

There is no limit to the good a man can do if he doesn't care who gets the credit

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1632

LIMITED ATONEMENT

There are in the world many theories of atonement; but I can not see any atonement in anyone, except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just and yet the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward.

Now, such an atonement I despise — I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined with it. Why, my brethren, if we were only so far atoned for by the death of Christ that any one of us might afterward save himself, Christ's atonement was not worth a farthing, for there is no man of us who can save himself — no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemptions can pretend to be.

But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: He hath died for sinners; whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ,



By C. H. SPURGEON

London, England

(In Glory Since 1892)

shall know Christ died for him; for our sense of need of Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial.

The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something." But the man who receives the Bible as it is, he says, "Christ died for me, then my eternal life is sure. I know," says he, "that Christ can not be punished in a man's stead, and the man be punished afterwards." "No," says he, "I believe in a just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No, my Saviour died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I can die absolutely certain that for me there is no flame of Hell, and no pit digger; for Christ, my ransom, suffered in my stead,

and, therefore, am I completely delivered." Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all them that believe on Christ?

I will here quote the testimony of that pre-eminently profound divine, John Owen: "Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that retains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid and the ransom not consummated?

"Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed, the judge satisfied, the jailer conquered, and yet the prisoners in thrall! Doubtless 'universal' and 'redemption' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic.'

"If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were in thrall, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were in thrall, by the price of His blood, it can not possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOUGHT OUT"

"And thou shalt be called, Sought out."—Isa. 62:12.

Primarily, this passage of Scripture refers to the Jews. If I were to give to you a detailed exposition or explanation of it, I would say that this has to do with the restoration of Israel, and that when Israel is restored as a nation in the land of Canaan, then Israel shall be called, among other things, "the redeemed of the Lord," "the holy people," "a city not forsaken" and especially, "sought out." I say, that is the

actual meaning of the passage of Scripture. It primarily refers unto Israel, yet at the same time it is a great illustration of salvation by grace, and it is thus that I wish to use it as I speak to you this morning.

If you are saved, isn't it true that you have been sought out? If you are a child of God, it is certainly true that you were sought out by the Lord.

Look at that man who was lying at the pool of Bethesda for 38 years, waiting for the

moving of the water that he might be healed. The Word of God says an angel went down into that pool at a certain season and troubled the waters; and that the first individual who got into the pool afterwards was healed of whatever disease or infirmity he had. For 38 long years this poor fellow had been lying there by the pool, hoping that he would be able to get inside that pool as the first man after the angel troubled the (Continued on page 2, column 3)

The Baptist Examiner FORUM

"We are willing to admit that much that comes over TV is filth. The same is true of radio and also the daily newspaper. Should we abandon TV, or should we, as God's children, use it as a means to contend for the faith such as we already do over radio?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



not objectionable. I much prefer a good book to most that is shown on TV, and there are whole evenings when the TV set is not

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



turned on at all. I would not have a TV outfit in my home if I had children growing up, UNLESS we had an understanding concerning what was to be allowed to come into the home. It is (Continued on page 3, column 1)

Richmond, Kentucky Baptists To Support Own Missionary

Dear Eld. Gilpin:

I am writing concerning the contemplation of our church in supporting its own missionary. This matter has presented itself to us within the last few months. A local pastor of a small church in our area has expressed his desire to go as our missionary to a South American country if the Lord so leads. There would be no language barrier for him since he already knows the language.



Elder Raymond Kays

We are inexperienced as a church in this type of direct mission work. We of course support various mission endeavors through other agencies but heretofore not on our own. We are praying individually and collectively about the matter because we certainly want the Lord's leadership and guidance. We know we cannot accomplish this undertaking unless it is His will.

We earnestly ask your prayers for God's will for us in this matter. If at all possible we would like to solicit the prayers of your readers of the BAPTIST EXAMINER. We know the great ministry that God is using through this publication. If you can provide a small space just to request the prayers for us in this matter, we would certainly appreciate it.

May God bless you and your ministry.

Respectfully yours,
Raymond Kays.

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Letter To The Editor Ohio Pastor Tells Of Spiritual Drift In His Community

Dear Brother Gilpin:

Let me share with you my experience of yesterday.

Monday evening, the president of the local ministerial association, of which I am the only pastor that is not a member, called me and asked me to attend an emergency meeting of all pastors of this area to pass judgment on the Christian Education Program in our local schools. I told him I was not interested in that I, nor my church, supported the program. But he insisted that I come and express my views on the matter so I agreed to attend.

Now let me give you the setting geographically. If you were to take a radius of eight miles, put your finger on our church and strike a circle, you would have all of the church pastors of this area but two, and these two not attending are pure modernists.

