage of sins which have previously held him captive.

THE CHURCHES MUST GIVE REPENTANCE ITS RIGHTFUL PLACE IN EVANGELISM

Since repentance is included in the great commission which Christ gave to His Church, we have a great need to return to the biblical

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principles of that sound evangelism which emphasizes this doctrine. Sad to say that a new gospel is being preached today which comes to us riding on the waves of "Fundamentalism." It emphasizes the good news of salvation without repentance. It shows its true colors in its promotionalism, gimmicks, and gadgets. Everywhere we turn this new gospel is being held up before our eyes as the evidence that God is pouring out His blessings on methods.

The great emphasis on visible results as portrayed in souls walking the aisle, is being employed as the twentieth century replacement for the convicting power of the Holy Spirit in His foundation work of repentance. With this kind of an attitude the historic principle of turning from sin toward God is conveniently by-passed and a programmed response in an emotion charged atmosphere is set in its place.

The call for a return to biblical repentance in Gospel preaching should not be interpreted as an attempt to devalue true evangelism. On the contrary, a scriptural church will constantly exert every effort in the evangelization of the lost. Sound Baptists have always contended for a vital evangelism which clearly exhibits the command to repent. God-called preachers have always discouraged that fuzziness of doctrine which exhibits an attitude of convenient compromise to the demands of the Gospel. Unionizing evangelism compromises the doctrine of repentance by hiding it under the smug camouflage of "getting the job done." May we emphasize that there is no such thing as scriptural evangelism without scriptural repentance, there can be no salvation without Bible repentance. There will never be a scriptural church established without scriptural repentance. Were we to listen to the estimation of twentieth century evangelists, we would conclude that the ministry of John was an abject failure. It is easy to see why present day evangelism desires to be free from the message, baptism, and methods of Christ's forerunner. Repentance was the central theme of his preaching. It is prominent in the New Testament, yet so absent from many modern day pulpits. Repentance is the neglected factor, the lost chord of Christianity. REPENT!

THE BAPTIST EXAMINER

JANUARY 20, 1979

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TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Biography Of Enoch

(Continued from Page Two)
we 'ever be with the Lord' (Alexander Maclaren).

Was Enoch immediately glorified? Some say he was not. They believe this was impossible since Christ is the firstfruits of the resurrection (I Cor. 15:20). But they seem to forget Christ is the firstfruits of the resurrection saints only. He is not said to be the firstfruits of the translated saints. In Enoch's case there was no resurrection but only glorification. Having never died, Enoch could not be resurrected. I would not rule out the possibility of his immediate glorification. Although I dare not be dogmatic on this point, I honestly must confess that I do not see how a man in a sinful body could be taken to God in Paradise.

LESSONS FROM HIS LIFE

First, Enoch was a type of the believers who will be alive at the Rapture and be translated to meet Christ in the air. In I Corinthians 15:51-52 Paul said: "Behold, I show you a mystery. We shall not all die, but we shall be all changed, in a moment, in the twinkling of an eye." As Enoch "was translated that he should not see death" (Heb. 11:5), even so all believers on earth at the time of the Rapture "shall never die" (John 11:26). Their mortality will "be swallowed up of life" (II Cor. 5:4), and they can sing, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). How wonderful it will be to

be alive when Christ comes and to be raptured to glory without having to pass through the gate of death.

Second, it is the duty of every born-again, blood-washed, grace-saved, Spirit-regenerated person to walk with God as Enoch did. In Genesis 17:1 it is written: "The Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." This was not merely the duty of Abram. In the New Testament in Colossians 2:6 we read: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." I John 2:6 informs us: "He that saith he abideth in him ought himself also to walk, even as he walked."

The Lord's people are to "walk worthy of the vocation wherewith we are called" (Eph. 4:1). It is our duty to "walk worthy of God" (I Thess. 2:12) and to "walk after the Spirit" (Rom. 8:1). This walk is especially to be seen by those outside the pale of the Christian church. I Thessalonians 4:12 says: "That ye may walk honestly toward them that are without." Colossians 4:5 adds that we are to walk "in wisdom toward them that are without, redeeming the time." Ephesians 5:15 reveals that we are to walk "circumspectly, not as fools, but as wise." Oh, let true believers walk cautiously, prudently, and watchfully on all sides until our rapture by the Uptaker!

How glorious to walk with the Lord in the light of His Word! What a peace and happiness is to be enjoyed! One has written: "Once from my poor sin-sick soul

... Christ did every burden roll ... Now I walk redeemed and whole ... Hand in hand with Jesus ... Hand in hand we walk each day ... Hand in hand along the way ... Walking thus I cannot stray ... Hand in hand with Jesus ... When the stars are backward rolled ... And my home in Heaven I behold ... I will walk those streets of gold ... Hand in hand with Jesus."

Third, Enoch walked with God before he witnessed for God. This is true of us who would witness for Christ today. This order cannot be reversed. Much of this so-called soul-winning for Christ in our day is not the product of such a walk with God. Such Christian service will prove to be "wood, hay, and stubble" at the Judgment Seat of Christ.

Fourth, unless one comes to know Christ savingly on earth and walks with Him, he can never spend an eternity with Christ. How wonderful to have an epitaph: "He was not, for God took him." Consider the joy of walking with Christ on earth, and then going to "walk with me in white" (Rev. 3:4). In these gospel days Christ still takes men into His company on earth and enables them to walk with Him.

Duties And Bounds ..

(Continued from page one)

ness in dressing it up. Some folk spend thousands of dollars for face-lifts, body oils and creams, perfumed soaps, cosmetics, etc. Why? Because we love our bodies. Likewise, we ought to love our mates.

