

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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)

WHOLE No. 190

RUSSELL, KENTUCKY, SATURDAY, SEPT. 13, 1941

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The American Magazine Accuses J. Frank Norris

Another Death Wound For The Invisible Church Theory Satan And Heretics

C. H. Fredenburg, Talent, Oregon
The invisible church theory is one of the most popular and persistent heresies of modern times. Since the inward spiritual is of more importance than the external it is easy to capture victims among religious people. But the goal or end of this doctrine, if successful in its efforts, is no less than the total annihilation of the church of Christ, or more properly the churches of Christ.

2. Secondly, it destroys all church discipline, and is the greatest protector of heresy and heretics. It therefore spits in the face of Christ's teaching on how to deal with an erring member as given in Matt. 18.

3. It is the very heart and center of the old false doctrine of church salvation. If people were born into the church by regeneration no one could ever get into a church but saved people. But we know that unsaved people get into churches and were in some of the New Testament churches.

4. It confuses the church with the family of God which are not the same because the family of God was centuries before there was any church.

5. If the Greek scholars are right in their definition of the word ecclesia the so-called invisible church cannot fit any definition of it, as it is not an assembly or congregation nor anything kin to it. But Psa. 22:22 and Heb. 2:12 show that THE CHURCH was a congregation, but that so-called church never has and never can assemble together until Christ calls the righteous dead and living to meet Him in the air.

6. The church being the bride of Christ, if all the saved are in it there can be no guests at the marriage supper.

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\$500,000 Bible Buried

The oldest Bible manuscript in the world, the Codex Sinaiticus, bought for about \$500,000 by the British Government from Russia in 1934, has been stored away in a little box and buried deep in a cellar of a country house many miles away from London.

To hide a valuable manuscript in this manner is understandable — but the most effective place in which to hide the Word of God is the heart.

"Thy Word have I hid in my heart, that I might not sin against Thee." (Psalm 119:11). — NOW.

LIFE'S QUESTION

Robert Hare

When all is said that may be said
And done that can be done,
The side you take — will it stand right?
The crown be lost or won?
This is the question you must face—
Lost off to human sight —
Not one of conquest — never! No!
Just, "Am I in the right?"

Man's false ideals hedge you round,
Deception seeks to please,
And human hearts are satisfied
With trifles such as these.
But higher than the dreams of time
And all that brings delight,
The mighty question rings anew:
"Am I in the right?"

Truth on her scaffold, wrong at ease,
Both now appeal to thee.
Ask not for fame or idle dreams,
Reach for eternity;
It is not conquest that you need,
Or charms that touch the sight,
The question you must answer now
Is, "Am I in the right?"

LET THE MINISTER DO IT.

Whether the minister be a costly luxury or a comparatively low-priced necessity in church life, it is poor business policy not to give him enough to do! So many a church thinks, and it loads up the minister with about every thing he can stagger under. He must be preacher and pastor, of course, and must run the Sunday School, sometimes acting as superintendent, or as teacher of the class for which no teacher can be found. He must keep things sweet in the choir, must soothe the feelings of aggrieved members of the Ladies Aid, and patch up the quarrel between Euodias and Syntyche. He must keep the finances of the church up to the mark, see to it that the apportionment is met, and that

the coal bills are paid.

If the roof leaks, or the chimney is draughty, or the ventilation is poor, the minister must look after the matter. He must have a sermon or an address always "on tap" for all kinds of occasions. If the sexton sprains his ankle, of course the minister would gladly run over to the church and open it for the women's missionary meeting and look after the fires, and ring the bell! If there is anything that anybody else does not want to do, let the minister do it! Why not? He is paid for his services. And how is the church going to realize on its investment in him if it does not keep him busy?

On the other hand, the best way
(Continued on Page Two)

The First Baptist Pulpit

"THE SECOND COMING IN PROPHECY."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3).

In the Scriptures, three great comings are prophesied. Of course, Christ's first advent was prophesied. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). From the time of the giving of this prophecy, hundreds of prophecies were given concerning Christ's first coming. As samples note: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." (Gen. 49:10). "Therefore
(Continued on Page Three)

Charged With Violation Of Copyright Laws; Apology Demanded

Further evidence of the untrustworthiness of the Fundamentalist movement appears in that J. Frank Norris, as editor of "The Fundamentalist," has taken a copyrighted article from "The American" magazine, and carried it in "The Fundamentalist," leaving the impression that it was written for "The Fundamentalist," and never once mentioning the fact that it was a verbatim copy of a copyrighted article from "The American" magazine.

