

The Baptist Examiner

An independent paper, standing foursquare for the distinguishing doctrines of Baptists,
and shunning not to declare all the counsel of God.

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

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No. 3

The Second Coming of Christ and Related Events

First Article

CHRIST'S COMING TO BE PREMILLENNIAL

BY THE EDITOR

Recently, in giving a forecast of some of the things which we anticipated giving our readers through these columns, we mentioned that we planned to prepare a series of articles on the second coming of Christ. We are impressed that the time is ripe for us to begin that series of articles. Therefore, we are now offering the first one.

In offering these articles we do not profess to have any special or superior knowledge. But we have tried to make a close study of the subject, and have come to have some more or less definite convictions concerning it. And our design is to merely give our reasons for these convictions, and to commend them to others for their prayerful comparison with Scripture.

In the first article we shall attempt to establish the fact that Christ's coming is to be premillennial.

But before entering upon a consideration of that matter we desire, by way of introduction, to give—

1. Some scriptural reasons for preaching and writing on Christ's second coming.

Some would have us believe that a study of this subject is idle theorizing, or that preaching and writing on it makes one a sensationalist. Others would insist that we should devote all our time to what they consider the more practical things. But the Scripture gives us abundant justification for preaching and writing on our blessed Lord's return to this earth. It is not in the realm of idle theorizing to seek to discover what the Scripture teaches on any subject. And the Scripture shows that some very practical and wholesome results will flow from a consideration of the Redeemer's return. Let us note four scriptural reasons for preaching and writing on this subject:

(1) We should preach and write on it because the Scripture deals with it, and all Scripture is both inspired and profitable. See 2 Tim. 3:16.

This fully settles the question of whether we ought to preach and write on this subject. Had the Holy Spirit not desired us to study it, and had it not been a profitable subject for study, he would not have spoken favorably concerning it. Those who disparage an inquiry into this subject, say, by their attitude toward it, that they think there is some Scripture that is not profitable. No man is preaching the whole counsel of God if he is not preaching on Christ's second advent to this earth. And, let it be said with emphasis, that it is not enough to merely affirm that Christ is coming again. The Scripture teaches more than that. It gives many of the antecedent and subsequent details of his coming. It is both obligatory and profitable for us to know all the Scripture says on any subject, including even that which it says by implication.

(2) We should preach and write on it because of the large place given to it in the Scripture.

The Scripture not only deals with Christ's return to the earth, but it gives a large place to it. The Scripture probably has more to say about the second coming of Christ and related events than it has to say on any other one subject. It has more to say about his second advent than it has to say, by way of prophecy, about his first. And it has many times as much to say about Christ's second advent as it has to say about baptism or the Lord's supper. Thus the Holy Spirit has emphasized the importance of this subject.

(3) We should preach and write on it because that is necessary in order to refute and counteract the false teachings that are current.

The second coming of Christ is a subject that rightly holds a peculiar interest for believers. Just as many a sweet-heart looked and longed for the return of her lover from the late World War, so, with an infinitely higher affection, the bride of Christ should look and long for his return. And those who are truly looking and longing for his return will not be content with the mere fact that he is coming again; they will delight to learn everything they can concerning his coming. Thus this subject has become a favorite tool of false teachers, such as the Russellites and Adventists. And can we expect anything else other than that our people will be misled by these false teachers, unless we teach them the truth on the subject? They are rightfully interested in it, and if we do not give them the truth, many of them are going to imbibe error. And surely it is not needful to argue that religious error always has its derogatory and blighting influence.

(4) We should preach and write on it because a consideration of it is an incentive to endurance, patience, faithfulness, and holy living.

Here we will merely let the Scriptures speak without any comment. Attention is called to the following passages:

"Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh" (Jas. 4:8).

"Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"The grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

"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. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:10, 11).

"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. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

We turn now to consider—

2. Six proofs that Christ's coming is to be premillennial.

Bible students are divided into two main groups on the question of our Lord's return to this earth. There are those who believe that the millennium (the word means a thousand years—see Rev. 20:1-7) will be brought in by the preaching of the gospel, and that Christ will not make his personal return to this earth until after the millennium. These are called postmillennialists. There are others who believe the Bible clearly reveals that the millennium will be ushered in by the personal return of our Lord; at which time he will judge the world (2 Thess. 1:7-10; Matt. 25:31-46), and will reign personally over the earth a thousand years (Rev. 20:1-6). These are called premillennialists. And in each of these two main groups there are several shades of teaching. Therefore, later we shall go more into detail concerning our position; but here we will attempt to establish only the mere truth that Christ will make his personal return to this earth before the millennium. We offer the following proofs for this:

(1) Present-day conditions indicate that it will require the personal return of our Lord to bring in the millennium.