The man, being by nature the stronger (physically) member, is evidently responsible for the providing of material needs, even if by the sweat of his brow. His love for the wife should be to the extent that he desires nothing short of the best for her. One of the biggest facets of his benevolence to her is that he recognizes his physical superiority and the fact that he is the head of the household and acts accordingly. This leaves no room for selfishness on his part, and actually gives him a heavy duty, but his God is able.

The woman also has a specified realm of work in the marriage also, and Paul writing to Timothy describes his feelings on this matter as, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14). There is a title used by some which describes the wife as the "Queen of the House," and rightly so, for she is to guide the home.

The fact that she is to guide the home does not tie her down there, though. Many today feel that the woman's place is in the house, and nowhere else. Many of these same persons point back to the farms as an example of this, for the life of the whole family centered around the farm. The men worked in the fields and ate at the house, and the woman was always there with the meals ready and the house clean. It was true that she did work in the house, but to their own credit almost all of these same women knew what it was to sow and plant, tend to, and harvest crops. Most knew of milking cows and tending the other animals, and therefore they did much work out of the house. But, the first obligation was to tend the house.

Likewise, today, any woman is free to work out of the house, but the first realm of her duty is the house.

DUTY TO GOD

"And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

The duty of each mate to each other is very important, but yet it is inferior to the duty to God. As each person is commanded to be a monogamist, he is also to be a monotheist. God is jealous over His children, as we should also be with each other and for Him.

Yet, as deep and as wide as this love for each other is, it is to be as nothing when compared to our love for God. When He is first in our lives, all the other pieces will fit in perfectly. When He is not first, our priorities are wrong and we are headed for trouble.

Included in our duty to Him is our undivided trust. Financial matters become smaller when we realize that we are to trust Him and if we should lose all, to still be able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Trust Him, for He is not bound as we are. He does whatsoever He pleases, and none can stay His hand. No problem is too big, nor too small. Elder Wilbur Johnson of Kentucky once remarked, "When I have a problem, I take it to the Lord. If He worries about it, so do I. But if He doesn't, neither do I." Such should be our own philosophy.

BOUNDS OF MARRIAGE

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:10-11).

Evidently, most people do not take the solemnity of the marriage vows serious enough. In most religious services, the couple vows even before God and the assembly to love and cleave to one another until death parts them. A vow is a serious thing, and God does not hold them lightly. To vow to God to meet the obligations He has set forth and then to treat them flippantly is not only a mockery of God, but also the taking of His holy name in vain.

A study of the Scriptures will reveal that separation and divorce is frowned upon by God. Why is it not so with us? Infidelity is frowned upon by God. Why is it not by us?

The selection of a mate is a serious matter, for it will be a selection that we are bound to until death, and that's a long time, but with God's blessing it is a blessed time.

The Jazz Age

(Continued from page six)

careless about one's person is to promote immorality.

And away down at the bottom of the loose morals of our young people is laxity on the part of parents. Some fathers and mothers never make their children know the meaning of the word obedience. If son or daughter wants to go somewhere that they shouldn't go, the parents haven't the moral backbone to say no and to enforce it. It is considered a terrible thing by some people for one to be strict on their children, but I for one, would far rather be strict on a boy or girl of mine, than for them to start to Hell from my own front door. Many times young people are not aware of their danger, and it is the duty of father and mother

to safeguard their boy or girl until they get old enough to know the snares and pitfalls of life, and to avoid them. This is the jazz age in morals, and about nine-tenths of the blame for it ought to be laid at the door of foolish mothers and fathers who let their boys and girls go anywhere and do anything that they may feel inclined to do.

Finally, consider with me, the effect of the jazz spirit on the world RELIGIOUSLY. Jazz has created an unfavorable atmosphere for true religion. The church has suffered from this spirit. If a church will compromise and will become just as jazzy as the jazziest, it can fill its building to capacity. But no one will really have any respect for it. Many churches have been practically given over to amusements during the last few years. I remember passing a certain church in Louisville, Ky. one night, and I saw a big dance in progress right in the church, while the latest jazz music rendered the night hideous with its discord.

While I was pastor in Oklahoma I knew several churches to introduce motion pictures to take the place of the regular Sunday evening services. In this way they got together a large crowd all right, but what did it amount to? Folks were no better when they went away than when they came. There are preachers today who will resort to all sorts of schemes in order to please men and to be popular. They avoid telling people of their sins, because many do not want to be told of their sins. Such preachers substitute entertainment for the gospel. They give people what they, in their worldliness, crave, and not what they, in their sinfulness, really need. A preacher of that sort is a traitor to the God whom he professes to represent, and the blood of lost men and women will be upon his head. What this world needs is the gospel, and the call of God to a higher life. If the preachers and the churches fail in their duty, who will supply this need?

In view of the world's condition along all the lines mentioned above, if there was ever a time when the people of God had need to stand for the old gospel and the old Book, that time is certainly now. We ought to bear witness to this jazz-crazed, giddy, pleasure-loving, sensuous and sensual age that its devotees are headed for Hell, unless they repent and be converted. Our cry of today ought to be that of the Apostle Peter, when on Pentecost he cried, "Save yourselves from this crooked generation."

Let every follower of Christ so conduct himself as to exercise a steadying and restraining influence upon the world about him. Let none of us be guilty of jazzing into the melee and confusion, for by so doing we shall aid in the destroying of human souls. Let us live as a "peculiar people" a life of separation from the world, seeking all the while to rescue from the maelstrom of this world's folly, those who will hear and will heed the call to salvation, remembering that God's call is for us not to be "conformed to this age."

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