Now to the meeting itself. To my right, beginning at my extreme right, we have the Nazarene pastor, who said, "I tell folk to get right with God, read the good book, and join the church that the good old book leads you to."

Next we have the pastor of the A. B. C. Church. He flashed his Masonic ring and said, "Martin, I agree with you, but we can't discard this whole program because it has some bad in it. Look at the good it does for the children that never attend Sunday School or church."

Next we have the United Wesleyan Methodist-Pilgrim Holiness pastor, who said, "I don't know what to think about this program, but don't forget our Annual Unified Easter Service."

Bypassing me and going to my immediate left, we have one of the two United Methodist pastors who was present. He doesn't believe the Bible is even God's Word, saying, "I agree with Martin. Any teacher we get would have a slant toward some denomination, so let's discard the program and all do as I do, incorporate the activities of the community into the church program, such as dances, card parties, etc." Next the second United Methodist pastor, who denies the Virgin Birth and speaks of the Genesis account of Creation as a "Fairy Story," spoke up and said, "What ever you decide, we will give it financial support."

Last, the pastor of the Church of Christ, in whose church the meeting was being held, and who was the moderator spoke up and said, "Martin, I know this teacher teaches things that are not right,

HERE'S A NEW BOOK WE URGE READERS TO BUY

By HENRY W. SOLTAU



Here is a book now off the press and it is not only a helpful book for the study of the Scripture, but a beautiful book as well.

In it, there are ten pages of full color illustrations, which are indeed beautiful and they enhance the value of the book immensely since they illustrate the pieces of furniture of the tabernacle.

The author, Mr. Soltau, was a lawyer, who after his conversion, gave up his law practice, and devoted himself to the study of the Scriptures, and the work of our Lord. Everyone of our readers should buy this book, which sells for \$4.95 and which may be purchased directly from us.

We would like to add that this book was printed by Kregel Publications of Grand Rapids, Michigan. Knowing the value of the book, I personally feel indebted to this publisher for having brought this book into existence. To Kregel Publications goes our thanks today for their interest in the truth of God's Word to the extent that they have had this book printed.

At the same time, if you do not have such, you should purchase, THE TABERNACLE, THE PRIESTHOOD AND THE OFFERINGS by the same author. It sells for \$4.95.

These are two good books, and for the good that would be accomplished thereby, we would definitely recommend that you purchase both of them, knowing in advance that you would be more than pleased with such in your library.

but after all, no one is perfect and John said he who says he is without sin is a liar, so how can you expect this teacher to be more perfect than you are."

By this time, I expressed my opinion on several matters beside Christian Education in the schools and left. This Christian Education is in released time and is purely voluntary on the pupils' part, but those who refuse to attend are punished with menial tasks around the school building because of their refusal to attend.

Brother John, it is small wonder that our children of today are confused and rebellious with such a confusion of tongues in the pulpits of our land.

I came away from that meeting convinced of two things:

(1) If it were not for the utter sovereignty of God and His electing grace, our area is doomed without one to be saved. And if free-will were a true doctrine, and we know that it isn't, outside of our little independent Baptist Church, a free-willer couldn't find one solid peg of security to hang his free-will on.

(2) The enemies of our God and nation are not only Communist, and the militant groups of Christ rejectors, but the pastors who call themselves the men of God, then turn around, and deny parts of His Word, and compromise the balance so that the Bible rejectors can have fellowship with them.

Keep on printing the Word, like it is. Pray for us as we will for you.

Sincerely yours in the bonds of Calvary,

Martin E. Holmes,
Sunbury, Ohio

"Sought Out"

(Continued from page one)

waters—that he might be healed. Sometimes it looked like he was going to make it, but always somebody got into the water first. I imagine several times he would almost be the first person. I imagine several times he thought surely that was going to be his day. But in every instance somebody had gotten into the pool of water first and this poor fellow had gone on without the healing for 38 years.

But one day the Lord Jesus Christ came by and with the eye of a practiced physician, the Lord Jesus looked the crowd over and said to this man:

"Wilt thou be made whole?" —John 5:6.

Beloved, the Lord Jesus Christ sought him out. He wasn't seeking for Jesus. He was lying there by the side of that pool hoping that he would get the opportunity to get into the water first to get the healing. He wasn't seeking for Jesus. Jesus sought him out.

This reminds me of Adam. You remember how when Adam and Eve had sinned, they hid from the Lord. Prior to that time, the voice of God had been the sweetest music that ever fell upon the ears of that first man and woman. That holy pair had never heard anything as sweet or as precious as the voice of God. The record says that God came down in the cool of the day and walked with them, and talked with them, in the Garden of Eden. But now that Adam and Eve have sinned, they hide themselves from the presence of the Lord.