Postmillennialists believe that the end of this age will be marked by a well-nigh universal acceptance of the gospel. They think that the saints will be so proportionately numerous that all rule and all authority will be in their hands, and that thus the kingdom of this world is to become the kingdom of our Lord, and of his Christ (Rev. 11:15). But do present-day conditions encourage such expectations? Most emphatically they do not. Instead of the saints becoming proportionately more numerous, just the reverse is true. And instead of all rule and all authority being placed in their hands, it is being taken out of their hands. From a worldly standpoint, the world is better civilized today than it was centuries ago; but it is not more godly. Under the veneer of civilization runs the same vein of selfishness and sin that has always marked the depravity of man. Professed Christians are becoming more worldly as a whole. Rebellion against the whole truth of God is on the increase. And it is becoming more and more manifest that the majority of the members of even Baptist churches are not bringing forth fruits meet for repentance. **We are living in a godless, selfish, pleasure-mad age.** But perhaps some will say, like Senex of the Western Recorder, that, although the world is going to the devil, they hope something will take place to turn the tide back to God. But we ask, Where is there any Scriptural ground for such a hope? Instead of giving ground for such a hope, the Scriptures reveal that **"evil men and seducers shall wax worse and worse, deceiving and being deceived"** (2 Tim. 3:13), and that **"in the last days perilous times shall come"** (2 Tim. 3:1); accompanied with a falling away (2 Thess. 2:3), and a refusal to endure sound doctrine (2 Tim. 4:3).

(2) The parables present to us the opposite of what post-millennialists expect.

Consider first the parable of the sower. In this parable four classes of people are described, and only one of them, the last one, represents truly saved people. See Matt. 13:1-8 and 19-23. Take next the parable of the wheat and the tares. Here we have it revealed that the children of the devil will never be even approximately removed from this world by

conversion, but that they are to be finally and fully removed only in the end of the age by the angels. See Matt. 13:24-30 and 37-42. This certainly refers to the judgment of this world. And the judgment of this world is to take place at the coming of Christ (Matt. 25:31, 32). But someone may ask if the parable of the mustard seed, and that of the leaven, do not favor the post-millennial view. We answer that they do not. To see that they do not, we have only to note that, from the parable of the tares and that of the net in this chapter (See verses 47-50 for the parable of the net), it is evident that the kingdom of heaven includes all professed Christians whether they are truly saved or not. So, although the kingdom of heaven should encompass the whole of the human race living at any given time, yet that would not necessarily indicate such a condition as would be required before the millennium could be ushered in. In 1 Tim. 3:1-13 Paul gives a picture of the majority group of the kingdom of heaven in the last days. Today, nearly all of our politicians are professed Christians, and therefore members of the kingdom of heaven; but is there much to indicate that their rule is the rule of Christ? Some of the worst crimes and atrocious deeds are being committed by those who are professed Christians, and, therefore, members of the kingdom of heaven. As cases in point, we call attention to Hickman, who butchered the little Parker girl in California; and to Carnes, the Home Mission Board thief. Both of these were professed Christians, and even church workers; and, therefore, members of the kingdom of heaven. We have no doubt that the man of sin (2 Thess. 2:3, 4), whom we take to be identical with the beast of Revelation (Rev. 13), will be a member of the kingdom of heaven. Therefore, even when we take these parables in the light in which they are viewed by postmillennialists themselves, they cannot be made to prove the postmillennial contention. (We are not ignorant of the fact that leaven is thought by some to refer to error and evil that will permeate the kingdom of heaven. This view has in its favor the fact that everywhere else leaven represents evil, and the fact that we find the kingdom of heaven today permeated with error and evil. But we have thought best to meet postmillennialists on their own grounds.)

3. The man of sin is to be revealed in this age, and he is to be destroyed by the brightness of Christ's coming; therefore, Christ is coming before the millennium. See 2 Thess. 2:1-4.

There could be no universal reign of peace and righteousness, such as the Scriptures teach there will be during the millennium (See Rev. 20:1-5; 2 Pet. 3:10-13; Isa. 65:17-25; 11:6-9; Zech. 14:16-21), if the man of sin were on the earth; therefore, the man of sin is not to be revealed during the millennium. And certainly Paul was not writing to the Thessalonians about something that should come to pass after the millennium. If he had been, doubtless he would have said something like this: Brethren, you need not fear that the day of Christ is at hand. That day shall not come until the man of sin be revealed, and that will not come to pass until after the millennium. It is plainly evident that Paul was writing to these saints about something that would come to pass in this age. And, as stated above, with the man of sin here, there could be no such condition on the earth as shall prevail during the millennium; therefore he must be destroyed before the millennium. And since he is to be destroyed by the brightness of Christ's coming, Christ's coming must take place before the millennium.

Also we believe it is plain that the beast of Revelation is identical with the man of sin, and the beast is to be destroyed before the millennium (Rev. 19:17; 20:6).

4. From 1 Thess. 4:14-18 we learn that the resurrection of the righteous is to take place at the coming of Christ, and Rev. 20:1-6 shows that this resurrection is to take place before the millennium.

(Continued on Page 7)

The End Of The Age

How Near is It?

PASTOR PETER McI. CLASPER, Lapeer, Michigan

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the day that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Just how near is the judgment of this world? Who knows? Yet since Christ's words cannot pass away (Matt. 24:35), we have some clear marks of the approaching of the end of the age. How expansive is the living word of the living God! It fits every age and every condition. The inspired writer here described events that no historian would have considered worth mentioning. But probably the scripture quoted above has a deeper meaning than many have understood. Doubtless, these words are more significant than they appear to be on the surface.

"They were eating and drinking." Were they so engrossed with sensual appetites that eating and drinking were their chief concern? Did Noah prepare special viands to offer the people so as to gather them together in order to warn them of the coming catastrophe? Or were they so satisfied with their suppers and drinking parties that they considered Noah a narrow and bigoted crank, laughing him to scorn? Did they have experts and specialists that studied diet and calories and vitamins that they might prepare food for epicures? If these things were not true of them, then they were far behind this day. Was there ever a day when so much time was given to eating and drinking, as is the case today? We have experts, specialists, corporations, boards, commissions and societies; all with the one objective of studying charts, diets, calories, vitamins, etc., in order to advise the human race what to eat and drink. It is true that there should be a certain amount of thought given to these matters, but thought concerning them should not be allowed to usurp the place that belongs to the kingdom of God. For the last few years the British, and especially the American people, have given the best of their time and thought to the question of what to eat and drink. And yet, there does not seem to be any settled agreement in the matter. It may be necessary to have another revolution to settle the question of what we shall eat and drink.

