

THE HEALING BALM of GILEAD

By ELDER W. T. McCOY
White Plains, Ky.

"And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt" (Gen. 37: 25).

I want to speak to you about this Balm of Gilead. Once every year, nearing the springtime of the year, this train of Ishmaelites, made up with many camels, horses, and other beasts of burden would head out into the mountain to seek a certain tree for the purpose of tapping it of its sap to make this healing balm. This balm was very valuable to sell or trade. It was used for many of the ailments, diseases, and sores of the people of that land—a regular healing poultice. The Ishmael-

ites were known to be very weak and unhealthy people, and the rest of the world was the same.

We think we face lots of sicknesses and horrible diseases today, but we do not face nearly as much as people in olden days. Life expectancy was very short in those days. Leprosy was a common disease according to Hebrew history. It was not uncommon to find whole cities of several thousand people almost completely affected by this dreaded disease. Thus you can see this healing balm was much desired — a very pleasant help in times of trouble. A healing poultice much needed, it was used as the very best medicine or drug obtainable in those days.

This also placed a high demand for this balm in other lands. Jacob used this balm to gain the confidence of the Governor of Egypt. You may recall the Scriptures in

Genesis 43, where Jacob's boys went down to Egypt to buy corn, and there they were recognized by their brother Joseph. Joseph was not there by accident — "no hap-so here." Joseph was in Egypt being used of God to bring about the purpose of God.

Joseph recognized his ten brothers, but they did not recognize him. He proceeded to put them to a test. He asked, "How do I know you are all brothers, the sons of one man, as you say you are? Nay, you may be spies come to spy out the land."

"No, no," cried Reuben, "we are all the sons of one man, even Jacob our Father. There were twelve of us, ten of us came here to buy corn, one whom is youngest at home with our Father, and one that is dead."

But Joseph said, "Nay, ye are spies," and he went on to say, "You say there is a younger brother

at home — we shall see. I shall bind Simon's hands and feet, and he shall be placed in a cell until you return with this other brother. If you return not, then shall I know you are spies. Furthermore, you shall never see Simon again." And he drove them out from his face.

Now on returning home to their father Jacob, they revealed their story to him and said, "The man in Egypt dealt very harshly with us, even now Simon is in the prison, and will not be released until we return with our brother Benjamin."

But Jacob said, "No, no, a thousand times no, I cannot part with him. I will not let you carry him down to Egypt." Then we find him saying in verse 11 of chapter 43: "Take of the best fruit of the land, take double money in thy hand, carry down the man a present, a little honey, spices and

myrrh, and a little of that balm, for his ailments." By this balm he hoped to persuade the Governor of Egypt to release Simon. The Balm of Gilead was the most valuable gift he could send.

Now, in parallel to this time, the world today is sick. It is diseased, full of leprosy, and that leprosy and disease is sin. The devil is on a rampage in this time we are living, and sin has covered this land like a plague of leprosy. People are dying the everlasting death. The world over is full of the walking dead, dying the everlasting death. The land needs a healing balm, nations are dying today. Governments are faltering and failing. Our own beloved America may be next to fall. Nations need a healing balm, a healing tree. Of course, that healing balm I am speaking of is none other than Jesus, and that healing (Continued on page 7, column 2)

"THEY" MISLED US!

By PAUL HARVEY

"They" told us that, if we'd relax about sex, take our clothes off and not get all up-tight about it, there would be no more sex crimes.

So we let it all hang out — and the incidence of rape has increased 10 per cent in one year!

Maybe we'd better question some of the other advice "they" gave us.

"They" told us we'd been too tough with criminals, that we should go easy on them. So we went easy on them — and the rate of violent crime has increased 6 per cent last year, is increasing 15 per cent this year.

"They" told us that, if we'd just be more generous with poor folks, there'd be no motive for stealing any more. So we gave everybody a guaranteed income, and robbery, burglary, larceny and auto theft are running 15 per cent ahead of one year ago.

"They" said the churches were "old-fashioned," that they must modernize, liberalize, rationalize, compromise.

And those that compromised most are shrinking fastest.

If it is appearing up to here that "they" gave us some awfully bad advice, they did.

"They" insisted that our schools must boot God out and rely on enhancing junior's intelligence.

So we graduated a generation of juniors with refined intellects and undisciplined emotions — so schoolage suicides have soared 92 per cent in two years.

"They" told us alcoholism and drug addiction were sicknesses, not crimes. Now we're gagging, choking, strangling on forbidden fruit.

"They" said informal marriage was enough, so now the odds are 5 to 4 your rapture will be ruptured and 2 in 7 that the next baby will be born illegitimate.

Every ugly headline in today's newspaper — and yesterday's and tomorrow's — is somebody's emotions gone out of whack.

Spaceship earth came with a book of instructions; let's see what it says:

It says we should not be slothful in business. In fact, it says he who does not work — let him not eat.

It says women should wear modest apparel.

It says don't steal anything — anything!

It says don't get drunk—period.

It says you sleep only with your own wife.

It says you don't do what you "want," you do what you "ought," and for those whose consciences (Continued on page 8, column 5)

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The Doctrine Of Limited Atonement

By ROBERT BURNETT
Maryville, Illinois

PART IV

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The joy that is ours in being privileged to study the written Word of God is beyond description — yea, our very souls are in a state of exhilaration when God, in His mercy and by His grace, causes us to realize that He has permitted us to know about Himself. "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

As we continue to delve into the deep things that God has revealed, we are confronted with the inescapable fact that what we once took for granted in our (supposed) knowledge of certain passages of Scripture was wrong in light of other Scripture and a dilemma has occurred. Do we now meekly submit to God's truth or do we continue to arrogantly rebel? Someone has rightly said that: "All men by nature are Arminians." (Free-Willers). Sad it is that this includes new babes in Christ. (Some who were saved by God's grace 50 or 60 years ago are still babes).

It is our opinion that Bro. Paul, the Apostle, is a notable example of the type of believer, who after being effectually called into God's "so great salvation," was not de-

ceived by Free-Willism. There may be some of this type of believer in the Lord's churches today. If so, it is because they were taught effectively from their infancy (in Christ) that all mankind is totally depraved. It has not been our pleasure to meet even one, however, who was not once an advocate of Free-Willism.

This writer is no exception and it is well remembered when he was first challenged by the doctrines of grace. A dear Baptist lady was the instrument God used, and when she mentioned predestination I was appalled. My daughter was then a student at a Christian Educational Society where this saint was teaching and she rode with me and the children from our "church" to our home in another city. This Baptist lady very graciously referred me to some verses of Scripture to show me that God is sovereign. It is well remembered that she

brought my attention to John 3:8 and John 1:12,13 and explained that it is not the will of man that is the factor in salvation, but the will of God.

My reaction was bitter and I was responsible for her losing the teaching position she had. Since that time the Lord has enlightened me to the truths she was presenting, and I rejoice in the Lord that He has forgiven me in my treatment of her and her godly husband. I asked for their forgiveness just recently and trust that they have given it.

The reason for this testimony is to relate to the brethren my reaction to the initial confrontation I had with the doctrines of grace, and in addition, to share with the reader the absurd reliance I had upon a misunderstanding of John 3:16.

The Free-Willer invariably turns to this precious portion of God's Word in an effort to support his perverted views that: "God loves everyone one of Adam's descendants and that Jesus Christ actually died for all mankind." They further point to "world" in John 3:16 and dogmatically assert that: "World means world, and that means ALL MANKIND." But does it?

We are eternally grateful to God for Arthur Pink, one of the most able expositors of the Word in this, or any other country. Brother Pink (Continued on page 6, column 3)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"A SIXFOLD SALVATION"

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:10).

The words refer to three aspects of one deliverance. They indicate three distinct phases or stages of salvation. First, there was a deliverance which was already accomplished in the case of Paul and the Corinthians: "Who delivered us from so great a death." Second, there was a deliverance then in progress: "And doth de-

liver." Third, there was for them a future deliverance: "In whom we trust that he will deliver us."

The word "save" is used in a variety of ways in the holy Scriptures. Salvation is neither entirely future nor an accomplished fact. Unless one realizes this, the Bible will appear to be contradictory and foolish. One passage will seem to be at variance with another. Much false teaching is abroad in the land because many religionists fail to rightly divide

the Scriptures.

Observe some seemingly contradictory verses. Ephesians 2:8-9 speaks of a salvation which is not of "yourselves," while Acts 2:40 says "save yourselves." A brief study of these two verses will reveal there is one phase of salvation which is of the Lord, while there is another which is of man.

I Peter 1:9 tells us that the end of faith is salvation, but Matthew (Continued on page 2, column 1)

The Woman And Manchild

By OSCAR MINK
Crestline, Ohio

"And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars: and she being with child cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as



OSCAR MINK

soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne. And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand two hundred and three score days" (Rev. 12:1-6).

Religious literature as respects the identity of the woman and the man child referred to in this Scripture is replete with conjecture. Much of this conjecture can be rightly dismissed as ludicrous. Yet, there remains the subtle which must be overturned by systematic presentation of evidence to the contrary. It is not my purpose in this article to examine the various and spurious arguments which relate to the identity of the "woman" and "man child" and refute them singularly, but it is my purpose to present an exegesis of this text based solely on the Scripture. However, it is needful to reflect briefly on two or three of the more popular but erroneous views regarding the identity of the woman and the man child.

It is our hope that those who are yet uncertain to the identity of the woman and the man child referred to in our text, may give this treat- (Continued on page 7, column 1)

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Mailing addresses:

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826 Comanche Trail,
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"Sixfold Salvation"

(Continued from page one)

10:22 declares: "He that endureth
to the end shall be saved." Behold
in these one salvation at the end
of faith and another at end of life.

In Luke 7:50 Christ told the
woman: "Thy faith hath saved
thee; go in peace." Paul wrote:
"For now is our salvation nearer
than when we believed" (Rom.
13:11). These Scriptures do not
refer to the same stage of salva-
tion. In the one in Luke 7:50 the
woman was saved by her faith.
In Romans 13:11 there is a salva-
tion awaiting those who have
already believed.

The eternal Word of God sets

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PAGE TWO

forth six different phases or stages
of salvation. These will claim our
attention in today's message.