The following correspondence is interesting to say the least by way of revelation of this matter.

Russell, Ky.
Aug. 23, 1941.

Crowell Collier Publishing Co.
New York City
Gentlemen:

Of recent date an article by J. Edgar Hoover appeared in "The American" magazine, and about the same time appeared in "The Fundamentalist" of Detroit, Michigan.

As it appeared in "The Fundamentalist," it left a distinct impression that it was written expressly for "The Fundamentalist."

I note, however, that you published it as a copyrighted article. I would like to ask a simple question as to whether you are guilty of plagiarism, and why you did not give proper credit to "The Fundamentalist," when you published it in your paper.

Assuring you of my appreciation for an early and immediate reply, I am

Yours most sincerely,
John R. Gilpin

P. S. Possibly you may not have seen the aforementioned paper, "The Fundamentalist," and therefore I am inclosing the copy for your benefit. You will please return this copy of "The Fundamentalist" when you write me.

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Sins Of The S. S. Teachers

We refer to sins for which we cannot forgive ourselves if we are guilty and sins that hinder Sunday School teachers in teaching God's Word effectively.

1. Coming before your class with unprepared lesson. About all the teaching, and all for some, of God's Word they get is the thirty minutes in your class. Use every moment of it well.

2. Leaving without seeing that a teacher is provided for your class. What would you think of me, your pastor, leaving next Sunday without providing for the pulpit?

The Baptist Examiner

JOHN R. GILPIN EDITOR

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ANOTHER DEATH WOUND FOR INVISIBLE CHURCH THEORY, SATAN, AND HERETICS

(Continued from Page One)

per of the Lamb. See Matt. 9:15; Mark 2:19-20; Luke 5:34-35; John 3:29; Eph. 5:23, 25-27, 32.

7. If there is such a thing as a great universal, invisible church we have nothing to do with it. God has given us no instruction as to what to do with it or for it. It would be absolutely in His care for our instructions are all about visible churches. Moreover, such a church would have no commission, no officers, no duties, no doctrine, at least no discipline and no duties in this world.

8. These who hold this theory use it to escape the truth and duties toward the visible church as some say, "I belong to the invisible church. What do I care for these organizations?" Thus they are encouraged to condemn the churches of Christ.

9. The churches of the New Testament were visible and local and could and did exercise church discipline. See I Cor. 5:12-13; II Cor. 2:5-8. This they could not do if the Church were invisible. God only could restore in that case. How could anyone tell anything to an invisible church? How could anyone fulfill Matt. 18:15-17 with an invisible church?

10. Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel," etc. Matt. 5:14-15. Did He put His church in the word for a light and then hide it under the measure of invisibility?

11. The church is the house of God, (See I Tim. 3:15; Heb. 3:6) and cannot be destroyed. Mark 3:27; Matt. 12:29; Luke 11:21-22; Eph. 3:21; Matt. 16:18.

12. The invisible church would be terribly divided against itself and doomed to destruction, (Matt. 12:25; Mark 3:25; Luke 11:17) and, therefore, could not be the church of Christ.

13. Ungodly people could not get into an invisible church, but there were wicked people in some of the New Testament churches and maybe in all of them. Judas was in the first church. Paul said, "God hath set some in the church, first apostles" I Cor. 12:28. Judas was an Apostle, therefore he was set in the church which could not be if the church were invisible and only spiritual or saved people

or as some claim, being born into the church by regeneration.

14. Worldly men like Dietrophes could not be in an invisible church turning out good people. See III John 9:10.

15. But, one may say, All your arguments are of no force because we admit there is a visible church also. My answer is:

(1) If you admit the visible church, then why do you exalt your imaginary church over it to destroy its doctrine, its discipline, its organization, its authority, in fact everything God has entrusted to it?

(2) Paul says, Ye are the body of Christ, I Cor. 12:27, and that the body is one, Rom. 12:5; I Cor. 12:12; Eph. 4:4; and but one body, I Cor. 12:20. Therefore, there are not two bodies, one visible and one invisible. Neither are there two baptisms, one water and one Spirit. See Eph. 4:5. Might just as well argue for two Gods as to argue for two churches or two baptisms. Read Eph. 4:4-6 carefully and see. The Holy Spirit never baptized anyone. Jesus baptized in the Holy Spirit. See Matt. 3:11; John 1:33, Mark 1:8; Luke 3:16. The spirit of I Cor. 12:13 is not the Holy Spirit and should not be written with a capital letter but the spirit there has a meaning similar to what we mean when we say kindred spirits. That is according to the teaching of Dr. John A. Broadus and is so represented in the New Testament by him, Drs. Wescot and Hovey.