But the second item is also of significance. "Marrying and giving in marriage." Were they so busy in Noah's day trying out companionate marriage and divorce, marrying and giving in marriage, that they had no time to listen to the lone prophet of the prediluvian days? Such as that occupies the thoughts of some today to such an extent that they have no time for thoughts of God.

It is difficult to say just how much is suggested by the word "giving." In the light of present-day practices, it would seem to have a deep meaning. I used to think it described ordinary marriages as I knew them in Scotland, where there was no such thing as companionate marriage and divorce. But the days of Noah were very dark. God said to that generation: "My Spirit shall not always strive with man." And we

This is our article from the North for this issue. We do not know how long the Lord will enable us to keep up our custom of publishing one article from the North in each issue, but we expect to continue so long as the Lord makes it possible for us to do so.

The writer of this article is one of the most enthusiastic supporters and fellow-helpers this paper has. Like other northern brethren from whom we have published articles, Brother Clasper is pastor of an independent Baptist church that has no sort of connection with the Northern Baptist Convention. Brother Clasper is a native of Scotland, but is a graduate of the Southern Baptist Theological Seminary.—Editorial Note.

are told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Is it possible that the same conditions prevailed then as are abounding in America today? Was there ever a day when there was so much marrying and giving in marriage as there is today? Men and women giving their wives and husbands to each other—it could hardly be called marriage, and the piece of paper called a marriage certificate is no more than an agreement for swapping wives and husbands.

The divorce evil has increased with such leaps and bounds that in some states there is one divorce for every three marriages. "Movie" stars revel in having three or four husbands or wives

at a time. And to the revellings, expensive parties for eating and drinking are added. This scripture seemed to be ordinary thirty years ago; but today, with crystal clearness, it describes the very latest happenings in Hollywood and elsewhere.

The professed churches of the Lord seem to have partaken of the spirit of the times. It is freely stated that in many places it is almost impossible to get church members to attend any sort of meetings, unless there is a supper, or "eats" as it is generally called, preceding, succeeding, or exceeding the meeting. Yet our Lord said: "The kingdom of God is not meat and drink, but righteousness and joy and peace in the Holy Ghost." And the Apostle Paul asked the question: "Have ye not houses to eat and drink in? or despise ye the church of God. . . . ?" (1 Cor. 11:22).

There are few men in the ministry today that are willing to lose the marriage fee by refusing to marry divorced men and women. And still worse, we even have men in the ministry today that are living in adultery. It is no wonder then that the average church has within its membership those who have two or three wives or husbands, with some of them holding positions of influence in the church. **Are we nearing the end of the present age?** Dare anyone say that conditions today are not like Christ said they would be just before the end? Eating and drinking, marrying and giving in marriage, are the things that concern the world most in this day. The things of God hold very little attraction for the multitude of professing Christians today, unless a supper is mentioned in connection with them. And when the "supper" of God is offered, they all with one consent begin to make excuse. How near are the days of Matt. 24:37-39? or have we already entered the area of the approaching storm? May the time be near when the saints shall hear the words of the Song of Solomon (2:13): "Arise, my love, my fair one, and come away?" "Even so, come, Lord Jesus" (Rev. 22:20). In the darkness of the present hour, "Lord, how long?"

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CONCERNING THE SERIES OF ARTICLES ON THE SECOND COMING OF CHRIST

As the reader has already noted, we are beginning in this issue a series of articles on the general subject of the second coming of Christ. This subject should and does hold a peculiar interest for the people of God. The truth concerning it has been controverted by theologians, perverted by fanatics, denied by Modernists, and decried by ultra-pragmatists. But this makes it all the more important for the child of God to study the matter for himself.

We shall be glad to attempt to answer any questions that may arise in the minds of our readers as they read these articles. If any of our readers differ with us (as we know some will), and they can intelligently set forth their grounds of disagreement, we shall be glad to give them a reasonable amount of space to do so in these columns. We are willing to give our readers every side of any question. We do not fear that the truth, when clearly set forth, will not win its way against all competition.

We should like to have the names of any that are known to be especially interested in this subject. We want to send them a sample copy of this issue. We are reserving a number of copies for that purpose.

"A NEW PUBLICATION"

"THE BAPTIST EXAMINER of Marion, Kentucky, has just made its appearance. T. P. Simmons is the worthy editor of this paper. The initial issue declares in no uncertain terms the paper's doctrinal position and policy, fundamental to the core. It gives promise to declare the truth fully and fearlessly. The need of the hour is for just such a testimony as this, and we rejoice in the strong, clear tones of this new trumpet of truth. While the publication is distinctively Baptist, it will be of interest and spiritual profit to all who cherish the once for all delivered faith. It is issued semi-monthly, \$1.00 per year. Send your subscription direct to THE BAPTIST EXAMINER, Marion, Ky., or include it with your subscription to FAITH AND WORKS."—Faith and Works.