SAVED IN THE PURPOSE OF GOD BY ELECTION

This phase of salvation is often
ignored by theologians today. It
looks back to eternity past to God
the Father in the everlasting cov-
enant. In this stage of salvation
man was entirely passive. II Tim-
othy 1:9 reads: "Who hath saved
us, and called us with an holy
calling, not according to our works,
but according to his own purpose
and grace, which was given us in
Christ Jesus before the world
began."

In our experience we are saved
in time when we believe the gos-
pel, but in the purpose of God we
were saved before we were born;
yea, we were saved before the
world had a beginning. Note the
words: "Who hath saved us" and
"before the world began." In the
eternal purpose and plan of God
every one of the elect are glorified
(Rom. 8:29-30), for what God de-
termined to do in eternity past is
as good as already done.

God purposed to save us, not be-
cause of any foreseen good in us,
but "according to His own purpose
and grace." He was self-moved,
impelled by motives, not from
without, but from within Himself.
The origin of our salvation was in
God's own gratuitous, electing love.
Thank the Lord that election is
unto salvation (II Thess. 2:13).

God gave us salvation in eternity
past. He donated it to us prior
to the series of ages during which
the universe has existed. Though
those to whom it was given did not
personally exist, yet Christ existed
as the covenant Head of His peo-
ple. As their Representative, this
grace was given to Him for them
who were chosen in Him (Eph.
1:3-4).

SAVED FROM THE PLEASURE OF SIN BY REGENERATION

This phase of salvation involves
the work of the Holy Spirit who
applies the benefits of Christ's re-
demption. The person who is by
nature "dead in sins" must be
"born of the Spirit" (John 3:5). He
must partake of and possess the
nature of the Holy Spirit. Only
by such a nature can he under-
stand and enter the kingdom of
God.

This new nature imparted by the
Spirit is "the divine nature" (II
Pet. 1:4). When man's spirit is
regenerated, he partakes of God's
glory and virtue. The divine power
of the Spirit enables the sinner to
partake of the divine nature. In
this wonderful re-birth the Spirit
uses the promises of the written
Word. When used by the Spirit of
life they become the words of
life.

The new man hates sin and
loves holiness. I John 3:9 de-
clares: "Whosoever is born of God
doth not commit sin; for his seed
remaineth in him; and he cannot
sin, because he is born of God." The
divine seed which remains in the
born-again man is the new nature.

The man who possesses the new
nature no longer lives in the sin
sphere. The regenerate life is in-
compatible with making a practice
of sinning. The inner man of God's
Spirit hates sin in every shape.
There is in his breast an unceas-
ing "striving against sin" (Heb.
12:5). Joseph asked when tempted
by Potiphar's wife: "How can I
do this great wickedness and sin
against God?" (Gen. 39:9). While
sin is still active in the body of
a saved man to some degree, it
no longer reigns as king (Rom.
6:12).

The greatest evidence of the new
birth is that sin is a burden to
the redeemed man (Psa. 40:12).
Those who have the new nature,
sin more than they desire to do
so. Paul wrote: "For the good
that I would I do not; but the
evil which I would not, that I do.
Now if I do that I would not, it
is no more I that do it, but sin
that dwelleth in me" (Rom. 7:
19-20).

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHAT A GLORIOUS FUTURE"

"As for me, I will behold thy
face in righteousness: I shall be
satisfied, when I awake, with thy
likeness"—Psalm 17:15.

You might suppose that a man
like David, a good man, one who
is spoken of as being a man after
God's own heart—you might sup-
pose that a man like that would
never have an enemy, but he did.
It is easy enough to understand
how folk who are eccentric and
peculiar as I am—how individuals
like myself might have not only
enemies, but an abundance of
them, yet it is rather hard to
understand why a good man like
David, who walked in the integri-
ty of his heart before God, was
a man of many enemies. Yet, be-
loved friends, if you will read the
Psalms, you will find that vir-
tually every one of them breathe
a thought that the enemies were
seeking to destroy him, and were

it not for the keeping power, the
sustaining and the protecting
power of God, the enemies would
have wiped him out long ago.

In this particular Psalm, David
is referring to his enemies, and
after speaking of them, he closes
the Psalm by saying, "As for me,
I will behold thy face in right-
eousness: I shall be satisfied,
when I awake, with thy likeness."
It made no difference how many
enemies David had, he was still
falling back upon this fact, he was
depending upon God. He was ex-
pecting God to care for him day
by day, and when he died, he had
the assurance that he was going
to see the Lord and was going to
stand in righteousness before Him.

WE WILL LIVE AGAIN.

David said, "I shall be satisfied,
when I awake, with thy likeness."
Notice those words, "When I

awake." Death does not end all. Death
does end all materially. Death
does end all physically. Death
does end all mentally, but death
doesn't end all spiritually. There
is going to be a resurrection time
and it is that to which David
referred when he said, "When I
awake." There is going to be an
awakening time.

We think of the springtime as
a time of awakening, when the
trees bud and blossom and leaf
out, when the grass that has been
dormant during the winter begins
to grow, and when there is new
life to be found everywhere. It is
a time of new life.

Well, David said that there is
going to come a time of new life
for him and that will be "when
I awake," as if to say to us that
we are going to live again so far
(Continued on page 3 column 1)

SAVED FROM THE PENALTY OF SIN BY JUSTIFICATION

This is the phase of salvation
which we usually speak about in
religious circles. Experimental
salvation is a most precious doc-
trine. It is to this stage of salva-
tion we refer when we say, "I was
saved by God's grace ten years
ago." When we ask someone,
"Are you saved?" we mean are
they saved experimentally.

This stage of salvation has to do
with our hearing the Word of faith,
the gospel of our salvation. Those
who believe the gospel are saved
by their faith in the Son of God.
"For I am not ashamed of the
gospel of Christ: for it is the
power of God unto salvation to
every one that believeth; to the
Jew first, and also to the Greek" (Rom. 1:16). "It pleased God by
the foolishness of preaching to save
them that believe" (I Cor. 1:18).

Faith in the Son of God delivers
from the condemnation of the law:
"He that believeth on him is not
condemned" (John 3:18). "For
Christ is the end of the law for
righteousness to every one that be-
lieveth" (Rom. 10:4). The person
is free from the condemning power
of the law, because the Judge has
acquitted him for his faith: "To
him give all the prophets witness,
that through his name whosoever
believeth in him shall receive re-
mission of sins" (Acts 10:43).

In experimental salvation we
come to see that our sins were
transferred to Christ and that our
sins were put upon Him. II Corin-
thians 5:21 declares: "For he hath
made him to be sin for us, who
knew no sin; that we might be
made the righteousness of God in
him." By faith in Jesus Christ we
are declared as righteous as if
we had never sinned a day in
our life. "But to him that worketh
not, but believeth on him that jus-
tifieth the ungodly, his faith is
counted for righteousness. Even
as David also describeth the bless-
edness of the man, unto whom God
imputeth righteousness without
works, Saying, Blessed are they
whose iniquities are forgiven, and
whose sins are covered. Blessed
is the man to whom the Lord will
not impute sin" (Rom. 4:5-8).

To know Christ in experimental
salvation is to possess eternal life:
"He that believeth on me hath
everlasting life" (John 6:47). From
the point of faith in Christ, salva-
tion is an accomplished fact. There
is no possibility of the believer
perishing (John 3:16). The sin-
ner is saved by his faith in Jesus

instantaneously: "Believe on the
Lord Jesus Christ, and thou shalt
be saved, and thy house" (Acts
16:31).

SAVED PICTORIALLY BY BAPTISM

Baptists have always denied that
water baptism is the actual cause
of salvation. But it is equally
true that we have ever maintained
that it saves pictorially or cere-
monially. The Bible says: "The
like figure whereunto even baptism
doth also now save us (not the
putting away of the filth of the
flesh, but the answer of a good
conscience toward God,) by the
resurrection of Jesus Christ" (I
Pet. 3:21).

Baptism is a figure or likeness;
therefore, when it is said to save
we are to understand that it saves
figuratively. Baptism pictures the
gospel, or the death, burial, and
resurrection of Christ. Note how
Peter brings this out in the ex-
pression: "By the resurrection of
Jesus Christ." Men are really
saved by the redemptive work of
the Lord Jesus which is presented
in the gospel and pictured in water
baptism. Baptism pictures in the
present what was experienced in
the past. The past is figuratively
presented in baptism as if it were
present.

The water salvationists have no
support in this verse for their
dogma of baptismal regeneration.
Peter says that baptism saves
pictorially. Anyone who does not
know the difference between a
picture and the real thing is a
fit subject for a mental institu-
tion. Baptism does not improve

the outward man. It does not
wash away sins from man's body,
though millions have been taught
otherwise. Peter tells us it does
not put "away the filth of the
flesh."

Water baptism is the answer or
requirement of a good conscience
toward God. A good conscience
is a conscience sprinkled by the
blood of Christ and purified by the
Spirit (Heb. 9:14, 10:22). This
conscience makes a request before
baptism, which implies the person
has already been regenerated.

Some will quote Acts 22:16 to
prove baptismal regeneration:
"And now why tarriest thou? arise,
and be baptized, and wash away
thy sins, calling on the name of
the Lord." I know of nothing
better to do than to quote the
words of a water salvationist,
Alexander Campbell. In his debate
with McCalla he said: "The water
of baptism, then, formally washes
away our sins. The blood of Christ
really washes away our sins" (CAMPBELL-MACALLA DEBATE
p. 135). I believe that Mr. Camp-
bell has stated the historic Bap-
tist position, although he was not
a Baptist.

SAVED FROM THE POWER OF SIN BY SANCTIFICATION

In this sense we are now being
saved. The proper reading from
the Greek in I Corinthians 1:18 is
"to them that are being saved." Salvation is seen here as being
in progress, not completed. We
sometimes speak of this as pro-
gressive sanctification, or the sal-
vation of the life of one whose
(Continued on page 6, column 1)



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"Glorious Future"

(Continued from Page Two)
God is concerned.