16. There is no scripture that teaches the Invisible church theory. Dr. Jackson has clearly shown that Heb. 12:22-23 does not teach it but that the general assembly is the angels, not the church as any scholar ought to know because "and" is always a coordinate conjunction, as all ought to know, and Heb. 12:23 no more proves that the general assembly and the church are the same than Gen. 2:17; 3:22 prove that good and evil are the same. That is the cause of the wrong interpretation of Acts 2:34; Col. 1:13 and other passages.

17. THE FAMILY OF GOD INCLUDES ALL THE SAVED AND NONE BUT THE SAVED. But it could not properly be called a church or a kingdom because of its divided state, (Matt. 12:25; Mark 3:24; Luke 11:17) and for other reasons.

18. Dr. Jarrel in his book, Baptist Church Perpetuity, speaks of the church as an institution somewhat as follows: He says we speak of the jury, but we don't mean one great universal invisible jury including all the juries in the world. Paul says, "The husband is the head of the wife" Eph. 5:23 but he doesn't mean one great universal husband including all the husbands in the world or one great wife including all the wives in the world. I sometimes think people have less sense about religion than anything else.

19. Any man should take his own medicine. If he will not, he is dishonest. Now let the invisible church preacher have an invisible church to preach to with an invisible membership and an invisible salary, and see how he would like it. Too many of our members are invisible at the services now, but if they were all invis-

ible there would be no services. God's cause would be wiped out and Satan would have full possession.

CHARGED WITH VIOLATION OF COPYRIGHT LAWS; APOLOGY DEMANDED.

The Editor's office
The American Magazine
New York
August 26, 1941

Dear Mr. Gilpin:

I attach a carbon copy of a self explanatory letter. Mr. Hoover has been a contributor to this magazine for many years. We paid him a handsome sum for the article in question, and we are grateful to you for calling the violation of copyright to our attention.

Sincerely,
Sumner Blossom
Editor

August 26, 1941

Publisher,
The Fundamentalist
6125 — 14th Street
Detroit, Michigan

Dear Sir:

I am in receipt of a letter from Mr. John R. Gilpin, Pastor of the First Baptist Church of Russell, Kentucky, and editor of the Baptist Examiner. Mr. Gilpin sent me a copy of your publication for Friday, August 15, and called to my attention the J. Edgar Hoover article which he says "left a distinct impression that it was written expressly for the 'Fundamentalist.'" Then he goes on and says, "I would like to ask a simple question as to whether you are guilty of plagiarism, and why you did not give proper credit to the 'Fundamentalist' when you published it in your paper."

All rights to the article in question, which you published without credit to The American Magazine, belong to The Crowell-Collier Publishing Company, and are fully copyrighted. We are prepared to protect those rights, but it occurs to me that under the circumstances you may be able to offer some reasonable explanation for your action. In any event, I must request that in the next possible issue of your publication, on the front page, you print a box explaining to your readers that the article in question was taken from the pages of The American Magazine and not written for the Fundamentalist.

Sincerely,
Sumner Blossom
Editor

We are anxiously looking forward and waiting for the front page "box" in "The Fundamentalist" and Mr. Norris' explanation as to how the article happened to appear in "The Fundamentalist." It will doubtlessly be interesting reading, and yet no one will be able to put any confidence in even his explanation and apology, for his falsehoods are so numerous that one never knows whether there is any truth at all in what he writes. It seems that the habit of handling the truth economically — using it only when compelled to — has so gotten hold of him that the poor man can't do otherwise.

Some of our readers may wonder why we are meddling with J. Frank Norris. Well, one business of "The Baptist Examiner" is to expose such frauds as continually appear among Baptists. The greatest chapter of his dishonesty, however, has not yet been written. Within a few weeks we will be in a position to publish it in full. We imagine that J. Frank will be exhibit number one in J. Edgar Hoover's next article on crime.