We appreciate these good words from our friend, Pastor L. W. Beckley, Fostoria, Ohio, editor of FAITH AND WORKS. And we take this occasion to say that for several months it has been our privilege to examine this monthly periodical; and we rejoice that we have found it true to the word of God. In the April issue there is a fine article on "Is Faith Sufficient," which we are quoting immediately following this comment. It is a peculiar joy to us to maintain touch with Baptists everywhere that are striving for the pure doctrines of the word of God. On the basis of the past few issues we can heartily indorse FAITH AND WORKS. It will be worth more than its subscription price to any Bible student. The subscription price is only

twenty-five cents per year. Address your subscription to Pastor L. W. Beckley, 700 South Main St., Fostoria, Ohio.

"IS FAITH SUFFICIENT?"

"A very interesting letter has come to our desk from a stranger who was handed a copy of FAITH AND WORKS recently. We haven't space to reproduce the whole letter, which, by the way, bears the earmarks of a well known unscriptural sect, but extract a few sentences that disclose the crux of his argument:

"Faith alone is not sufficient for salvation. . . . Therefore, to keep the ten commandments, and to repent of sin, to beg pardon, and to quit sin, these are required to be saved. Christ won redemption for us, but not actual, individual salvation. Everyone now has heaven opened to him, but he may thru sin again close the door to eternal life."

"This man's disagreement is not with us, or our statement, but with God, himself, as we shall show.

"1. 'Faith alone' IS sufficient for salvation. God says so, 'For by grace are ye saved through FAITH. . . . it is the gift of God: NOT OF WORKS.' Eph. 2:8, 9. 'A man is JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW.' Rom. 3:28. 'Knowing that a man is NOT justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW: for by the works of the law SHALL NO FLESH BE JUSTIFIED.' Gal. 2:16. See also Rom. 4:1-8; 5:1; Phil. 3:9, etc.

"Here is God's statement. Nothing is more clearly taught in the Word than that faith is the ONLY channel through which His salvation can come to men. To say otherwise is to say that God lies. Let us be careful.

"2. It is absolutely impossible for the natural man to 'keep the 10 commandments.' Therefore he cannot be saved by them. For this reason grace came in and provided a salvation apart from law works. See Rom. 8:3, 7, 8; Acts 15:10, 11; 13:38, 39, etc. The person who is depending upon his keeping the ten commandments for salvation is certainly on the sure road to eternal destruction.

"3. Christ did win for us actual, individual salvation. He 'bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness.' 1 Pet. 2:24. Moreover, 'He that believeth in me HATH EVERLASTING LIFE.' John 6:47. This is personal or individual salvation, nothing else.

"4. Jesus Christ Himself is the door to heaven (John 10:9), and as such is the open way for all to enter heaven who will. The one who by faith enters that door, is immediately completely justified, given a clear, unassailable title to heaven, and at once is in the possession of eternal life. Scriptures cited above are ample proof for this. As far as the sin of such a one affecting his position before God, his title to heaven, it can have absolutely nothing to do with it for THE BELIEVER'S SINS, PAST, PRESENT, AND FUTURE HAVE ALL BEEN ANSWERED FOR AND COMPLETELY PUT AWAY BY THE PRECIOUS BLOOD OF JESUS CHRIST. Rom. 5:9; Eph. 1:7; Rom. 8:33-39. HALLELUJAH FOREVER!

"The poor man who wrote the letter is blind. We ask our readers to pray for him. Oh, that he and all other blind ones might see that the work is DONE and that 'Christ is the end of the law for righteousness to everyone that believeth.' Rom. 10:4."—Faith and Works.

A REVIEW

We are in receipt of Vol. 3, No. 3 of the B. A. P. U. (Baptist Adult People's Union) Quarterly for the current quarter, edited by J. B. Rounds, Sec'y-Treas., of the Baptist General Convention of Oklahoma. We gather from this quarterly that

the B. A. P. U. is supposed to be operated like the B. Y. P. U. Therefore, we are obliged by the word of God to say that we have no time for it, nor patience with it. The B. Y. P. U., as usually operated, is one of the most effective means we know of for creating disregard for the word of God; inasmuch as it sponsors the violation of 1 Cor. 14:34 and 1 Tim. 2:12. The B. Y. P. U., like the modern Sunday school, is also fundamentally wrong in that it puts those up to teach that have never been taught, and who have no divine call to teach. The Scriptures teach the necessity of a divine call for teachers quite as strongly as they do the necessity of a divine call for preachers. See 1 Cor. 12:28.

But we can recommend this quarterly for class study. It is devoted to Baptist history. Used as an outline, with other fuller histories as references, this quarterly ought to prove very beneficial. Baptists need to know more about their history. They need to be impressed with the fact that Christ promised continued existence to his church, and that his promise has been fulfilled to this good hour. This will make stronger and more intelligent Baptists out of our people. Throughout the quarterly the author insists that true New Testament churches have existed in every period. He accurately traces the origin and development of Roman Catholicism, and shows the struggles of the true churches against their various foes. Brother Rounds does not commit the egregious error that some Baptist historians commit by naming Roger Williams as the founder of the first Baptist

church in America. Instead, he labels Williams' baptism as being irregular, and adds concerning that baptism: "**Roger Williams himself repudiated it and left the church and was a seeker all the rest of his life. He was so strongly a Baptist in sentiment that he never again would consent to be immersed till he could find someone whom he knew had the New Testament baptism in succession from the apostles.**" Another quotation that will commend itself to our readers is concerning the Philadelphia Association, which gave us the Philadelphia Confession of Faith. In regard to this association, the author of the quarterly says in part: "**It won its way slowly and surely and did more to turn the Baptist mind to the Calvinistic doctrines that distinguish us than any other one thing. Our associations today have lost the glory of indoctrination. They need to return to it. When that task is again fully undertaken, the wall between the country and city church will be broken down.**"

We like this quarterly, but we fail to get any force from most of the missionary messages connected with the lessons; which are quoted from E. Stanley Jones' book on "Christ at the Round Table." We don't think much of this book, and we believe the space in the quarterly given to quotations from it could have been otherwise used to much more advantage. This quarterly sells for twelve and one-half cents per copy, and may be ordered from Oklahoma Baptist University Press, Shawnee, Okla.