Now I recognize the fact that there are multitudes of individuals in this world who do not believe in a resurrection and who do not believe we are going to live again; who do not believe that the body will ever come forth out of the grave and who do not believe that we are going to live eternally, either in an angel's paradise or a Devil's Hell. I say there is a multitude of people who do not believe that and not all of them are infidels. Some of them are preachers. Some of them may claim to be men of religion, and yet, they do not believe there is going to be a literal resurrection of the body from the grave. David said, "When I awake," as if to say to us that there is going to be a time of living again.

We have an indication of that in the sixteenth chapter of Luke the story of the rich man and Lazarus. You will recall how it was that the rich man died and Hell lifted up his eyes, being in torment, whereas Lazarus died and with angelic pallbearers his spirit was carried unto Abraham's bosom. Now here were two individuals who lived in this life, who died out of this life and lived again in a life beyond this life. In other words, two men died, two men died and two men lived again.

I often am reminded of William Jennings Bryan who, several years ago, on a world tour, visited Egypt. There in one of the pyramids of Egypt he secured a handful of wheat that supposedly had been buried in the pyramids for three thousand years. He brought that handful of wheat back to America and planted it and next year reaped a harvest from that wheat which had lain dormant for three thousand years within the pyramids of Egypt. I can hear him as he said concerning it that God should deign to cause life to sprout and grow from that wheat that had been lying dormant for three thousand years, surely that same God would touch our bodies when they went into the grave and raise them back to life again.

I say to you, beloved friends, there is going to be a resurrection. There is going to be a life beyond this life. We shall live again.

Thank God, beloved, if you have buried a loved one, you can go and stand beside that grave and say, "Death shall not hold you forever. You are going to rise again." As you contemplate your own death, you can go out into the cemetery, and stand beside that plot of ground which you propose to be buried in, and you can say, "If Jesus does not come to me, and if I die and am buried here, someday I am going to come out of this ground." Someday this grave is going to burst asunder and my body is going to come forth. Like David, I am going to awake. I am going to live again.

IS "THAT" IN THE BIBLE?



QUESTION:

What choir-master is mentioned by name in the Bible?

ANSWER:

Chenaniah, First Chronicles 15: 22, 27. "And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skillful. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers . . ."

II.

WE SHALL SEE THE LORD.

David said, "I will behold thy face in righteousness." David expected to see God after this life.

You will remember how it was with Moses in the Old Testament when one day he wanted to see God. The Word of God says that God dealt with him and said to him:

"And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen"—Exodus 33:22,23.

As Moses desired to see God and only saw His back parts, so it was with Balaam. One day as he was seeking to pronounce a curse upon the children of Israel, which curse God prohibited and caused him to pronounce a blessing instead — it was then that Balaam said:

"I shall SEE HIM, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth"—Numbers 24:17.

Beloved, what Moses was prohibited of seeing, Balaam anticipated, for he said, "I shall see him."

Stephen saw the Lord even while here within this world, for we read:

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and SAW the glory of God, and JESUS STANDING on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"—Acts 7:55, 56.

He saw with his eyes what no other one has ever seen. He saw God, and Jesus Christ standing on the right hand of the Father. What Moses desired to see and what Balaam declared that he would see and anticipated seeing, Stephen saw.

The Apostle Paul likewise saw, for we read:

"It is not expedient for me doubtless to glory, I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one was caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II Corinthians 12:1-4).

John saw the Lord on the isle of Patmos, for he said:

"And I turned to see the voice that spake to me. And being turned, I SAW seven golden candlesticks; And in the midst of the seven candlesticks ONE LIKE UNTO THE SON OF MAN, clothed with a garment down to the foot; and girt about the paps with a golden girdle"—Revelation 1:12,13.

I say to you, Moses wanted to see the Lord, Balaam anticipated that he would see Him, Stephen saw Him, Paul saw Him, and John saw Him, and some of these days, unless this Bible is a farce from beginning to end, unless it is a falsehood from one cover to the other, some of these days every one of us are likewise going to see the Lord.

Job made it clear that he anticipated seeing him, for he said:

"And though after my skin worms destroy this body, yet in my flesh shall I SEE GOD"—John 19:26.

Job anticipated the fact of his death, that he was going down into the grave and that his body was going to perish and that the skin worms would destroy and eat away his body when he was thus buried. Yet, in spite of that fact, he said, "Yet in my flesh shall I see God." How would it be possible that his body be destroyed, yet in his flesh he see God? Only on one basis—the resurrection. I tell you, beloved, you and I are someday going to see Him.

"Blessed are the pure in heart: for they shall SEE GOD"—Matt. 5:8.

Someday, beloved, all the redeemed, the pure in heart, shall see Him.

Listen again:

"Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we SHALL SEE HIM as he is"—I John 3:2.

I say then, beloved friends, not only is it true that we shall live again, but when we live again, we shall see the Lord. We shall behold His face.

III.

IT IS ONLY THROUGH RIGHTEOUSNESS THAT WE SHALL ATTAIN HEAVEN.

David said, "I will behold thy face in righteousness." The only way we will be able to see Him will be in righteousness.

May I remind you that there are three kinds of righteousness spoken of in the Bible. First of all, there is perfect human righteousness, the kind that Adam had in the Garden of Eden. It was absolutely perfect so far as a human being was concerned. Up until the time that sin entered the Garden and temptation came through the serpent, Adam's righteousness was a perfect human righteousness. If Adam had never sinned and if Eve had never sinned, if the race had never been corrupted by sin, then you and I would never have known what sin was. We never would have known anything but a perfect human righteousness, which was all that Adam had (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

Here is another fact, EVERY MAJOR DEPARTURE FROM THE NEW TESTAMENT HAS COME BY WAY OF THE UNIVERSAL CHURCH PEOPLE! Brother T., will you or any Reformed Baptist friend produce one LANDMARK BAPTIST OF HISTORY OR NOW who joins in with your universal church people in these doctrines and concepts:

Brunner's dialectical encounter; Bultmann's demythologized Kerygma; Barth's philosophy and existentialism; Dewey's pragmatism and system of flux; Fried's philosophy and anthropology; Nietzsche's Nihilism; Paul Tillich and his supernaturalism; William James and his pluralistic Universe and mohistic idealism; Niebuhr, Bultmann, Sartre, and many, many more who all had one common point — THE UNIVERSAL CHURCH AND A DISREGARD FOR THE LOCAL CHURCH AND ITS STRICT CONCEPTS OF DOCTRINE AND DISCIPLINE!

Brother T., did these men hold to my view of ecclesiology or to yours? The study of history alone should be enough to show the terrible heresies which have come into being through the OPEN DOOR OF THE UNIVERSAL CHURCH! If anyone will look into history, laying aside personal gain and a popular standing among the worldly, then he will see that LANDMARKISM ALWAYS IS A SALT AND A HELP IN PRESERVING THE FUNDAMENTAL BIBLE DOCTRINES WHICH ARE HELD BY THE TRUE ELECT OF GOD!

Corruptions, murders and perversions stand in the succession of the universal church. It matters not if it is the mother or the daughters, Rome or the Reformed and Protestants, the same is true in both cases. Dr. Adolph Harnack sustains our point, when dealing with the early corruptions in the churches, by stating:

"No one thought of the desperate idea of an invisible church; this notion WOULD PROBABLY HAVE BROUGHT ABOUT A LAPSE FROM PURE CHRISTIANITY FAR MORE RAPIDLY THAN THE IDEA OF THE HOLY CATHOLIC CHURCH."

—Adolph Harnack, *History of Dogma* (London: Williams & Norgate, 7 vols., 1895) Vol. 2, page 83 — footnote.

Dr. Harnack was also a universal church man, but honest in historical theology. It might be well if Brother T. and other Reformed Baptists could learn some lessons in historical theology and accurate statements of fact from some of their UNIVERSAL CHURCH CROWD! Yes, Brother T., you will meet this statement again in the section on history.

Landmark Brethren, your succession is through those who have been the salt of the earth, but it is a bloody trail made so by the murderers and their aides from the UNIVERSAL CHURCH CROWD. We may not be educated too well in the eyes of the world, and we may not get everything right in the laws of language, but at least our people have been the salt of the earth! We have murdered no one, but have been murdered when the laws did not stop the UNIVERSAL CHURCH CROWD! We have been offered the supporting arm of the state both here in America and in foreign countries, but we have never united ourselves with the state. We have never borne the sword, or kindled the fire of a Smithfield, but have always been, with one accord, the friends of all religious liberty. This cannot be said of either mother or daughters of the UNIVERSAL CHURCH CROWD!

Brethren, isn't it strange that our people have never opened the door for heresy, never have murdered those who differ from us, but our Reformed Baptists want to turn us over to the UNIVERSAL CHURCH CROWD and pass Baptist succession back to those who murdered our forefathers?

NOTICE 3:

There is at least one usage of church which, so far as I know, is acceptable to believers of every faith, and that is the local sense. The word church occurs so often in the New Testament to denote one single, distinct, separate congregation of Christians that no one who accepts the authority of the New Testament would dispute this meaning. Christians are by no means agreed as to what constitutes a Scriptural church, and many are unwilling to assign the simple term itself to every society of professed believers; but I assume that none would deny that the word does appear in the Bible to designate a local assembly.

Brother T., because you have been reading so many Puritan works and so little of the Bible and Baptist doctrine, they are one and the same, you are starting to sound like a Puritan

(Continued on Page Five)

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CALVARY BAPTIST CHURCH

P.O. Box 910 — Ashland, Kentucky 41101

THE BAPTIST EXAMINER

NOVEMBER 29, 1975

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please discuss John 20:21-23."



JAMES HOBBS
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When the Holy Spirit came on the day of Pentecost, it was to announce two things: The fact that He would work in the Lord's church and the fact that He would indwell every believer. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). There are some who have been teaching a very dangerous and unscriptural doctrine regarding the Spirit and the church. They say that the Holy Spirit is in the church only and not in the individual. The Bible does not in any way teach such a thing, nor does it even imply it. Please be warned against embracing such a doctrine. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). See also Acts 19:1,2; Gal. 3:2; Gal. 4:6. Since the day of Pentecost the Holy Spirit enters a believer and remains there until he goes to be with the Lord.