I might say in passing that every one of Adam's descendants has been doing likewise from that time down to this. There is not one single person but that, through the years, has hidden from the Lord.

God came down in the cool of the day to hold inquisition with Adam and Eve after they had sinned. God said, to Adam:

"Where art thou?"—Gen. 3:9.

Notice, Adam wasn't seeking God, but God sought out Adam.

You can take that man at the pool of Bethesda after he was saved, and you can put a sign over him, "Sought Out." You can take Adam after God searched for him in the cool of the day, and you can put a sign on him, "Sought Out."

The same was true with Abraham. When Abraham was over in the land of Ur of the Chaldees, he wasn't thinking about God. His people were all idolaters. I am satisfied that Abraham himself was an idolater. There wasn't anybody else there except idolaters in all that land of the Ur of the Chaldees, but God called out Abraham. Listen:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." —Gen. 12:1.

Abraham traveled all the way from Ur of the Chaldees over into Canaan and then down into Egypt and came back up into the land of Palestine, and ultimately was saved. When you see him become a child of God, you can put over him a sign, "Sought Out."

God, I say, sought out the man who was lying there at the pool of Bethesda. God sought out Adam when he was hiding from Him. God sought out Abraham. I say to you who are saved, I could take a sign with these words, "Sought Out," and I could place it on each of you, because you are one, too, who was sought out.

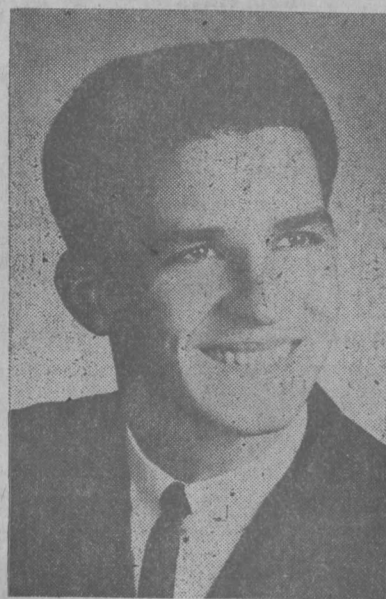
I
OUR ORIGINAL CONDITION.
This text of Scripture gives us

THE BAPTIST EXAMINER

APRIL 4, 1970

PAGE TWO

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge
everyone to
attend this
Conference
because . . .

It was my esteemed privilege to speak in the Bible Conference of Calvary Baptist Church meeting on the beautiful campus of Morehead University. I must say that it was a most thrilling experience, one I shall long remember.

The hospitality, food and especially the sleeping accommodations were fit for a king. The spacious auditorium in which the services were being held was most appropriate and fitting in all ways for such Bible preaching.

My wife and I wish to thank Brother Gilpin and Calvary Baptist Church for the invitation and warmth shown us while at the Conference.

It is with great expectation that we urge everyone to attend the next Conference, knowing that God's amazing grace shall be proclaimed, and the Lord Jesus Christ glorified and held before a lost world.

KENT W. CLARK
Bryantsville, Kentucky

a hint as to our original condition. It says that we are sought out. If we are sought out today, what was our condition originally? What was it like with us spiritually before the Lord sought us out?

Originally, every one of us were lost. In the parable of the lost coin that Jesus gives in the gospel of Luke, I can see the woman how she wore that group of coins probably around her neck, maybe as a necklace or as a string of beads. But one day, in some manner, that coin fell. It rolled, to topple over on one side, and lay there. That coin never at one time said to its mistress, "Here I am; come pick me up. Put me round your neck again." Not one time did that coin ever call attention to the act it was lying in that particular place. The Word of God tells us that the coin lay there until the woman lighted a candle, and swept the house — until she herself found the coin, and picked it up. The coin lay exactly where it fell.

I say to you, every individual outside the Lord Jesus Christ is just exactly like that coin. We are in a fallen condition. We are in a lost condition. As that coin was lost to that woman, so every one of us outside of Jesus Christ are lost in the sight of God. My text says that we are now sought out, which would infer and imply that originally we were in a lost condition. If we have been sought out, we were once lost. All through the Word of God, you will find the expression over and over again that you and I as sinners were lost unto the Lord. For example, we read:

"For the Son of man is come to seek and to save that which was LOST." — Luke 19:10.

Beloved, I say to you, you are in a bad condition if you are lost.