Is Foot-Washing A Church Ordinance?

C. D. COLE, Associate Editor

Is the washing of the saint's feet a church ordinance? On that memorable and portentous occasion, when our Lord washed His disciples' feet, saying: "**If I then your Lord and Master, have washed your feet; ye ought also to wash one another's feet**" (John 13:14), was He instituting an ordinance to be observed by His churches during his absence? In reply to this question, human opinion is divided. The antimissionary denomination, the General Baptists, and some Missionary Baptists believe in and practice "foot-washing" as a church ordinance. The writer distinctly recalls having read in the Illinois Baptist a few years ago that the Concord Baptist Church had observed the ordinance of washing the saints' feet. And, no doubt, there are many individual members of Baptist churches who wonder why their church does not observe foot-washing. The writer, early in his ministry, faced this question with the resolve that, if the Scriptures so taught, he would recommend its observance to his church. In this article we give a "**reason for the hope that is in us**" in the hope that others may come to have a scriptural motive for their attitude toward foot-washing as a church ordinance. We contend that foot-washing is not a church ordinance for the following reasons:

1. Nothing is said about foot-washing as a church ordinance in any of the church epistles.

Surely if foot-washing was meant to be observed as a church ordinance, there would have been something said in the church epistles concerning its observance. We find ample instructions in the epistles to the churches relative to the ordinances of baptism and the Lord's supper, but not a word do we find about foot-washing.

2. It is not needed to picture the gospel of a crucified, buried, and risen Saviour.

Baptism and the Lord's supper preach the gospel. Baptism is a picture of the burial and resurrection of our Lord, while the supper shows his death till he comes. These set forth a full gospel, and there is no need for a third ordinance.

3. Where the washing of feet is mentioned in the New Testament it is an example of lowly service, but this is not true when it is practiced as a church ordinance.

Where foot-washing is observed as a church ordinance, no service is rendered; for those who practice it are careful to see that their feet are clean before going to observe the ordinance. So, whatever the motive may be, it is a mere ceremony, and no service is rendered.

4. In 1 Tim. 5:10 shows that foot-washing was not practiced as a church ordinance.

This Scripture gives the qualifications necessary for a widow in order that she might be placed on the charity roll of the church. These qualifications require that she must have washed the saints' feet. Now if foot-washing had been observed as a church ordinance, every member would have practiced it; and it would have been superfluous to specify it as a qualification for support from the church. This passage makes it clear that foot-washing was ONLY an act of humble service in the home. And again we remind our readers that no service is done when foot-washing is observed as an ordinance in the church.

We come now to notice the thirteenth chapter of John, where we have the record of Christ washing the disciples' feet; after which he said to them: "**If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.**" To prepare us for an understanding of this passage we want to notice the use of the word "water" throughout John's gospel. In the third chapter, where we have our Lord's conversation with Nicodemus, we read: "**Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.**" Water is here used in a figurative sense, referring to a spiritual birth. In the fourth chapter we have Christ's words to the woman at the well. There Christ said: "**Whosoever drinketh of the water that I shall give him**

shall never thirst” (V. 14). Here it is evident that water is used to represent that which is spiritual, and is not to be taken literally. In the seventh chapter we have the recorded utterance of Christ at the feast of the passover. Here we read: **“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. (But this spake He of the Spirit, which they that believe on Him should receive . . .)”** (Vv. 37-39). Here it is expressly stated that water is a figure of the Holy Spirit. In the fifteenth chapter and third verse our Lord told His disciples that they were clean through the word. The water that had cleansed them was the word of God. Now, a careful reading of the thirteenth chapter will show that its use there is in harmony with the way it is used in every other place in John’s gospel. Jesus Christ is giving, as it were, an illustrated address on the necessity of spiritual cleansing for His disciples. But the disciples were dull of comprehension, and did not get the intended lesson. When Peter expressed surprise that his Lord should wash his feet, Christ said: **“What I do thou knowest not now; but thou shalt know hereafter”** (V. 7). Peter did know that Christ proposed to render lowly and menial service, but he did not understand the spiritual significance of His action. Peter said: **“Thou shalt never wash my feet”** (V. 8). To which Christ replied: **“If I wash thee not, thou hast no part with me.”** In these words Christ was emphasizing a need deeper than mere physical cleanliness. He was referring to the need of spiritual cleansing in order that Peter might have part with Him (not in Him). To have part in Christ is to receive the legal benefits of His shed blood. Every believer has this once for all. To have a part with Him is to have fellowship with Him in service. To have this, we must take care of our walk in this world, and provision must be made for our failure as we contract defilement in the way. In many passages, both in the Old and in the New Testaments, our feet are made to stand for our conduct. Take the following for examples: **“The steps of a good man are ordered by the Lord; and He delighteth in his way”** (Psa. 37:23). **“Thy word is a lamp unto my feet, and a light unto my path”** (Psa. 119:105). **“If we live in the Spirit, let us walk in the Spirit”** (Gal. 5:25).