The passage in question is a few days before Pentecost. The Lord Jesus is talking to the disciples in this passage. He gives them the Holy Spirit before He comes on the day of Pentecost. They were to care for the church when the Lord went back to Heaven. He provided a special period of watchcare between the time that He went back to Heaven and the days of Pentecost.



ROY MASON
RADIO MINISTER
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Aripeka, Florida

This is a very difficult passage to deal with, and through the years I have read the opinions of Bible scholars concerning it, but haven't received very much help.

Let us remember that Jesus was at this time in His resurrected state, and thus all power and authority was granted Him. I am inclined to think that He was viewing the future of these disciples, and was speaking symbolically. May not His bestowal of the Holy Spirit (v. 22) have symbolized what was to follow in a few days when the whole group in the upper room received the baptism of the Spirit?

As regards the remitting of sins, mentioned in verse 23, did the disciples understand that they could go forth forgiving sins right and left — sins of anybody and everybody? I don't think so, for we have no record that they ever used such a power. Rather, they

went forth proclaiming forgiveness and remission of sin through the shed blood of Christ.

We Christians have the authority and privilege that is not afforded any other people on the face of the earth — that of proclaiming the terms on which our listeners can have their sins all taken away. That is something that is wonderful indeed. Was not Christ symbolizing that privilege they were to have. They could speak with absolute authority and say, "Receive Jesus as your Savior, and I can promise you that your sins will all be taken away." We Christians of this day, have the same privilege, and a great one it is.

The Catholic Church uses this passage to bolster the idea that their priesthood has the right and power to absolve people from their sins. Therefore, they have a "Confessional" and people go in great numbers to hear the priest say, "I absolve thee." I find nothing in the Scriptures to indicate that the disciples felt that the words of Jesus authorized them to do such a thing.

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In Matthew 15:24 Jesus said He was sent to the lost sheep of the house of Israel. So here in verse 21, just as He had been sent to the lost sheep of the house of Israel, He was sending His disciples to the lost sheep in all nations. (Matt. 28:19,20). But since He knew their weaknesses, and their inability within themselves, He breathed on them and said: "Receive ye the Holy Spirit." He knew they would need the Holy Spirit to teach them, and to bring to their remembrance the things He had said to them (John 14:26). So in order for His disciples to be able to do what He was sending them to do, He caused the Holy Spirit to enter them. And from that day to this the Holy Spirit has indwelt every believer whether he be in a Baptist Church, or whether he be in a chain gang. Romans 8:9 says: "If any man have not the Spirit of Christ, he is none of His." The corollary of this would be that if any man belonged to Christ he would have His Spirit. And I would be quite foolish to say that all our Lord's saints are in true New Testament churches.

I am not saying, however, that a child of God can do that which is well-pleasing to the Lord outside His churches. But I am saying that if he is a child of God, he has the Holy Spirit indwelling him, whether he be in the Lord's church or not. I have serious doubts about anyone receiving any reward for his service for the Lord that is done outside His churches. There are religious organizations in the world today that, in the eyes of the religious world, are doing great wonders. But if those who operate these organizations should happen to be some of the Lord's saints, I fear they will hear Him say in the coming day, "Why did you run without your being sent?"

As I see it, verse 23 is telling us that we are to proclaim the grounds on which sins are remitted or retained. In Luke 24:47, we read: "That repentance and remission of sins should be preached

in His name among all nations."

And in Acts 10:43, we are told that "through His name whosoever believeth in Him shall receive remission of sins." Man could not be trusted in the matter of forgiving sins. Had man been entrusted with that authority in the days of Esau and Jacob, the wrong man's sins would have been forgiven. Even their own father was partial to Esau. But we have been entrusted with the message whereby sins are remitted or retained, see John 3:18.

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The evening of the day in which our Lord's resurrection was realized, found the apostles (10 of them) locked up in fear (vs. 19). Jesus had promised them that He would not leave them comfortless (John 14:16, 26, 27).

This passage of Scripture is the fulfillment of His promise to them. He breathed on them, gave them peace and the Holy Ghost.

Contrary to popular opinion, the Holy Ghost was given before Pentecost. His church would not be without peace and comfort for so long a period of time. By the time Pentecost came, the church was at peace while awaiting the promise of the Father, for they were with one accord (Acts 1:14).

The retention or remission of sins of verse 23 is a re-statement, by our Lord of Matt. 16:19, and has to do with the authority which belongs to His churches regarding her power to receive into or exclude from her membership those who walk orderly or disorderly. (Matt. 18:18).

While it is true that non-Baptists can be saved — it is also true that being a member or non-member of a Scriptural church bears eternal consequences.

"Glorious Future"

(Continued from page three)
back there in Eden's Garden.

Then there is a second kind of righteousness and that is self-righteousness. That is what Adam had just as soon as he sinned. Just as soon as he sinned the Word of God says that he and Eve made them some clothes out of fig leaves, for they realized that they were naked. If they had not been self-righteous, trying to establish their own righteousness, they never would have tried to make clothes for themselves.

"But we are all as an unclean thing, and all OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS; but we all do fade as a leaf; and our iniquities like the wind, have taken us away"—Isaiah 64:6.

Those garments that Adam and Eve made for themselves out of fig leaves would have soon faded as a leaf. When Isaiah wrote, he reminded us of that fact, that our righteousnesses are only as filthy rags and that they fade and perish as a leaf.

There is a third type of righteousness and that was the kind Adam had when he got outside the Garden of Eden. When Adam was put into the Garden of Eden, he had a perfect human righteousness. When he sinned, he had a self-righteousness. But when God put him out of the Garden of Eden and clothed him with a skin of a lamb, it was then that Adam

learned the meaning of divine righteousness. He was better off than he was before he sinned. Now he is clothed not in a perfect human righteousness and not in self-righteousness, but he is clothed in a perfect divine righteousness. The clothing of that lamb typifies the righteousness of Jesus Christ wherewith you and I and all the saints of God are clothed today.

I turn to the New Testament and I find that it says:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him"—II Corinthians 5:21.

In other words, God treated Jesus Christ just like He was a sinner. Now He treats us just like Jesus Christ ought to have been treated. Beloved, He took my sins and put them upon Jesus Christ, and He took Jesus Christ's righteousness and put it upon me, so that when He sees me, He sees me clothed in the perfect righteousness of God's own Son, the Lord Jesus Christ.

We read:

"Follow peace with all men, and HOLINESS, without which no man shall see the Lord"—Hebrews 12:14.

Yes, beloved, no man shall see the Lord unless he has holiness. But the holiness that Paul talks about is not the holiness of the Holy Rollers. It is not the holiness that the "holier than thou" crowd shouts about over the radio. The holiness that the Lord Jesus Christ speaks about through the Apostle Paul is the holiness or the righteousness of Jesus Christ, without which no man shall see the Lord. If you are not clothed in His holiness, if you are not clothed in His righteousness, if you are not completely clothed by the perfect righteousness of Jesus Christ, then, beloved, you will never see the Lord.

David said, "I will behold thy face in righteousness." It wasn't the kind of righteousness that Adam had in the Garden of Eden before he sinned. It was the kind of righteousness that Adam had after he had sinned and after God killed a lamb for his clothing. What kind of righteousness did he have? The same kind that I have, and the same kind that you have and the same kind that every believing child of God has. We are clothed right now in the divine righteousness of the Lord Jesus Christ.

What a blessing it is to me to know that today I stand clothed in the righteousness of God's Son! No wonder the Apostle Paul wrote:

"For Christ is the end of the law, FOR RIGHTEOUSNESS to every one that believeth"—Romans 10:4.

So far as we are concerned, beloved, we got righteousness the day the Lord Jesus Christ became our Saviour — the day we believed upon Him.

You can never stand in God's presence without righteousness. You have to be just as holy as God. You have to be just as perfect as God. You have to be just as pure as God. You have to be just as righteous as God. But you don't get that righteousness in any self-righteous effort. The only way that you can have that righteousness is to receive Jesus Christ as your Saviour and to get the imputed righteousness of God's Son, the Lord Jesus Christ, who becomes your Saviour.

I tell you, beloved, it is going to be wonderful to one day stand in His presence in righteousness. David couldn't stand in God's presence with his own self-righteousness. Adam couldn't stand in God's presence with his self-righteousness. He realized it and hid himself from God in the Garden of Eden. Beloved, we never would be able to stand in God's presence in our own self-righteousness, but thanks be unto God, someday we will stand in His presence clothed in the righteous-

ness of God's own Son, the Lord Jesus Christ.

IV.

WE WILL BE SATISFIED.

David said, "I shall be satisfied."

Beloved, this world can't satisfy. There isn't anything in this world that could ever satisfy any of us. You can't be satisfied by the pleasures of this world.

Lord Byron, of whom literature and history tell us he was one of the most profligate and sinful of all human beings, lived a life that was practically devoted to sin and shame and debauchery, but after he had tried every form and conceivable type of sin, Lord Byron wrote: "The worm, the canker and the grief are mine alone."

Pleasure can't give satisfaction. As the poet has said:

"Pleasures are like poppies spread, You touch the flower, the bloom is dead;

Or like a snowflake on the river, A moment white and then gone forever."

Furthermore, unbelief can't satisfy. Some people try to satisfy themselves by mentally asserting that there is no God, or by mentally asserting that they do not believe in Him as a God of power and a God of sovereignty; but there has never been a man that has been satisfied by unbelief.

Voltaire tried it but when he came down to his dying bed, he said, "I wish I had never been born." Voltaire found that unbelief didn't satisfy.

Money can't satisfy. Jay Gould died the richest man in the world, yet on his death bed he said, "I suppose I am the most miserable man on earth."

I will remind you that position and fame can't ever satisfy any man. Lord Beaconsfield, I judge, enjoyed as much position and as much fame in his day as any man, yet Lord Beaconsfield said, "Youth is a mistake; manhood a struggle; old age a regret." What could a man say more as to his failure in life than this? I tell you, beloved, regardless of what position a man may attain in this life and irrespective of what fame may come to him, it can't satisfy.