When I was just a boy living out in the country, I went with some older men to Cincinnati one day. It was the first time that I had ever been in a city. I had lived in the town where I was born, which was made up of about six or eight houses, but it was the first time I had ever been in a big city. Those older men thought that they would have a little fun at my expense. They got me walking in front of them in the crowd and they ducked around a corner and I

was lost in a big city. "I'll never forget how I felt. I shall never as long as I live forget how I felt that day — to realize that I was lost in a big city. The only difference is, a country boy walks along and sees everything and he never forgets, and I remembered how I got to the place where I was. I wasn't as lost as they thought I was because I retraced my steps and went back where we had started.

Beloved, in contrast, no man outside of Jesus Christ can retrace his steps back to God. He is lost so completely that he can't get back.

I went hunting in Hell Hole Swamp in South Carolina, which is not too far from Charleston, some years ago. It got its name because Francis Marion, the swamp fox used to go out at night and get the British soldiers to chase him. Then he and his men would dash back into this swamp and lead these soldiers into the swamp, and the British soldiers would bog down in the swamp and couldn't get out. They said that they were in a "hell of a hole." So it got its name — Hell Hole Swamp. And I went hunting in that place years ago. It is a terrible place as far as a swamp is concerned, and I got lost. That time, beloved, I was really lost, because I couldn't get out. I lost my sense of direction as far as the north, south, east and west were concerned. I had to wait unto someone came to rescue me and take me out.

Beloved, that is exactly and precisely the status of every person outside of Jesus Christ. We are so lost that someone had to come and find us. So when I read my text which says that we are sought out, I say to you, it implies what our original condition was, and certainly it tells us that originally we were lost.

Beloved, we didn't seek the Lord. As sinners in the sight of God, not one of us was able to seek the Lord, and not one of us did seek the Lord. We have a remarkable illustration of that in the case of Matthew. The Word of God tells us how the Lord saved Matthew, yet Matthew had to be sought out by the Lord in order to be saved.

(Continued on page 4, column 1)

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The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

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The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

The Forum

(Continued from page one)

foolish for parents to let children indiscriminately soak up all of the filth and violence of TV. Back some years ago I had a chance to preach on TV for about a year, and I grabbed the chance. I believe that we ought to use every means and every opportunity to proclaim the gospel.

We live in a world of evil. "The whole world lieth in the wicked one," says the Bible. We cannot escape from the sight of things that are evil. The old hermits of the early centuries went off and lived in caves, but they did no one any good nor did they win anybody to the Lord. We are to live in the world, yet not be "of the world." It takes a lot of grace and common sense and Christian courage, to live clean in a world of filth. Victory is not had by allowing radio and TV to spill its filth for whole hours at a time inside our homes. There is a push-button that will stop it, and I often get delight when I push that button and say, "Get out of here!"

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
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South Shore, Ky.



It is generally difficult to know what is right or wrong. Many-times people will come to me and ask if such and such is all right to do. I generally answer them with this kind of an answer. "If you would not be ashamed to tell the people around you that you are a Christian, or if you can think thoughts worthy of the Lord and say things that would be pleasing to the Lord, it is all right to do it. On the other hand, if those with you would wonder why a Christian should be among them in their activities, then it is wrong." I also say if there is any doubt at all, don't do it.

Too many times we find preachers who are ready to condemn the use of anything—especially if it is something new. Sometimes, this does more damage to a person's testimony than it does good.

When the radio first came into being there were some who condemned it as being of the devil. Later many of these same preachers used it as a means to preach the Gospel. Did it suddenly become good? Of course not. My friends, anything can be used in a wrong way. Gangsters use an automobile, but I am not going to stop driving because they do.

Pornographers use the printing press to publish filth, but I don't think we should stop printing TBE because of it.

Anything can be used in the wrong way—and will be by some. I think that God has given man the commandment to control the elements. "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: . . ." (Genesis 1:28) Man has been subduing the earth ever since. When some man invents something such as the radio or TV, he is only doing as God gave him the ability to do. Why should we stand back and let the world have it? Use anything we can to spread the Word of God. Of course, we must be particular about what we watch on TV. We must also be careful about the literature we let come into our homes. Why argue about TV if you have Life or Look mailed to your home every week or so?

"Let the Word of Christ dwell in you richly in all wisdom;

That Israel as a nation will be actually and literally restored is declared again and again in the Word of God. We quote now but two prophecies from among scores of similar ones: — "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8). Again; "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My Servant shall be King over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My Servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezek. 37:21-28).

That Israel's restoration synchronizes with our Lord's Return to the earth may be seen from the following Scriptures: — "And it shall be said in that day, Lo, this is our God; we have waited for Him; and He will save us: This is the Lord; we have waited

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:16, 17)

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



I know of no Scriptural reason why we should abandon TV, and therefore, I do not consider the watching of TV to be any more of a sin than listening to a radio or reading a newspaper. To me TV is just another way in which we come to the knowledge of peoples, nations and tongues, and events which have transpired in the world. In fact, I find it to be a source of education not only for the physical mind, but also of the spiritual mind.