“Simon Peter saith unto Him, Lord not my feet only, but also my hands and my head” (V. 9). This is further proof of Peter’s dullness, and of the truth of our Lord’s assertion that he would not understand his action. **“Jesus saith to him, He that is washed [Gr. louo] needeth not save to wash [Gr. nipto] his feet, but is clean every whit; and ye are clean, but not all. For He knew who should betray him; therefore said he, Ye are not all clean”** (Vv. 10, 11). It is clear that the ultimate reference in these verses is to spiritual cleansing. Christ was saying, metaphorically, that he that has had the bath of regeneration will only need to have his walk cleansed, and that all of them are clean, in respect to regeneration, save one. As to physical cleanliness, no doubt, Judas as immaculate as the others. How obviously plain it is, then, that Christ was illustrating their need of spiritual restoration by washing the feet that had become soiled since they last bathed. The incident is prophetic of a fall and a failure, and of the gracious provision made therefor.

Let us now compare the passage that has been before us with Luke 22:31-34, which reads: **“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.”** Thus, in plain words, the Lord Jesus prophesied Peter’s fall and restoration; and urges him, when he is converted (restored)—that is, when he has his feet wash-

ed spiritually, to strengthen his brethren. How soon the words of our Lord came true. Peter sinned grievously. Communion between him and his Lord was broken. He goes back to his old trade, as do the others (John 21:3). They now have no part with Him. But grace will not let them go. That power and love that effected their salvation, will also accomplish their restoration. Peter must learn the meaning of the foot-washing incident.

“Thou shalt know hereafter.” In spite of his sad failure, Peter was to have part with his Lord in the blessing of others. He was to be converted (restored to fellowship with Christ), and then was to strengthen his brethren. When we find him in the twenty-first chapter of John, he is about to have his feet washed spiritually. After returning to their nets, they fished all night and caught nothing. On the following morning, Jesus appears to them and proceeds with the blessed work of restoration, which had been so strikingly illustrated by the washing of their feet.

“Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (John 21:15-17). How unspeakably blessed is all this! Our Lord had said: **“If I wash thee not, thou hast no part with me.”** Here he washes Peter’s feet, and give him part with him. Let us note two or three things in connection with the above passage:

First, restoration to fellowship with Christ involves grief and confession. Our Lord brought Peter face to face with his sin and proud boast. He was grieved and humbled, and filled with the spirit of confession. And such a spirit is essential to every restoration after a fall. This is strikingly exemplified in the case of David, when he said: **“I have sinned.”** **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”** (1 John 1:8).

Second, there is a play in the use of the word “love.” In the heart-searching question Christ put to Peter, he first used the strong word for love (Gr. agapao), the word used in John 3:16. In Peter’s reply, he used the weaker word for love (Gr. phileo). He no longer boasted of his superior love for his Master, but he did insist that he loved him a little. The third time Christ put the question to him, he comes down to Peter’s word for love, and asks if he really loves him a little. And then, with a consciousness that he could not impose upon his Lord, he said: **“Lord, thou knowest all things; thou knowest that I love thee.”** Peter would not boast, but he would stick to it that he did love his Lord and Master. May grace be given to both writer and reader to do the same.

Now, let us, in concluding, return to John 13. **“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you”** (Vv. 14, 15). Christ set an example of lowly service that should be followed by his people. And we are following his example when we stoop to do menial service for one another. But, this does not exhaust the meaning of his command. We are to seek the restoration of a fallen brother. As Paul says in Gal. 6:1: **“Brethren, if man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”** But alas! how few undertake such service in behalf of a sinning brother. How sadly the erring one is neglected! How few are qualified to perform such a work—**“ye which are spiritual.”** Still fewer go at it in the divinely specified way—**“in the spirit of meekness.”** To wash

a brother's feet we must get down on our knees. No holier-than-thou spirit will do. Oh that our Lord and Master may wash our feet daily, and give us part with Him in washing the feet of our brethren. And may the erring brother be "easy to be entreated" (Jas. 3:17). Oh! the dirty feet that need to be washed. It is the source from which all our troubles come. No child of God can be happy with dirty feet. Lord, restore unto thy people the joy of thy salvation.

THE SECOND COMING OF CHRIST AND RELATED EVENTS

(Continued from Page 2)

fore the millennium; therefore, Christ is coming before the millennium.

Rev. 20:1-6 makes it plain that there are two resurrections, and that the first one is of those that shall reign with Christ. These then are the righteous. And this resurrection is plainly that which is described in 1 Thess. 4:14-18, which is to be at Christ's second coming.

5. The judgment of Matt. 25:31-46 is to be in connection with Christ's coming, and is to be before the millennium; therefore, Christ's coming is to be premillennial.

We have here two propositions to be established. The first one is that the judgment spoken of is to be in connection with Christ's coming. Verse 31 settles that. The second proposition to be established is that this judgment is to take place before the millennium. This is shown by the fact that while there is to be a judgment after the millennium (Rev. 20:11-15), yet it is manifestly a different judgment from the one we are now considering. In the judgment of Matt. 25 nothing is said about any of the dead being present; in the judgment of Rev. 20 nothing is said about any except the dead. In the judgment of Matt. 25 both lost and saved are present; in the judgment of Rev. 20 only the lost are mentioned. Also let it be noted that in the judgment of Matt. 25 the righteous are to inherit the kingdom (vs. 34). This is evidently the millennial kingdom, for it cannot be established that heaven is ever particularly called a kingdom.