I often think of Clarence Darrow, whom I judge to have been the greatest criminal lawyer that ever lived in America. In spite of his infidelity and in spite of the fact that he was not a child of God, I have to admire Clarence Darrow for the simple reason that he was a tremendous brain and he was a tremendously wonderful criminal lawyer. I remember a few years ago just before he died he was speaking to some undergraduates of a certain college and he said, "If I were a young man graduating this year, I would chuck it all. I would commit suicide. I would get out of this life. Life isn't worth what it costs." He achieved fame but what did it amount to without the Lord? There was no satisfaction there.

Military glory can't satisfy. Alexander the Great conquered the world and then sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer.

I tell you, beloved, you can't be satisfied with pleasures, nor unbelief, nor money, nor with position and fame, nor with military glory. There is only one way that you can find satisfaction. David had found it, and that was in the Lord Jesus Christ.

Just as we find Jesus speaking to us:

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow; but I WILL SEE YOU AGAIN, and YOUR HEART SHALL REJOICE, and your joy no man taketh from you"—John 16:20,22.

Beloved, there is no satisfaction in the material things of this life, (Continued on page 5, column 2)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"THOSE GUILT FEELINGS"

"Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled" (Lam. 1:20).

The world is trying to exterminate guilt. They hire psychiatrists at \$50.00 an hour to rid them of these pesky feelings. They don't want any inhibitions. Some countries are legalizing sinful practices on a wholesale lot so that people won't be "guilty" of wrong-doing. President Eisenhower was the last president who spoke of America's sins. So evidently America has not sinned for more than 20 years.

It is time we recognized that guilt is a gift from God. It plays the same role to our spirit that pain does to our flesh. What a terrible calamity it is for a person not to be able to feel pain! Pain is a warning sound — a flashing red light — a distress signal. It tells us of danger ahead or present trouble. A person who can not feel pain must be watched very carefully. A splinter, or hang-nail could get infected, and go undetected, and be the cause of death. Even so, guilt. It is God's love gift to us. It tells us we are on dangerous ground — back up, go around — this is a no-no.

David knew the benefits of guilt. "There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin. I am troubled; I am bowed down greatly; I go mourning all the day long. For in Thee, O Lord, do I hope; Thou wilt hear, O Lord my God" (Ps. 38:3, 6, 15). Guilt brought David to confession of sin and praise of

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We need not be afraid of true guilt feelings. Our biggest problem is in ignoring them. Paul told young Timothy about those who had their conscience seared with a hot iron. This would cause tough scar tissue to form and it would be very difficult to penetrate. May it please the Lord to give us a tender conscience toward sin, confessing our guilt before the Lord. Godly repentance is the only way to get rid of those guilt feelings.

"Glorious Future"

(Continued from page four)

but there is satisfaction in the Son of God, for He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The Word of God would indicate that you can't find satisfaction so far as this world is concerned. Listen:

"All things are full of labour; man cannot utter it; the eye is NOT SATISFIED with seeing, nor the ear filled with hearing" —Ecclesiastes 1:8.

How true it is! You can look and look and look, but you are not satisfied. What you can see doesn't satisfy. You might look at the most beautiful sunset, or the most beautiful sunrise, or the most marvelous of all paintings that God puts in the sky by way of a rainbow; you might look and look and look, but you will never be satisfied. You can't be satisfied by what you see with the eyes.

What is true in that respect is just as true so far as money is concerned. It can never satisfy.

"He that loveth silver SHALL NOT BE SATISFIED WITH SILVER; nor he that loveth abundance with increase: this is also vanity" —Ecclesiastes 5:10.

I think often of the fable of the man who was given a pocket-book. The man who gave it to him told him that everytime he would shake it, he would find a five dollar gold piece on the inside, but when he had all the money that he wanted, he must throw the pocketbook away. So he shook it and shook it and shook it until he had gold pieces piled all around him. He thought, this was surely enough now, and he started to throw it away. As he did so another gold piece rattled inside the pocketbook, and he said, "It is a shame to throw this one away. I will just take this one, too." He started to throw the pocketbook away again and the same thing happened again, until finally they found a dead man's body sprawling over a pile of gold.

Solomon said in the book of Proverbs:

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

Notice, the grave is never satisfied, for there is always another grave.

The barren womb is never satisfied for the woman who has no child is never satisfied. I don't care who the woman is, she is never satisfied unless she be able to take her own offspring in her hand and say, "This is my child."

The third thing that he mentions is the earth not filled with water. The water always falls down upon the earth but the earth always drinks it in. It is never satisfied.

The fourth thing that is mentioned is the fire. Fire is never satisfied. You have to keep putting wood on it or it will die.

Solomon said that these four things never say, "It is enough."

Beloved, I want to tell you whereby you can be satisfied and that is in the Lord Jesus Christ.

Listen to Jesus Himself as He says:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER" —John 7:37,38.

Notice, He says that the man who comes to Him, He will satisfy. He takes the belly, the part of men that is never satisfied, and uses it as a figure of speech whereby that He says, "Out of his belly shall flow rivers of living water."

Yes, beloved, my text tells us that we shall live again. It tells us that when we do, we shall see the Lord. It tells us that the only way we will ever see Him is by being clothed in His righteousness. It tells us that when we do see Him, we are going to be satisfied.

V.

WE WILL LOOK LIKE GOD.

David said, "I shall be satisfied, when I awake with thy likeness."

What kind of likeness are we going to have? We are going to be like the Lord Jesus Christ.

I remember reading in the days of Spurgeon that two men were walking down the street one day —one a layman and the other a preacher. A beggar came up and looked at them both and passed the preacher by and said to the layman, "O man with Heaven shining in your face, give me a penny." He saw Heaven shining in that layman's face.

Brother, sister, that ought to be true of every one of us; we ought to have Heaven shining in our face, and the world would be able to see the Lord in our face from day to day.

Though you will never look like the Lord here in this world, someday you are going to look like Him. Listen:

"For whom he did foreknow, he also did predestinate to be CONFORMED TO THE IMAGE OF HIS SON, that he might be the firstborn among many brethren" —Romans 8:29.

"And as we have borne the image of the earthy, we shall also bear the IMAGE OF THE HEAVENLY" —I Corinthians 15:49.

"For our conversation is in heaven: from whence we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be FASHIONED LIKE UNTO HIS GLORIOUS BODY, according to the working whereby he is able even to subdue all things unto Himself" —Philippians 3:20, 21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we SHALL BE LIKE HIM; for we shall see him as he is" —I John 3:2).

Yes, beloved, someday you are going to have a new body fashioned like the Lord Jesus Christ.

Several years ago, Bonar wrote a marvelous commentary on the book of Leviticus. When he had finished it, and had had it printed, he sent a complimentary copy of it to Spurgeon. Spurgeon wrote back and told him that it was a marvelous book but he would like to ask him to put his photograph and his autograph in the front of the book for him as a keepsake. When Mr. Bonar had put his picture in the front of the book and had signed his name under it, he wrote Spurgeon a little note and said, "This is the best picture that I have, Spurgeon. If you hadn't been so impatient, if you had waited a little longer, I would have had one a whole lot better, for I shall see Him and I am going to be made like Him."

How I rejoice for this truth, (Continued on page 8, column 3)

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PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

in your reasoning. When are you going to go all the way over to the Puritan camp and stop bringing reproach upon our Baptist forefathers?

I will make this challenge, Brother T., since you say that the local church is mentioned so often in the N.T. that no one will deny it, well, for the sake of our review and to show your folly here, I will deny that these many instances prove the existence of ANY LOCAL CHURCH! NOTICE THIS BRETHREN — REFORMED BAPTISTS CANNOT FOR THEIR LIVES PROVE THE EXISTENCE OF ANY LOCAL CHURCH! Because, the very arguments that they will use on the 10 or so Scriptures which they claim support their universal church, I can turn on them and prove that in the remaining 95 or so cases in which the local church is mentioned, I, by using their very arguments, can disprove the existence of any local church! BROTHER T., will you try this? Try it, brethren.

Here is an example of what I have just said: "Unto the church of God at Corinth." The figurative meaning of church, so they say, is universal and invisible. And since the definite article is here used, it means the real, only true church. The expression "at Corinth" simply gave this BRANCH OF THE CHURCH a local habit. It was a figurative expression showing that there were members at Corinth of the Universal Church, THE CHURCH OF GOD. Therefore there was no local, visible, organized church at Corinth, only the members of THE CHURCH OF GOD which is the universal church. They are here represented in a figurative manner in which a PART IS PUT FOR THE WHOLE! Brethren, this is simply an example of Reformed Baptist and Reformed Pedobaptist reasoning and their methods of operation and interpretation. Yes, get this fact well, the same methods that Reformed people use to prove the UNIVERSAL CHURCH, I can use and prove that there is no such thing as the LOCAL, VISIBLE, ORGANIZED CHURCH! Why stop there, let's go all the way over, I can prove the mass from the term communion, I can prove the ordinance of baptism by sprinkling from the word baptizo. Yes, we can prove all we want to prove by using the methods of interpretation which the Reformed Baptists and Pedobaptists use.

Another point to observe here is that Brother T. has been reading the Puritans so much that he now reasons just like they do. Here is how — ALL PEDOBAPTISTS SAY THAT IMMERSION IS ONE FORM OF BAPTISM WHICH NO ONE WILL DENY! But, then where do they ever labor to prove that immersion is one form of baptism? NOWHERE! All their arguments are to prove that SPRINKLING AND POURING ARE ALSO, IN ADDITION TO IMMERSION, ORDERLY AND PROPER MODES OF BAPTISM! Reformed Baptists, by your own methods of reasoning to prove your supposed universal, invisible church, I can by your own methods, prove that sprinkling and pouring are accepted modes of baptism! DO YOU WANT TO TRY A HAND AT THIS AND SEE IF I AM RIGHT OR NOT? You know I am right!

Brother T. claims that most agree that there are local, visible churches. He even gives us a section devoted to the local, visible church and says nothing and proves nothing about the Divine origin of Baptist churches, their Divine government, or their Divine ordinances. He is careful not to bring out any BAPTIST BASICS AND DISTINGUISHING DOCTRINES FOR FEAR OF HURTING HIS PEDOBAPTIST FRIENDS AND RUINING HIS TIME-SERVING STANDING AMONG THEM.