As I look at TV and behold history being made, I can see the hand of God molding and fashioning the nations of this world to fit into His predestinated program. When I look at Russia and her allies and hear her ambassador proclaim her policies, then I remember God said: "and thou shalt come against my people Israel, as a cloud to cover the land; it shall be in the later days, and I will bring thee against my land, that the heathen

may know me, when I shall be sanctified in thee O Gog, before their eyes." Ezek. 38:8. Through the medium of TV, we observe Russia casting anxious eyes toward the land of Israel, which God calls His land. As we behold the land of Palestine, we can see Israel busily engaged in building her desolate cities and barren waste lands. This fact causes me to proclaim with the prophets, "Ah, Lord, God, there is nothing too hard for thee." Knowing that Russia, her allies, and Israel are parts of God's program for the latter days, and being able to see (by TV) God's work in these nations, increases my faith. Thus, praises rise from my heart unto God for TV which enables me to comprehend what I could not by any other medium.

When they (TV) covered the moon shot, and the events that followed, oh, the joy that filled my heart as I beheld man's wisdom and power that was used to thrust man into space, because I was made to realize that quickly and silently God will lift me from the earth, take me past the moon, planets and suns, and set me down on Heaven's shore. There will be no failures or lack of power on my journey into space, and all will go well for I will be conveyed by God's power not man's.

When they landed on the moon, we could see that it was real, and from my heart, a prayer of thanks rose to God's throne for (Continued on page 4, column 5)

for Him, we will be glad and rejoice in His salvation" (Isaiah 25:9 and read on to the end of the following chapter). See further the whole of Isaiah 60 which follows the opening verse — "Arise, shine; for thy light is come, and the glory of the Lord is risen upon them." In Acts 3 we learned that Peter declared to Israel that if they would "Repent and be converted" that God would "send Jesus Christ unto them" and that following Christ's Return there would be the "Times of Restitution," even the Times of Refreshing which should "come from the presence of the Lord" (Acts 3:19-21). In Acts 15:16 we read, "After this, I will return and will build again the tabernacle of David which is fallen down." And in Rom. 11:25, 26 we are told, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

That Israel's restoration results in great blessing to the whole world may be seen from the following quotations — "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah 5:7). "Israel shall blossom and bud, and fill the face of the world with fruit" (Is. 27:6). While in Romans 11 we are told that the restoration of Israel will bring even greater blessing to the world than did their casting away — "If the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead!" (Rom. 11:11, 15).

4. A groaning Creation can be delivered only by the Second Advent of Christ.

The difference in belief between post and pre-millennialists concerning this point is as great as the difference between light and darkness. Post-millennialists believe that Christ will not return until the end of time and that then He will come to judge the human race. As to what is going to happen at the end of time Scripture does not leave us in ignorance. Says the apostle Peter, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). Post-millennialists then look for the world (the Kosmos) to be "burned up" and for "the heavens" to "pass away" at the time of Christ's Return; in other words, they look for the destruction of the old creation as the consequent of the Second Advent. But pre-millennialists look for the emancipation of all creation from its present bondage as one of the glorious results of our Redeemer's Return. They base this belief on the teaching of Rom. 8:18-24, a passage which has already been examined in an earlier chapter. Without again entering upon a detailed exposition of the entire passage, let us seek to summarize its contents.

"The whole creation groaneth and travaileth in pain together until now" (vs. 22). This is the lot of all Nature to-day. The world groans beneath an accumulating load of sin and wretchedness. Man groans: his soul groans, and so does his body. Animals groan. The earth itself groans, sometimes like a great giant in awful pain. How then can the world enjoy a thousand years of rest and peace and blessedness whilst the whole creation is in travail? The whole creation is here personified and represented as sending up to heaven a loud and agonizing groan. And God in heaven hears it: His ear is not heavy that it cannot hear, nor is His arm shortened that it cannot save. A day of liberation for the groaning creation hastens on. It is announced in the very passage we are now reviewing. The day when this groaning creation will be delivered is the day when Christ returns to usher in the Millennium and when the saints shall be revealed in glory with Him. The time of creation's deliverance is here said to be at "the manifestation of the sons of God" (vs. 19 and compare Col. 3:3). This manifestation of God's sons is in verse 23 denominated "The Adoption, to wit, the redemption of our body" which has reference to the "first resurrection" — the "resurrection of the just." A groaning creation then is waiting for the Return of Christ and with Him the Saints manifested in glory, for then, and not until then, will it be emancipated from its present thralldom.