6. The Scriptures teach that Christ is to reign personally on the earth during the millennium, therefore, his coming to

this earth is to be premillennial.

Concerning Jesus, the angel announced to Mary: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32, 33). Old Testament prophecy foretold that Christ would sit on the throne of David. See Isa. 9:6, 7; Jer. 22:5, 6. Christ is not now sitting on the throne of David. We challenge any man to produce one word of Scripture to show that he is. Christ is now sitting with the Father in the Father's throne, but later he is to sit on his own throne; and his saints will sit with him (Rev. 3:21). This latter throne is the throne of David. He will sit on that during the millennium. And the burden of proof is on post-millennialists when they assert that Christ's reign is to be spiritual instead of literal and personal. In Psal. 132:11 we have the record of God's oath to David guaranteeing David a successor from the fruit of his own body. This was fulfilled literally in Solomon. Why then should we take it that a prophecy quite similar to this oath, but referring to a later and more illustrious descendent of David, must be taken in a figurative or spiritual sense only? When the apostles asked Jesus about the restoring of the kingdom to Israel, he did not deny that the kingdom would be restored to Israel; but instead implied that it would. See Acts 1:6, 7. In Matt. 19:28 we have the record of Christ's promise to the apostles that in the regeneration they should sit upon the twelve thrones, judging the twelve tribes of Israel. Is that to be on the earth? It most certainly is to be on the earth. For this passage referred to specifies that it is to be fulfilled when Christ sits upon the throne of his glory, and that is to take place on the earth after his coming (Matt. 25:31). Matt. 19:28 will be literally fulfilled in the millennium, along with Luke 1:32, 33; Matt. 5:5; 1 Cor. 6:2; Rev. 2:26, 27; 3:21; and 20:1-4.

In the next issue we will undertake to show that Christ's coming for his saints is imminent.

WANTED: Representatives to solicit subscriptions for this paper. There is a wide open field. Now is a good time to begin. Many will be interested in the articles on the second coming of Christ. A good commission is offered. Write at once for sample copies and particulars.

The Great Commission And The Church

PASTOR A. N. MORRIS, Doerun, Ga.

(Being the latter half of the first chapter of a book entitled: "Christian Union and the Great Commission.")

(In the first half of this chapter, which was published in our last issue, the author named three main points. They dealt with three facts: viz., that Jesus Christ is the author of the great commission, that the great commission was given to the church, and that our Lord constituted his church while on earth. The portion of the chapter we published last week covered only one main subdivision of the third point. This one main subdivision had to do with the meaning of the word "church." The author first enquired into the meaning of the Greek word "ekklesia," and then turned to the New Testament to point out the use of the word there. The portion of the chapter given below begins with a continuation of the investigation of the use of the word in the New Testament.—Editorial Note).

To show that New Testament churches were congregations or assemblies I quote from "Memoirs of J. N. Hall," page 102: "Acts 15:41, Comforting the churches. Acts 16:5, Churches established. Acts 19:37, neither robbers of churches. Rom. 16:4, Churches give thanks; vs. 16, Churches of Christ salute

you. 1 Cor. 7:17, In all the churches. 1 Cor. 11:16. No such custom, neither the churches of God. 1 Cor. 14:22, As in all the churches; vs. 34, Keep silence in the churches. 1 Cor. 16:1, Given to all the churches; vs. 19, The churches of Asia. 2 Cor. 8:1, The churches of Macedonia; vs. 19, chosen of the churches; vs. 23, Messengers of the churches. 2 Cor. 11:8, I robbed other churches; vs. 28, Care of all the churches. Gal. 1:22, Unknown by face unto the churches. 2 Cor. 12:13, Inferior to other churches. 1 Thess. 2:14, Churches of God. 2 Thess. 1:4, The churches. Rev. 1:4, The seven churches; vs. 20, Angels of the churches, candlesticks are the churches. Rev. 2:7, What the Spirit saith to the churches." In all these passages no mention is made of "the Christian church," or "the church universal," or "the church invisible," or "the church militant," or "the church triumphant," but in every case it is "churches" in the plural. It is clear to all who wish to see, that New Testament churches were congregations, or as an Episcopal writer puts it, "little democracies." The universal church idea is foreign to the teaching of the New Testament,

except those passages that refer to all the churches when gathered into one great assembly in heaven.

2. **The kind of a church Jesus constituted.** The church Jesus built was a Baptist church. Those who emphasize a name to the exclusion of principles insist that nowhere is the first New Testament church called a Baptist church. I reply that this leaves us an equal chance with others, for we do not read in the Scriptures of the Methodist Church, the Presbyterian Church, the Christian Church, the Episcopal Church, the Catholic Church, or the General Baptist Church, etc.

But Baptists have something better than this to offer. The name "**Baptist**" was divinely given. [And it is the only denominational name that was divinely given.—Ed.] John was called "**the Baptist**" before he baptized anyone, and hence he did not receive his name because he baptized. See Matt. 3:1. Carefully consider the following:

(1) John was sent from God on a mission; hence he was a **missionary** (John 1:6).