Following Bro. T.'s concepts, one would be pressed hard to justify the existence of any Baptist churches. Pedobaptists also baptize by immersion. Let all Reformed Baptists become Pedobaptists, and like John Wesley, refuse to baptize infants, and they will cease to be Baptists, and stop bringing reproach upon the historic Baptists and the glorious heritage and name of Baptists. If Reformed Baptists are right, then, there is no justification for their separate existence from the daughters of Rome. But, then, why stay away from MOTHER Babylon at all?

Pedobaptists claim that immersion is one form of baptism but never labor to prove it, but rather, labor to make baptizo mean something which it does not. They use the sacred method of interpretation and the secondary or figurative meaning of baptizo, along with a few passages in classical Greek and in the New Testament trying to prove their point. Notice the parallel reasoning and methods of operation between the Pedobaptists and the Reformed Baptists. Reformed Baptists claim that local and visible are found in ekklesia, but never labor to prove it, but rather, labor to make ekklesia mean something which it does not mean. They also use the sacred method of interpretation and the secondary or figurative meaning of ekklesia along with a few passages in classical Greek and even in the New Testament trying to prove their point.

Brethren this is a fact, Reformed Baptist Ecclesiology is built upon the same methods of operation as their Pedobaptist brethren use to prove sprinkling and pouring as accepted forms of baptism. I will prove this in the proper section.

Which, brethren, which church concept is the open door to Hell with all its false doctrines and all manner of blood-red

(Continued on Page Six)

"Sixfold Salvation"

(Continued from page two)
spirit is already saved.

This means the believer is to make his life useful in the service of God. He is to let his light shine before men. He must be careful to maintain good works. Each believer is to live his religion by bearing his cross daily. His body must be kept in subjection to the Word and Spirit.

God has given the believer four things to aid in the salvation of his life: First, there is the Holy Spirit: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). Second, there is the Word of God: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your lives" (Jas. 1:21 improved translation). One of these is internal, the other external.

Third, there is help in Heaven in our interceding High Priest. Paul informs us: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:9-10).

Fourth, there is the chastening of God: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:10-11).

In this sense a man may save himself. When the pastor of a church continually teaches the Word of God to his church, he saves himself from heresy and his hearers also. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 3:16).

In Philippians 2:12, Paul told the believers at Philippi: "Work out your own salvation with fear and trembling." There is a sense in which the believer is to work out what God has already put within. He can only cooperate with God in developing the life the Spirit has imparted. He must progressively through obedience carry this salvation to its full perfection. The God who works salvation in the inner man continues in the believer to work in manifesting this salvation to others (Phil. 2:13).

The believer has the privilege of cooperating with the Spirit in this progressive salvation. He is to do this with trembling anxiety not to fall short of the goal, resulting from a sense of human insufficiency.

The believer has a positive responsibility to engage in "perfecting holiness in the fear of God" (II Cor. 7:1). He has a negative responsibility to "abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). Paul told the Romans: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

SALVATION FROM THE PRESENCE OF SIN BY GLORIFICATION

This is the final stage of salvation which is yet future. When Jesus Christ returns, all believers will be delivered from these bodies of sin and taken to the Father's house (John 14:1-3). "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20-21). Then we will stand redeemed in body, soul, and spirit (I Thess. 5:23).

In Romans 13:11 Paul said: "For now is our salvation nearer than when we believed." Those addressed here were already saved by faith, but they were awaiting the complete deliverance from the pollution of sin in their bodies by Christ's coming. The apostle told them in chapter 8, verses 23 and 24, "Waiting for the adoption, to wit, the redemption of our body. For we are saved by hope."

This aspect of salvation is seen again in Hebrews 9:28: "Unto them that look for him shall he appear the second time without sin unto salvation." Christ's return will complete salvation, for it will redeem the body yet subject to corruption.

Peter also tells us: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Here we see again there is a future salvation for the elect which shall be revealed in the future. This phase of salvation will not be complete until the last days of this present dispensation.

Jesus Christ said: "He that endureth to the end shall be saved." Those who are true believers and who endure the persecutions of this age shall be saved from them by the Redeemer's return. They shall be saved by being given new bodies not subject to these things.

CONCLUSION

This sixfold salvation is typified

in God's dealings with the nation of Israel. First, He chose them as His people (Deut. 7:6). Second, He made them to cry under the burden of sin in Egypt (Ex. 3:7). Third, He delivered them by the blood of the paschal lamb (Ex. 12). Fourth, He baptized them in the Red Sea (I Cor. 10:1-2). Fifth, He delivered them from the power of sin in the wilderness (Heb. 3:9). Sixth, their entrance into Canaan was deliverance from the presence of sin, for Egypt was a type of sin.



Limited Atonement

(Continued from page one)

had a knowledge of God's Sovereignty as few ever had, although his understanding of the church that Jesus built was noticeably lacking. We are delighted to hear, however, that in his later years, God opened his eyes to this grand truth as well.

Brother Pink authored numerous books and articles, among which is "The Sovereignty of God." All his works are highly recommended to our readers and they may be purchased through The Baptist Examiner. In his work aforementioned, he deals at length with John 3:16, as well as other verses upon which the proponents of Free-Willism rely, resulting in a total devastation of their Christ dishonoring doctrines. If what follows is construed as his work, just give him the credit and God the glory.

There are numerous applications of the word "world" as any un-

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biased Baptist will acknowledge. For example, we have all heard the expression: "He's in his own little world" or, "the world of Jules Vern" or, "the Walt Disney world." The purpose of this article is to show that there are at least seven different applications of the word "world" as used in Holy Writ and to prove beyond any doubt that: "God so loved the world . . ." but which world?

To provoke the interest of the reader, this contrast is presented. In John 3:16 we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now in I John 2:15 we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Would any honest student conclude that the usage of the word "world" is the same in both verses? The love of the Father is Jesus Christ. Christ Jesus lives not in us by the Holy Spirit if we love the world. Could He then love the "world" and forbid us from doing so? Would He not then be guilty of gross contradiction? God forbid!

Before going further, it should be stressed that the objective of this discourse is to show, without the possibility of recourse, by rightly dividing the Word of Truth, that John 3:16 unequivocally teaches a LIMITED ATONEMENT and that God does not love the "world" of ALL mankind. It is not the intention of this writer to cause divisions among the brethren; they

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A Review of Baptist Ecclesiology

(Continued From Page Five)

persecutions — which brethren — the Landmark Baptist concept or the Reformed Baptist concept of the Universal Church and its branches of the MOTHER DOCTRINE OF THE VISIBLE CHURCH — OR THE INVISIBLE CHURCH? Will you tell us dear Reformed Baptist friends? Yes — tell us if you will!

Brethren, there is more to being a Baptist than simply believing eternal security and baptism by immersion of believers. But most of our Reformed friends are new to the Baptist work, so it seems, and have never studied the true history of these matters. They have read works of the great Puritans whose hands ran as red with Baptist blood when they had the civil power, as their mother, Romanism. Yes, my brethren, you will be called ignorant, uninformed, and you will be lied about, but, brethren, take courage and remember, we are of the same people who bled and died alike by Papist and Reformed Pedobaptists and all murdering Protestants.

But, brethren, still we are here and we will be here when the present cop-out of modern Baptists is all over and they have ran with one accord back to Rome! And we will be here till our Lord returns, keeping His house and occupying till He comes just as we have been doing nearly 2,000 years past.

Brother T., if I have misrepresented you in any way or misquoted any authority in this letter, then please notify me and I will make the due correction. By your silence you will signify that my statements are true and allegations are correct. I REMAIN YOURS IN THE OLD LANDMARKS.

R. E. POUND II

(Continued Next Week)

already exist, but to bring forth pure truth for the exaltation of our most Holy Sovereign and the debasement of man. May He in His wisdom use these lines to heal the schisms that presently prevail amongst those who profess to be His children.

Here then, now that we have been provoked to STUDY the Word of God, are the seven usages or applications of the word "world" by the Lord, through Bro. Arthur Pink.

Many people suppose they already know the simple meaning of John 3:16, and therefore they conclude that no diligent study is required of them to discover the precise teaching of this verse. Needless to say, such an attitude shuts out any further light which they otherwise might obtain on the passage. Yet, if anyone will take a Concordance and read carefully the various passages in which the term "world" (as a translation of "kosmos") occurs, he will quickly perceive that to ascertain the precise meaning of the word "world" in any given passage is not nearly so easy as is popularly supposed. The word "kosmos" and its English equivalent "world," is not used with a uniform significance in the New Testament. Very far from it. It is used in quite a number of different ways.

Below we will refer to a few passages where this term occurs, suggesting a definition in each case:

1. "Kosmos" is used of the Universe as a whole: Acts 17:24: "God that made the world and all things therein, seeing that He is Lord of heaven and earth."
2. "Kosmos" is used of the earth. John 13:1; Eph. 1:4, etc., etc.: "When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world He loved them unto the end." "Depart out of this world" signifies, leave this earth.
3. "Kosmos" is used of the world-system: John 12:31, etc.: "Now is the judgment of this world: now shall the Prince of this world be cast out" — compare Matt. 4:8 and I John 5:1, R.V.
4. "Kosmos" is used of the whole human race: Rom. 3:19, etc.: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

5. "Kosmos" is used of human-pure truth for the exaltation of its minus believers: John 15:18; Rom. 3:6:

"If the world hate you, ye know that it hated Me before it hated you." Believers do not "hate" Christ, so that "the world" here must signify the world of unbelievers in contrast from believers who love Christ.

"God forbid: for then how shall God judge the world." Here is another passage where "the world" cannot mean "you, me, and everybody," for believers will not be "judged" by God, see John 5:24. So that here, too, it must be the world of un-believers which is in view.

6. "Kosmos" is used of Gentiles in contrast from Jews. Rom. 11:12, etc.

"Now if the fall of them (Israel) be the riches of the world, and the diminishing of them (Israel) the riches of the Gentiles; how much more their (Israel's) fulness." Note how the first clause in bold face is defined by the latter clause placed in bold face. Here, again, "the world" cannot signify all humanity, for it excludes Israel!