Here then is the answer to our question — What is the time of the Redeemer's Return? He shall return before the Millennium. He shall come back to usher in the Millennium and set up His Messianic Kingdom, restore Israel, and deliver a groaning creation. As to how near His pre-millennial coming may be we leave for consideration in the next two chapters.

(To Be Continued Next Week — D.V.)

"Sought Out"

(Continued from page 2)

Listen:

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." — Mt. 9:9.

Here is a man who is sitting at the receipt of custom, and Jesus said unto him, "Follow me," and he arose and followed Him.

I might say that this man was a Jew, and he was handling money. What Jew wouldn't be happy to be in the position that this man, Matthew, was. He is taking in taxes. Money is coming to him. He is perfectly satisfied. He isn't seeking the Lord. But the Lord sought him.

I tell you, beloved, whenever I think about it, I say as to our original condition, every one of us were so lost that we did not seek the Lord. Just as Matthew did not seek Him, so I did not seek Him. But we are sought out, because somebody else did the seeking. The fact of the matter is, originally we didn't even want the Lord to seek us. We not only didn't seek the Lord, but actually we didn't want the Lord to seek us.

If I speak to somebody who is unsaved, you in your unsaved condition don't want the Lord to seek you out. If you have any desire differently to that, then this is proof to me that the Holy Spirit has begun working within your life, and that you are one of God's elect, and someday you shall come to know Jesus Christ as your Saviour.

Beloved, every man outside of Jesus Christ in his original condition was not only lost and did not seek the Lord, but furthermore, he didn't want the Lord to seek him. I'll give you proof of that out of the Word of God.

One day a little short bleary-eyed Jew went to the authorities at Jerusalem and said, "I understand that over in Damascus there are some people who are Christians and we can't allow that. Give me authority and I'll go all the way from Jerusalem to Damascus and find those men who have become Christians. I'll go through house after house and find that crowd and bring them back here to Jerusalem so they can be tried for this heresy of becoming Christians." The permission was granted, and he started on the roadway to Damascus. We read:

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." — Acts 9:3-5.

Notice that Saul got almost to Damascus. In just a little while he would be inside the city. In just a little while he would go on a rampage through that city. In just a little while he would be looking for Christians within that city of Damascus. Here was a man who was not seeking the Lord, and furthermore, he didn't want the Lord to seek him. He wanted to kill Christians. He wanted to make men to be as heathen. He wanted men to be as he was. Religious? Yes, that was all right, but he wanted them lost; he didn't want them saved. He not only was lost — he not only was not seeking the Lord, but he didn't want the Lord to seek him.

God let him go just so far. He got almost to his destination, and then God said, "That is enough. You have gone far enough. You are lost. You are not seeking me. You don't want to seek me. From long before the time you got permission back there in Jerusalem, I have had

my eye on you, and I have watched you all the way. You didn't want me to seek you, but I have been seeking you all the way."

Beloved, whenever I read this Scripture, it turns my soul just to realize that I am sought out. It implies, and it infers, what our original condition was. Originally, I was a lost man. Originally, I didn't seek the Lord. Originally, I didn't want the Lord to seek me. If God were to reach down and put a sign across my forehead, "Sought Out," I would say to you, to Him be the honor, to Him be the glory, to Him be the praise, because originally that wasn't my condition, and it certainly wasn't my desire.

II

WHO SOUGHT US OUT?

Having seen what our original condition was, let's notice who it was that sought us out.

Could I say that it was the God of Heaven and earth, and sea and land that sought us out? Could I say that it was the God of whom Isaiah spoke when he said, "It is he that sitteth upon the circle of the earth?"

Who is it that sought us out? Listen:

"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

I tell you, beloved, He was the one who sought us out.

Talk about a miracle, it was a miracle that He sought us out at all. It took a miracle for God to swing this earth into space. It took a miracle for God to take nothing and make something out of it, so far as this world is concerned. It was a miracle for God to reach down and save my soul. Greater than the miracle of God making a world, is the fact of God remaking my soul. I say to you, it was God, the God of Heaven and earth, who sought us out, and it was a miracle of the greatest caliber that He wrought the day that He saved us.

He is the one that sought us out. But whom did He seek? He sought drunkards, whoremongers, and vile individuals — the vilest in all the world.

The woman of Samaria, as spoken of in John 4, had been married five times and was then living with a man who wasn't her husband. She was certainly a woman who was notorious so far as her sin was concerned. One day she came out to the pool of water at the noontime hour to get a drink. At least, that was what she thought. She thought she went out to Jacob's well to draw a pitcher of water, to quench her thirst, but she went there because it was God Almighty's appointed time and Jesus Christ was there to seek her out. She was a vile, sinful woman, yet the Lord Jesus Christ sought her out.