Let no one think that the editor

of "The Baptist Examiner" is gloating over the sad affairs of Mr. Norris. If there were the least evidence of penitence and one single sintila of proof of an attempt to right the wrongs of the past several years, this preacher would be the first to make a trip to Detroit to grasp Mr. Norris by the hand to encourage him. Yet, as long as he continues a dishonest, unscrupulous, inordinate liar that he is, our attitude shall be that of calling attention to his errors that others may not be led astray through him.

LET THE MINISTER DO IT

(Continued from Page One)

to use the minister is not to work him over-much. A church cannot afford to make its minister a chore-boy or a dishwasher: A wise merchant does not keep a \$2,000 clerk sweeping out the store or tying up bundles. The large business corporations do not load up the heads of departments with minor details that can be looked after just as well by subordinates. The president of a college usually actually teaches fewer hours in the day and week than the lowest-salaried professor in the institution, but the trustees do not complain of that. They realize that teachers are many but presidents are few, and must be kept for their office and calling.

"It would be well if the average church were as wise as is the average business concern and educational institution. Its minister has certain work to do that belongs to him and to nobody else. He ought to be kept at the work, and relieved of everything that would hinder him in it. He is wasted to just the degree to which his attention and energy are allowed to be drawn off to other and less important things.

— Watchman-Examiner"

SINS OF S. S. TEACHERS

(Continued from Page One)

3. Strolling off after you have taught the lesson and not staying for the worship service. How can you teach others to worship if you do not set a consistent example? Above all, teachers should be more loyal to Christ and His church.

4. Manifesting an ugly, criticizing, and faultfinding spirit.

5. Not attending the weekly teacher's meeting.

6. Being late continuously. That is a very bad habit to form.

7. Living questionably. You demand of me, your pastor, that I live it and then preach it; I and the church and the world demand of you that you live it and then teach it. Instead of asking, "What harm is there in it?" teachers should ask, "What good is there in it?" Unless it is good and has good for us, we must let it alone for fear it harms either us or our work. Christ is our Shepherd; we must follow Him.

Condensed from ILLINOIS BAPTIST, G. W. Splawn, Pastor Central Baptist, Knoxville, Tenn.

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. (James 1:1-2).

"THE SECOND COMING"

(Continued from Page One)

the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14).

The second coming prophesied in the Scriptures, is that of the coming of the Holy Spirit. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2:28, 29). On the memorable first Pentecost, after the resurrection of Jesus, this prophecy was fulfilled. In describing the actions of the people on that day, Peter said, "But this is that which was spoken of by the prophet Joel." (Acts 2:16).

Then there is a third coming prophesied in the Bible — Christ's second advent. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. 9:28).

All three of these were given first as prophecy. The first — Christ's first coming — was fulfilled at Bethlehem; the second — the coming of the Holy Spirit — was fulfilled at Jerusalem on the day of Pentecost; the third — the prophesy of Christ's second coming — is still unfulfilled. Since God has kept His word concerning the first and second of these comings, we believe He will be true concerning the third also. Hence this evening, we want to study the prophecies which speak to us of Christ's second coming.

I

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). All will admit that Christ is the "seed of the woman" spoken of in this verse. Further, all will agree that this verse was partially fulfilled when Christ was born at Bethlehem. Yet notice that this Scripture describes how the seed of the woman shall bruise the head of Satan. The world waited 4000 years to see Christ come for the first time. Even then He did not bruise the head of Satan. It is true Jesus gave him a moral death wound at Calvary. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14). However, He did not bruise his head. Thirty years after Jesus had gone back to glory, Paul wrote to the church at Rome and declared to them, "And the God of peace shall bruise Satan under your feet shortly." (Rom. 6:20). Thus, the head of the serpent is still unbruised, and that part of the prophesy of Gen. 3:15 is still unfulfilled. Yet there is a day when it will be finally and gloriously complete. "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Sat-

an, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3). This Scripture speaks to us about the second coming. Thus by linking all these Scriptures together, we find that Gen. 3:15, which tells us that the head of the serpent must be bruised, is simply a prophetic utterance telling us that Jesus Christ will some day come again and then destroy the Devil.

II

In the early chapters of Genesis, we have a reference to the flood. Genesis 6, 7, 8 tells us of that great deluge and catastrophe which covered the whole earth. Jesus declared that the flood formed the basis of a prophesy of His return. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe 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." (Mt. 24:37-39). In the days before the flood, people were given over to hilarious living and fleshly, sensuous gratifications. This, Jesus declares, will be the conditions just preceding His return. Just as the flood came suddenly, at the time when they were thinking most of themselves and least of Him, so Jesus will return when men are least expecting Him to put in His appearance.