7. "Kosmos" is used of believers only: John 1:29; 3:16,17; 6:33; 12:47; I Cor. 4:9; II Cor. 5:19. We leave our readers to turn to these passages, asking them to note, carefully exactly what is said and predicted of "the world" in each place.

Thus it will be seen that "kosmos" has at least seven clearly defined different meanings in the New Testament. It may be asked, Has then God used a word thus to confuse and confound those who read the Scriptures? We answer, No! nor has He written His Word for lazy people who are too dillitatory, or too busy with the things of this world, or, like Martha, so much occupied with "serving," that they have no time and no heart to "search" and "study" Holy Writ! Should it be asked further, But how is a searcher of the Scriptures to know which of the above meanings the term "world" has in any given passage? The answer is: This may be ascertained by a careful study of the context, by diligently noting what is predicated of "the world" in each passage, and by prayerfully consulting other parallel passages to the one being studied.

The principal subject of John 3:16 is Christ as the Gift of God. The first clause tells us what moved God to "give" His only begotten Son, and that was His great "love;" the second clause informs us for whom God "gave" His Son (His purpose), and that is, that everyone that believeth "should" (Continued on page 8, column 1)

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Woman . . . Manchild

(Continued from page one)

ise an unbiased and unprejudiced consideration. Also, it is our prayer that those with fixed notions as to what or whom the woman and the man child represent may assiduously study what is put forth herein.

"If any will to do His will, he shall know the teaching, whether it be of God, or whether I speak of myself" (John 7:17).

Three Threadbare Theories

1. The Roman Catholic Church with their doctrine of Maryolatry, which places the virgin Mary on a level with Christ in deity, have no problem identifying the "woman" for themselves. They claim the virgin Mary and the "woman" of Rev. 12 are one and the same. While there is in a secondary sense room to attach historical significance to the "woman" and the great event of the birth of the "man child;" yet the primary reference as relates to the "woman" is that of predictive prophecy. And the "woman" is to have a major part in the events which Christ told John "shall be hereafter" (Rev. 1:19).

Note the chronology in verses five and six (5 and 6) of Rev. 12, the "woman" flees into the wilderness after "her child was caught up unto God and to His throne." Also, the "woman" in Rev. 12 flees into the wilderness for HER own safety. Joseph and Mary fled into Egypt, NOT for Mary's safety, but for the sake of the child Jesus (Matt. 2:1). All prophecy relating to the virgin Mary was fulfilled during her lifetime on earth. Rome's assumption that the "woman" of Rev. 12, and the virgin Mary are the same is as ill founded as their assumption that the virgin Mary was without sin, did not experience physical death, and was bodily translated to Heaven, where she (in their notion) reigns as Queen with authority over Christ.

2. Then, too, there has been numerous women which claim that the prophecy of the "woman" was a reference to them and realized its fulfillment in them. Not least among these pseudo woman is one Mary Baker Glover Patterson Eddy. Mrs. Eddy claimed that she was the woman referred to in this Scripture and that the "man child" is the "Christian Science" religion which was conceived in her mind, and which she brought forth to the world. It is agreed that the Christian Science religion is Mrs. Eddy's brain child, but it is apparent that her conception was the result of spiritual intercourse with the devil. In spite of the obvious absurdity of Mrs. Eddy's claim, thousands of people have fallen victim to her deceptive and blasphemous teachings.

3. The more popular, yet untenable theory is that the "woman" in this text is the New Testament church. Many Protestant commentators propagate this view. Among this number are the widely acclaimed exegetes, Matthew Henry, Robert Jamieson, A. R. Fausset, and David Brown. Yet, all a person needs do to show the perversity of this theory is to ask the question: Is Christ the product of the church, or is the church the product of Christ? Now, let us take leave of the vain reasonings of men, and go to the Divine archives and study what the Holy Spirit has to say on the subject.

Faithful Israel and the "Woman" Are Synonymous

Read once again Rev. 12:1-6. From this Scripture we see that the "woman" is connected with the sun, moon and stars (vs. 1). She is not crowned with an indefinite number of stars, but precisely: "Twelve Stars."

The sun, moon and stars are over and over associated in Scripture with the nation of Israel. Joseph, one of the twelve sons of Jacob dreamed about the sun, moon and stars. Not "stars" indefinite in number, but twelve stars spe-

cifically. Eleven of these stars paid ly. My friend, something must be ruin of many a preacher. The

homage to Joseph, and Joseph wrong in every man's head, to Apostle James says: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

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Healing Balm

(Continued from page one)

tree can only be the cross on which He died for the healing of our sins. There His blood was drawn for the healing of the nations.

Beloved, spiritually speaking, we in this modern time are just as bad spiritually as these people of old were physically. The disease of leprosy must be a terrible disease for a person to have, but the spiritual disease of sin that we possess in our depraved nature and lives is far worse than all the leprosy in the world.

To prove that statement turn with me to Romans, chapter 3. Begin reading with verse 9. Let me say before we read this passage, that we are no different than the ones Paul writes to here. People are no better today than they were then, nor will they ever be. Note verse 9: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

Verses 10 through 17 go on to say: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. There are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes."

Notice that there is more said about the head in these verses than any other part of the body. It seems that God has examined man and passed the verdict upon his head. Why? Because all the body's joints have nourishment and are powered by the head. When something gets wrong with the head, then all is wrong, the whole body is out of balance. I have heard many different stories of people having head diseases, often affecting them in different ways. For instance, there is a little mechanism called the equilibrium located in the inner ear. Let that little mechanism get out of balance, and one has no control over their body.

I talked to a man once, who said, "I feel fine. There is really nothing wrong with me that I can feel," but he continued, "I have this problem. When I walk, I cannot walk in a straight line. I always walk to the right — in a circle most of the time. I am 78 years old," he said, "and I am strong, and healthy, but this problem in my head simply will not allow me to balance myself." Beloved, you will have to agree, something was seriously wrong with his head.

It is the same with man spiritual-

ly. My friend, something must be ruin of many a preacher. The Apostle James says: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

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The Bible tells us the whole race of man is sick. Man needs a healing poultice. He needs to see a physician. If you and I were sick in body, as the race of man is in his soul, we would be looking for a hospital. We would cry out, "Get me a doctor! Take me to a clinic! I must get help somewhere!"

Now here in Romans 3, this is precisely what God has done. He has taken the race of Adam into His clinic, and passed the verdict upon all. For the Scripture says in verse 23: "For all have sinned, and come short of the glory of God." Let us take a moment to notice the verdict God pronounced upon the head of His creature, man.

THE THROAT

In verse 12, He says: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre." It doesn't say their throat is like an open sepulchre, but is an open sepulchre. Compare this now, as you might walk into your doctor's clinic for a thorough examination. As your doctor begins to examine you, he usually looks at your throat. You have seen doctors take a wooden paddle, place it on your tongue, press the tongue down, and peer down into the throat. Now the Lord did not need a wooden paddle to look into the throat of man. He knows all about it before he looks. He said: "Their throat is an open sepulchre." Now, you know what lies out there in the graveyard. You know the corruption that those sepulchres contain. Well, God said our throats were the same. Not very pretty, is it?

THE TONGUE

"With their tongues they have used deceit." How deceitful is the little member called the tongue, one of the smallest of all, yet the most powerful of all members. A deceitful tongue that sows discord among the brethren, can bring hurt and sadness upon a church. A backbiting tongue has been the

ruin of many a preacher. The Apostle James says: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

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THE LIPS

Our apostle says: "The poison of asps is under their lips." Beloved, do you know what an asp is? Well, it could be classified as any poison snake. There is a small snake-like creature that is found in the Middle East called an asp. This word, asp, could also mean any poison reptile, such as the Kentucky copperhead or the Tennessee diamondback rattler. They could all have the poison of the asp under their lips.

I well remember the time of my boyhood days in western Tennessee. It is a good place to grow up in, but it also has some bad things, too — for instance, rattlesnakes. I shall never forget the time I stepped square dab on top of a huge rattler which was about 5½ feet long. Well, as you might know, the Lord had other plans for me, or else that would have been the end of my life. But, thank God, it wasn't, for I lived to grow up, hear the Gospel preached, was saved, and God called me to preach His Word.

After my dad came to my rescue and killed that old rattler, my brother decided he would skin the old snake and make a beautiful belt from its hide. I remember as he worked and cut on that old snake's skin, I could see the poison dripping from its fangs and lips. As I recall this scene and read this verse in Romans 3, I think that is exactly what God says about mankind. The poison of the asp is under their lips.

Why just look at all the lying we have here today, religiously and otherwise. God says we are like the asp. My, how differently God looks upon us than we look upon ourselves.

THE MOUTH

Then He goes on to say: "Whose mouth is full of cursing and bitterness." The Lord knows who He is talking about here. He is not so blind that He cannot see. He is not so deaf that He cannot hear. You know, we have become accustomed to swearing, cursing, and blackguarding that we as Christians even think nothing about hearing it nowadays.

My friend, you may turn on a TV set at any time of the day, you will hear curse words, and most likely see an open and bold sex scene in less than five minutes of viewing time. The sad thing about this is many Christians spend hour after hour watching such rot, hearing this continual stream of blasphemy until, if they are not careful, they find themselves just going along with the stuff. Yes, I believe that one-eyed monster that sits in most living rooms today has fulfilled its purpose as the best medium the devil has working for him in this world.

Brethren, this cursing and swearing has caught hold of nearly everyone today. You drive downtown at a reasonable speed, and you will be cursed before you go three blocks. You ask a child of four years old who his father is, and he is likely to say, "None of your business." What else can be expected, considering the way most children are brought up today. Do they not hear foul language and swearing by the adults around them? Do they not sit before the TV set and hear

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blasphemy daily? Why even the modern songs of this day are full of cursing and swearing.

THE FEET

Yes, the devil has done a good job on man, but notice another portion of Scripture. The Holy Spirit switches from the head to the feet, and says: "Their feet are swift to shed blood." The Scripture tells us that Cain slew Abel, and that Cain's posterity is continually swift to shed blood. In simple words, I am saying that if it were not for some sort of laws, there would be wholesale murder in every city, town, and place or residence across this nation and world.