(2) John was called "**the Baptist**;" hence he was a **Missionary Baptist** (Matt. 3:1).

(3) John preached (Matt. 3:1); hence he was a preacher, and, therefore, a **Missionary Baptist preacher**.

(4) Jesus Christ was sent on a mission (John 17:18); hence he was a **Missionary**.

(5) Jesus Christ was baptized by John, a **Missionary Baptist preacher** (Matt. 3:13-17); hence he was a **Missionary Baptist**.

(6) Jesus Christ preached the gospel; hence he was a preacher, and, therefore, a **Missionary Baptist preacher**.

(7) The first Baptist preacher won men by preaching Baptist doctrine. He preached blood atonement (John 1:29), repentance before baptism (Matt. 3:1), saving faith before baptism (Acts 19:4), that men should give evidence of the new life in Christ before baptism (Matt. 3:7, 8), and that men do not enter the kingdom through flesh and blood qualifications (Matt. 3:9 with 1 Cor. 2:14).

(8) Therefore, the material prepared by this first **Missionary Baptist preacher** was **Missionary Baptist material**. Christ took this material and built His first organization and called it "**my church**" (Matt. 16:18). Hence, this church that was built of **Missionary Baptist material**, which had been prepared by a **Missionary Baptist preacher**, was a **Missionary Baptist church**. Christ built no other kind of church, and left no orders for others to build any other kind; therefore, this is the only kind of church Jesus Christ has in the world today. Hence all other churches are man-made and false.

(9) The work of evangelism was given to this church. Christ said, "**Make disciples**." This places the whole work of evangelism in the hands of the churches. These churches are to win men by preaching the gospel (Mark 16:15); by personal effort (John 1:35-42; 3:1-13); and by godly living (1 Cor. 9:22). Hence, revival meetings, to be orderly and scriptural, must be under the direction of New Testament churches. This forbids so-called union meetings.

(10) The administration of baptism is the work of a New Testament church, and should never be administered outside of one. [This is bound to be true because scriptural baptism puts believers into churches. See 1 Cor. 12:13.—Ed.] The church must decide who shall be baptized, using the New Testament requirements as a guide. This forbids alien immersion.

(11) The functions of teaching and training belong to New Testament churches. The church is to teach all things commanded by Christ. Many things nowadays are tacked on to the commission that do not belong there. Many things are put into Christian schools that Christ has not commanded, and these things are paid for out of funds contributed for Christian education. Baptists should hold strictly to the commis-

sion. This forbids union schools.

Every part of this commission having been given to the churches, it is clear that these churches, or persons representing these churches, have no authority to fraternize or flirt with organizations or individuals not authorized to execute the commission. A church of Christ has no more right to be untrue to him than a wife has to be untrue to her husband.

3. **Christ's promise to the church he constituted.** Christ promised perpetuity to his church. This is also in the commission, for when He said: "**Lo, I am with you always, even unto the end of the world,**" He did not promise to be with a non-entity, or something that would not be in existence "**all the days**." The Emphatic Diaglott renders this part of the commission thus: "**Behold, I am with you all the days, till the consummation of the age.**" "**All the days**" means every day, with not a day missing. How could this promise be applied to organizations that have come into existence far this side of the days of the Son of Man in the flesh? Begin with any religious denomination, except Baptists, and you can trace it to its origin hundreds of years this side of the time when Christ constituted His church. Hence, this promise was not to any of the modern churches, except Baptist churches.

Jesus said: "**Upon this rock I will build my church (ekklesian), and the gates of hades shall not prevail against it** (Matt. 16:18). This was the first time Jesus used the word "**ekklesia**." His next use of it is recorded in Matt. 18:15-17, where He tells how to deal with an offending brother. After a prescribed course has been followed in private, the matter is to come before the church. He uses "**ekklesia**" again, with evidently no change in the meaning. It would be impossible to carry a case before a church that covers the world and several centuries; and it would be still more difficult to bring it before an invisible church. Jesus meant that such a case was to be carried before an orderly congregation, and this is the kind of a church that is promised perpetuity. "**The gates of hades**" have never prevailed against Christ's **ekklesia** or church, and, therefore, there have been true churches in the world "**all the days**" since the first one was constituted.

If at any time the "**gates of hades**" had prevailed against His church as an institution, it would have been due to one of two things; viz., either Christ wanted to preserve it, but the devil overcame him and destroyed it, or he did not wish to preserve it. The first could not be true, for he prefaced the commission by saying: "**All authority is given unto me in heaven and on earth.**" The latter is equally untenable, for he asserts that it shall not be destroyed. The Apostle Paul says: "**Unto him be glory in the church by Christ Jesus throughout all ages, world without end**" (Eph. 3:21). The Emphatic Diaglott renders this verse: "**To him be the glory in the congregation by Jesus Christ, to all the generations of the age of the ages.**" According to this rendering there must have been, and must continue to be, "**congregations**" in every generation. The American Revised Version renders it: "**Unto him be glory in the church and in Christ Jesus unto all generations forever and ever.**" This is a guarantee that Christ's church is to be in existence in all generations.

I have shown that Christ constituted His own church, and that it has continued every day since then. I have also shown that the first church was a Baptist church. Therefore, Baptist churches are the only depositories of the great commission. I shall further endeavor to show that none but Baptist churches have divine authority to execute the commission.

NEVER SATISFIED

"Sad will be the day for any man when he becomes absolutely satisfied with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God."—Phillip Brooks.