III

In the book of Genesis, we have also the destruction of Sodom presented to us. This is recorded in Gen. 19. That was an unexpected day of terror when God rained fire and brimstone out of Heaven upon the cities of Sodom and Gomorrah. Jesus said that this was a prophesy of His return. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back" (Lk 17:28-31).

IV

Growing out of the 22nd chapter of Genesis, God offers to us another wonderful prophesy of the return of Jesus. In this chapter we have the story of Abraham offering Isaac as a sacrifice. Immediately afterwards Isaac disappeared from view. Then Abraham, the father, sent the unnamed servant to secure a bride for Isaac. He found her at a well drawing water. At her invitation, he entered into the house of Laban her father, a man ruled entirely by the flesh. There this unnamed servant opened his pack and gave to her rich presents. On seeing these presents, she immediately consented to be Isaac's bride. The servant lead her forth to meet Isaac, when suddenly unheralded

and unexpected, Isaac came forth to meet her and took her unto himself to be his bride.

The offering of Christ as a sacrifice for sin 2000 years ago, is far greater than the offering of Isaac in Gen. 22. Just as the ram was offered instead of Isaac, so Jesus died for sinners. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18). Then as Isaac disappeared from view, so Jesus disappeared from view. He ascended unto the Father. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:10, 11). Then just as the unnamed servant was sent forth by Abraham, so the Holy Spirit came forth from the Father to seek out Christ's chosen bride. And as this unnamed servant entered into the home of Laban, so the Holy Spirit enters into our fleshly lives and unfolds to us the Bible, as a pack of precious things sent from the Father. It is thus that God seeks through the Holy Spirit to detach our hearts from the things of this life and attach them unto the life beyond. Then the Holy Spirit continues to lead us along through time and circumstance until the unseen and absent bridegroom suddenly appears in the air to call us all unto Himself just as Isaac received Rebekkah.

V

A little later, in the Scriptures, the third of these great ancient patriarchs is seen at Bethel. This is described in Gen. 28. As Jacob slept, he saw the angels of God ascending and descending. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." (Gen. 28:12). When Jacob awakened, God gave him the same promise that He gave to all the other patriarchs, that all the land of Palestine would ultimately be controlled by the Jews. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:14, 15). This beloved, is only a prophesy of the second coming. As the angels ascended and descended on the ladder, so Jesus Christ ascended from Mt. Olivet, and some day He is coming back again. "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (Jn. 1:51). Ultimately, the Jews will control Palestine, just as God spoke to Jacob. This will take place at Jesus' second advent.

VI

Joseph, though he was the son of his father's love, was the object of his brothers' hatred. He was sent by his father to inquire concerning his brothers. Every student of the Scriptures will recall how that he was sold into Egypt, where in spite of all opposition, he lived a life of purity. He was lied upon and cast into prison — a place of shame, where he associated with the butler and the baker. He interpreted their dreams, namely, that the butler was to live but that the baker was to die. At a later date, he was taken from the prison and was exalted to a position of high honor in the land, so that all bowed before him, so great was the honor and esteem wherewith he was held.

Jesus, like Joseph, was the son of His Father's love. Yet He was rejected by His Jewish brethren. "He came unto his own and his own received him not." (Jn. 1:11). Growing out of this rejection, He was put on the cross — a place of shame. As Joseph must associate with the butler and the baker, so Jesus was crucified between two malefactors. And like Joseph again, He spoke a sentence of life to one and death to the other. Later, Jesus ascended to the Father, and is now sat down on the throne of God in Heaven. As Joseph was highly exalted and honored in Egypt, so some day, every knee shall bow and every tongue shall confess that Jesus is Lord of all. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11).

VII

The life of David likewise gives us a prophesy of the return of Jesus. One day, his son Absalom rebelled against him and drove him from the throne. Poor old David went up the slopes of Mt. Olivet bare-headed, bare-footed, bent back, a man of sorrows — a rejected king. Later on he came back to the city with a mighty host, a victor's shout and became king over united Israel. From the same Mount of Olivet, Jesus wept over Jerusalem. When He realized what He had known from all eternity, that He would be rejected, He wept bitterly. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! (Mt. 23:37). As David left Jerusalem a rejected king, so Jesus was repudiated by the same city. How we thank God that some day Israel's greatest David, the Lord Jesus Christ, is going to come back to Jerusalem to reign. With a mighty host and a victor's shout, Jesus shall return. "Behold, every eye shall see Him; and they also which pierced Him; and all kindreds of the earth shall wail because of Him." (Rev. 1:7).