I look at Zacchaeus, as recorded in Luke 19. Zacchaeus was anything but what he ought to have been from the standpoint of morals and ethics. He was the chief among the publicans. He was the greatest tax gatherer in all the city. In all the city of Jericho, there wasn't anybody that was as big a rogue as was Zacchaeus. He heard one day that Jesus was going to come to town. He wasn't concerned about his soul; he just wanted to see Jesus. He wasn't concerned about being saved; he just wanted to see Jesus. He wasn't concerned about what he was going to do after he died; he just wanted to see Jesus. He was perfectly satisfied as being the chiefest among the publicans; the biggest rogue in all the country, but his curiosity to see Jesus led him to climb up into a tree. There was a reason for him to climb into a tree. He was a little short fellow, and he couldn't see over the heads of the people that were there, so he climbed a tree to see Jesus as He passed by.

Isn't it remarkable that the tree was there? Isn't it remarkable that that tree just happened to be there in that spot? No.

beloved, it didn't happen to be there. God planted that tree just for one purpose — for Zacchaeus' salvation.

I see Zacchaeus sitting up there in that tree — smug, complacent, self-satisfied, not seeking the Lord, and not wanting the Lord to seek him. He is perfectly happy as he is. But as he sits there in that tree, Jesus looks up and says:

"Zacchaeus, make haste, and come down; for today I must abide at thy house." — Luke 19:5.

The Word of God says that Zacchaeus fell out of that tree at the feet of Jesus, and he jumped up and said:

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Zacchaeus then took Jesus to his house and made a dinner for Him.

What a character it was that God saved that day! When Zacchaeus said, "If I have taken anything from any man by false accusation, I restore fourfold," he knew he was the biggest rogue in all that area. But Jesus had sought him out.

I tell you, beloved, He seeks us out, and what a crowd it is that He seeks out! As I say, he seeks out drunkards, and whoremongers, and characters like Zacchaeus. What did He seek out when He sought you out? Were you any different than this crowd? When He saved you and me, we had nothing to boast of. There was no reason for us to say, "Lord, I am so glad that I heaped you out in the realm of salvation." The best man and the best woman there is in all this world in the sight of God looks like a little maggot. The best man and the best woman in all this world, God says, is unrighteous. I tell you, it was the Lord who sought us out, and it was a miracle whereby He sought us out. What a blessing it is that He did seek us out because the type characters that we are, not one of us would have ever sought Him out.

My text says "sought out," and so far I have been emphasizing the word "sought." Now I want to emphasize the word "out." The Lord not only seeks us, but He seeks us out.

When the Lord Jesus Christ was about to be born and His birth was announced unto Joseph, the Word of God says:

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people FROM their sins." — Mt. 1:21.

Notice, He is going to save His people from their sins. My text says that we are sought out, but He doesn't seek us to leave us in our sins. Rather, He seeks us out of our sins.

Isn't it remarkable to know that the Lord Jesus Christ who does the seeking, is not going to stop until He gets every one of God's elect sought out? Listen:

"Being CONFIDENT of this very thing, that he which hath begun a good work in you will PERFORM it (finish it) until the day of Jesus Christ." — Phil. 1:6.

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out." — John 6:37.

There is not going to be a single one of God's elect that will go to Hell. God may have to start a war whereby a billion men may be killed on the field of battle in order to save one of His elect. God may have to bring a depression whereby a man will be moved from one side of the continent to the other in order that one of His elect shall be saved. But there is one thing certain — every one of them are going to be saved.

Notice again:

"And as many as were ORDAINED to eternal life BELIEVED." — Acts 14:48.

"Even so it is not the will of your Father which is in heaven,

that one of these little ones should perish." — Mt. 18:14.

The little ones that He is talking about are His elect, and it says that it is not the will of the Father that even one of the elect should ever perish.

I like to read that story of the sheep that went astray, because when I read that, I am reading about you and me. It says:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" — Luke 15:4.

The shepherd not only goes after that which was lost, but he goes after it until he finds it.

I say to you, you and I in our original condition were lost to the Lord. We didn't seek the Lord, we didn't want the Lord to seek us. But thank God, He sought us out, and He keeps up the task until He finds every one of the elect of God! When the Shepherd finds that lost one of God's elect, He lays him on His shoulder and brings him home.

III

OUR OBLIGATION.