Brethren, it's not safe to be out from behind locked doors nowadays. In this day and time we are living, laws are not enforced and so-called high courts have removed the teeth from our laws. It is no wonder that we read and hear of so many murders and crimes. This is the condition of man in this world. He is not getting better, but he is getting worse. His feet are continually swift to shed blood.

THE EYES

Now the Holy Spirit quickly shifts from the feet back to the head, and says: "There is no fear of God before their eyes." In other words, every man does his own thing. They do what seems right in their own eyes. Is this not the position the religious world is taking today? Professing Christians don't seem to be concerned with what the Word of God says, just so they have their own pleasure. "Do what seems right to you" is the thought of today.

Jesus once said to a group of false professing people that they rejected the commandments of God so that they could keep their own traditions. Brethren, the world is full of just such professing church members today. If there was a fear of God before their eyes, they would not be led astray from the Word of God. If people feared the Lord, they would have no private interpretation of His Word. But in this day and time, there are millions of interpreta-

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Limited Atonement

(Continued from page 6)
not perish but have everlasting life."

That "the world" in John 3:16 refers to the world of believers (God's elect), in contradiction from "the world of the ungodly" (II Pet. 2:5), is established, unequivocally established, by a comparison of the other passages which speak of God's "love." "God commendeth His love toward US" — the saints, Rom. 5:8. "Whom the Lord loveth He chasteneth"—every son, Heb. 12:6. "We love Him, because He first loved US" — believers, I John 4:19. The wicked God "pities" (Matt. 18:33). Unto the unthankful and evil God is "kind" (see Luke 6:35). The vessels of wrath He endures "with much long-suffering" (see Rom. 9:22). But "His own" God "loves."

My brethren, I trust God has illuminated your spiritual understanding and you are now able to see, by His grace, that the "world" in John 3:16 is limited to the "who-soever believeth" in John 3:15. Perhaps your thoughts have been provoked to such an extent that

you now seriously consider the probability that God does not love "all mankind," but only His sheep, the elect, and there are many whom He does not love. Do you wonder who they are? Do you presume to determine who they are? Then cease wondering. Stop presuming! It is not your business to know, for God has determined that this knowledge is secret unto Himself. We know only that the "who-soever believeth" are "... and as many as were ORDAINED (appointed) to eternal life BELIEVED" (Acts 13:48).

Our business as the members of one of His true churches is to "Go ye into all the world, and preach the Gospel to every creature" (Mk. 16:15). May God, by His grace, keep us from "Hardshellism" and "Hyperism" and instill in our hearts a burning desire to obey, yea, a burning desire to be used by Him as an instrument, recognizing that He has decreed the means as well as the end, and that "... it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

There are some undoubtedly, who will continue to hate and rail

against this glorious doctrine of a limited atonement and insist still that God loves ALL mankind. If you, dear reader, are of this opinion then answer this question: Was Esau a part of ALL MANKIND? "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth): It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11-13). If any man continues to insist that God loves all mankind after reading these verses, then that man calls God a liar. May He have mercy on that soul.

Beloved brethren, your God loves — won't you fall on your knees before the majestic excellence of your Sovereign Lord and from your heart cry unto Him in gratitude and adoration, "Oh God, Thou hast chosen even ME." "Oh God, art Thou pleased with Thy choice?" "Lord, I believe; help thou mine unbelief" (Mk. 9:24). May God bless you.

"Glorious Future"

(Continued from page 5)
that someday we will look like the Lord Jesus Christ Himself.

CONCLUSION

Notice my text again: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Beloved, if I never speak again, if I never preach another sermon, I want you to remember that this is my experience, I want you to know that this text is my personal experience. I thank God for my experience in the light of this text.

I ask you, is it your experience, too? Do you know him? Are you acquainted with Him? Are you covered with His righteousness? Has He satisfied you? Do you expect to stand in His presence? Do you expect to look like Him?

May God bless you and may God save you!

Woman ... Manchild

(continued from page 7)
annihilation by bearing them up as on eagles wings. There is a prophetic element in Isa. 40:30-31 which applies to the faithful remnant in Israel at the end of this age: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles ..."

The "woman" clothed with the sun and the moon under her feet and upon her head a crown of twelve stars is Israel in the end of this age — the Israel that owns the Messiahship of Jesus Christ.

The "Man Child" And Jesus Christ Are One And The Same

Let us once again compare Scripture with Scripture in identifying the "man child." The child is a male and is to rule all nations of the earth with a rod of iron, (Rev. 12:5). The word "rule" as used in this verse and in Rev. 19:15 means "to rule as a shepherd rules his flock." The Messianic Shepherd which shall rule the millennial nations of the earth is none other than that Great Shepherd of the sheep, Jesus Christ (Heb. 13:20).

"The Kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

As man, Christ sprung from the Jewish ancestors, Abraham, Isaac, and Jacob, and from a race of kings of the line of David. There is a prophetic reference to this Shepherd King in Psalm 2:6-8: "Yet have I set My King upon My Holy hill of Zion. I will declare the decree: the Lord hath said unto Me,

Thou art My Son: This day have I begotten Thee. Ask of Me and I will give Thee the heathen for thine inheritance" (cf. Matt. 25:31-34). In Rev. 19:15 the Shepherd King is once again referred to as ruling the nations of the earth with a "rod of iron." That this is a sure reference to Christ and not to any other person or thing is proven by the name ascribed to Him in verse 13 of the same chapter, "His name is called the Word of God." The Ruler of Rev. 19:15 and of Rev. 12:5 are one and the same, the Eternal Son of God, the Shepherd King, Jesus Christ.

The "man child" is caught up to God's throne (Rev. 12:5). In connection with this statement we read: "Jesus ... hath sat down at the right hand of the throne of God" (Heb. 12:2). And in Rev. 3:21, we read: "I (Christ) also overcame and sat down with My Father in His throne." It is from His Father's throne that Christ returns to this earth to establish the millennial Kingdom, and set up His throne of glory (Matt. 25:31). In Rev. 12:10, we are given a panoramic view of this glorious event: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." The context of Rev. 12 puts it beyond question, the "man child" of verse 5 and the "Christ" of verse 10 are one and the same.

The "Great red dragon" (Rev. 12:3) is the one in whom consummate evil dwells. The "dragon" is Satan himself, the devil who desires and plans the total destruction of all God's people. Satan's ambitions and desires shall go eternally unrealized, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (cf. Rev. 20:2 and 10). So be it.

Healing Balm

(Continued from page seven)
tions of His Word. Why, man will tell us there are perhaps over a thousand ways of salvation, but the Bible says there is only one way. Furthermore, there are multitudes of professing Baptists that do not fear the Lord as the complete sovereign God, nor do they look on Him as the Maker and Creator of all things.

A short time ago, I attended a Baptist open air meeting with another Baptist preacher. Actually, we did not attend, but sat outside in our auto and listened for a little while. Believe me, a little while was enough. Mind you now, this was supposed to be a Baptist preacher in a Baptist meeting, so we went to hear what he had to say. He took his text from I Samuel 3:11 which speaks of a time when no one had a vision. He went on to say how men everywhere ought to have a vision. He went on telling of his great vision that the Lord was supposed to have shown him.

The first point of his message was the vision of a lost sinner standing before God at the bar of judgment. And there God asked him questions: "Why, why were you not saved? Why did you refuse to be saved? My Son, Jesus, loved you and died for you. The Holy Spirit wooed and dealt lovingly with you, but why are you not saved? My preachers have faithfully preached to you. Why did ye not heed the message and be saved?"

Well, this was enough for me. I turned to my preacher friend and said, "If that man ever had a vision, it was from the pits of Hell." You know, beloved, that type of theology is what most preachers are preaching today — no respect to a sovereign God. The cry of the hyper-evangelist is, "God wants to save you, but you won't let Him."

Listen, friend, if you are saved

today, it's because God has already had His way with you, because you were not saved by your own ways. If you are lost today, and if you are led to see your lost condition, then that is a good sign that He is having His way with you.

The Scriptures go on to say: "The way of peace have they not known." Beloved, this is the condition of all the lost today. Is there no hope for the lost sons of men?

I remember reading a French philosopher who once wrote a book pertaining to the human race. It seems he calculated the condition of man in this world. He mathematically recorded man's condition and faith, and said there is no way out for him. According to man's way and effort, there is no way out. But thanks be to God, He has provided a way for the children of men and that way is through His own Son Jesus. Yes, John Paul Sartre may cry out, "No exit, no exit," but there is an exit. There is a healing balm that was crucified on a tree. The Scripture says: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22).

Yes, like the train of Ishmaelites going into the mountain to a certain tree, so Christ went up the hill of Calvary, and there on a tree He bought and paid the price for every soul that the Father gave to Him. Isaiah says: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). So, sinner, look to Jesus the author and finisher of your faith, for His blood is the healing poultice for all our sins.

Notice the effect that is made on the lost sinner when under the all-healing blood of Jesus. Let me say, first of all, that it changes the inside of man, and it comes all the way through to the outside. A young lady once said to me, "Brother McCoy, I would like to become a Christian, but I am afraid I could not live the life of a Christian." Well, I said, "That is true, you can't, but God can help you and He will change your life thoroughly inside. He will change your present desires also, and give you new desires to the point that you will change all the way through. Then by His grace, you will find it a joy to live the Christian life."

Notice the change it has made in our lives. The head that will not behave correctly, the head that perceives every evil thought, the head that despises the things of God, now finds itself doing the things that are right, and loving the things of God. The throat that is nothing but an open sepulchre, and full of dead men's bones, now loves to sing forth the praises of God. The tongue and mouth that was once full of cursing and bitterness now can be found telling forth the Gospel of Christ. The lips, from which the poison drips, now witnesses forth the saving grace of God. The feet that were swift to shed blood now makes a beaten path to the House of God. The eyes that held no fear of God now love and cherish His ways, and all His commandments are not grievous and burdensome.

Lost person, that is how the healing balm, Jesus, effects your life and soul. Have you experienced this change? If not, my prayer is that the Lord may show you mercy, that you may taste of His wonderful gift of salvation. May the Lord bless you all.

They Misled Us!

(Continued from page one)
are anesthetized it specifies which is which.

In other words, if that rule book were not divinely inspired, it would still be the best blueprint for an orderly existence.

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