In view of this, isn't there some obligation that falls on you and me? I think there is a real, genuine, definite obligation that rests upon us today. What is that obligation? I was lost. I didn't seek Him, and I didn't want Him to seek me. But He did. He found me; He saved me; a miracle was wrought. I became a child of God. What is my obligation to Him? I ought to be in the business of seeking others for the Lord Jesus Christ and for His glory. I ought to seek them through my preaching. I ought to seek them through my personal visitation. I ought to seek them through my prayers. I tell you, if He has done this for me — if He sought me out, then I ought to help seek out others.

I wonder about you if you are satisfied going on day by day and never trying to seek out one of God's elect. I wonder if you are satisfied day by day with yourself. I wonder if you are satisfied never to speak to a lost person about Jesus Christ. We read:

"They that turn many to righteousness shall shine as the stars for ever and ever." — Dan. 12:3.

"And he saith unto them, Follow me, and I will make you FISHERS OF MEN." — Mt. 4:19.

"Go ye therefore into the highways, and as many as ye shall find, BID (invite) to the marriage." — Mt. 22:9.

"Go ye into all the world, and PREACH THE GOSPEL to every creature." — Mark 16:15.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God but under the law to Christ), that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak; I am made ALL THINGS to ALL MEN, that I might by ALL MEANS SAVE SOME." — I Cor. 9:19-22.

I tell you, beloved, I feel a tremendous responsibility as a child of God. I was lost, and He sought me out. Shouldn't I be seeking out the lost this morning? Shouldn't I be concerned about those of you who are lost today and don't know Jesus Christ as your Saviour? I think it is my responsibility, and my business, and my duty to seek out every one whom I can for the Lord Jesus Christ.

We read:

"Therefore I ENDURE ALL THINGS for the elect's sake." — II Tim. 2:10.

"And others save with fear,

PULLING THEM OUT OF THE FIRE; hating even the garment spotted by the flesh." — Jude 1:23.

What is he saying? Pull men out of the fire. Beloved, what an obligation is yours, and what an obligation is mine — an obligation of missions, of evangelism, an obligation to pull sinners out of the very fires of Hell itself. Paul said, "I am made all things to all men, that I might by all means save some." That is our obligation.

IV

PRaise HIM FOR SEEKING US OUT.

There ought to be some praise grow out of this. If the Lord looked at me in my original lost condition and sought me out; and if He is the one who sought me out, and I didn't bring myself out; if He is the one that picked me up, and I didn't pick myself up; if He is the one that made me alive, and I didn't make myself alive; if He is the one that picked me out of the miry clay and put my feet on the solid rock of ages — if He did all this, and I didn't do it, then shouldn't I praise Him?

The Psalmist speaks so strongly as to the matter of our praise to the Lord, for he said:

"Not unto us, O Lord, not unto us, but UNTO THY NAME GIVE GLORY, for thy mercy, and for thy truth's sake." — Ps. 115:1.

"Praise ye the Lord, I WILL PRAISE THE LORD WITH MY WHOLE HEART, in the assembly of the upright, and in the congregation." — Ps. 111:1.

David said:

"But I will hope continually, and will yet PRAISE THEE more and more." — Ps. 71:14.

Would to God that every one of us might walk out of the house of the Lord this morning saying, "I am going to say, like David, 'I'll praise Him yet more and more. He has done something for me. I was lost. I wasn't seeking Him. I didn't want Him to seek me. But He sought me out and saved me. He has put a sign on me, 'Sought Out.' I want to go out and seek others, and I want to leave this place praising Him because of what He has done for me."

CONCLUSION

I ask you, have you been sought out? Does the Lord have a sign on you — "Sought Out"? Has He marked you as one of those that He has sought out? If so, thank God for your experience. If He has sought you out, and you are saved, then God help you to let your life count for the Lord. God help you today, and every day, that your life may be a living testimony for the Lord.

The Forum

(Continued from page 3)

His Word which reveals that God created the moon and the purpose for which it was created. Thus, through the medium of TV, I believed in Christ even as the disciples did when beholding one of His miracles.

The Holy Spirit has revealed that when Jesus comes every eye shall see Him. Read Rev. 1:7. TV could be the medium used by the hand of a sovereign God to cause every eye to see Him. I believe that we should use TV to contend for the faith even as we do through the printed page and radio.

Some use the command to abstain from all appearance of evil as a crutch to lean on, while condemning TV. The evil from which we are to flee is false doctrines such as salvation by works, baptismal regeneration, and the doctrines that deny the sovereignty of God. When the advocates of these doctrines come on my screen, I flee from them by turning to another channel.

Therefore, TV, to me personally, is a source of knowledge, joy, and thanksgiving for God's goodness in showing us His mighty power in shaping the affairs of this world.