VIII

The next Scripture is Zech. 9:9, 10. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he

"THE SECOND COMING IN PROPHECY."

is just, and having salvation; lowly, and riding upon an ass; and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heaven: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9:9, 10). The first part of this Scripture was literally fulfilled when Jesus rode into the city of Jerusalem on the lowly donkey. Every student of the Scripture believes that this was fully accomplished. Now notice the unfulfilled prophetic portion of it. Some day Jesus will actually speak peace unto the nations. Some day His dominion shall be from sea to sea and from the rivers to the ends of the earth. Of course, it has not as yet been fulfilled. Yet God has spoken and God can not lie. Some day it will be finally brought to pass, when Jesus Christ comes again to this world.

IX

Our next Scripture is Zech. 13:7, 8. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." Every word of this wonderful Scripture was a: one time prophesy. 500 years after it was written, the prophesy of Jesus' first coming was fulfilled. Christ, the good Shepherd, was smitten, and His disciples, the sheep, forsook Him and fled. Surely the second part of the prophesy must be fulfilled just as was the first part. Israel shall pass through fire, and will come forth purified and made white. This will take place at the time of Christ's second advent.

X

Note now this Scripture: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from everlasting." (Mich. 5:2). This prophesy declares that Jesus is to be ruler in Israel, that is He must reign. This can not be possible without His return. Yes, He must come back!

XI

The day of atonement for Israel gives us a great prophesy as to Jesus' second coming. On this day, Aaron divested himself of his garments of glory and beauty, and put on plain linen clothes. After making the atonement with the blood of the goat, he entered into the Holy of Holies. After the atonement was fully effected, he came out dressed in his rich garments of glory and beauty again, and went out to the waiting congregation.

How accurate is this prophesy. The Lord Jesus Christ laid aside His robes of Divinity and took upon himself the frail robes of humanity. As the Son of man, He atoned for our sins, and has entered into Heaven for us. "For Christ is not entered into

the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). Some day, He shall come forth to His waiting people.

XII

In the New Testament, we also have many prophesies concerning Christ's return. When standing before the high priest and the Sanhedrin Jesus was accused of speaking blasphemy. If you will note carefully, He had simply referred to the fact that He would come again to this world. "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mt. 26:64). In His last message to the disciples, He attempted to comfort them. In view of His departure, He offered, for their comfort and edification, the doctrine of the second coming. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:3).

When the Apostle Paul would comfort the Christians at Thessalonica concerning certain of their number who had died, it was then he encouraged them to look for Jesus' return that they might be comforted thereby. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:13-17).

When the disciples stood outside of the city of Jerusalem on the day of Christ's ascension gazing up into the etherial spaces, the angels spoke unto them saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11). Every time we come to observe the memorial supper — when we break the bread and pour the wine, which symbolizes Christ's broken body and spilled blood — we are reminded of His coming back again. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (I Cor. 11:26).

When Paul would appeal to the church at Phillippi for greater unity among the believers, his appeal was on the basis of the second coming of Jesus. Surely it ought to unite and make believers walk as one just to remember that Jesus is coming again. "For our citizenship is in heaven; from whence also we look for the

Saviour, the Lord Jesus Christ." (Phil. 3:20).

It was a wonderful message which Paul wrote to young Titus. He would not have this young preacher become discouraged nor dispondent though he was confronted daily with tremendous odds against him. Paul declares to Titus that each believer has a hope, and that that hope is the return of Jesus. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13).

When Paul wrote to the Hebrew Christians in view of their wavering, he urged them to remember Christ's return. "For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37). Even the last message of the Bible — the closing prayer of the Scriptures is "Even so come Lord Jesus." (Rev. 22:20). If we had the time and space, we might notice that the second coming is mentioned 318 times in the 264 chapters of the New Testament. It occupies one of every 25 verses from Matt. to Rev. It is considered one of the most important doctrines of the New Testament Scripture. As important as baptism is, Paul only mentioned it 13 times, yet he mentioned the second coming fully 50 times.

XIII

After that Jesus fed the 5000, He retired into a mountain to pray, while His disciples attempted to cross the sea in a boat. While Jesus was praying on the mountain, a storm whipped the sea into a fury. Just at the time when the disciples were about to be destroyed, Jesus appeared and said, "It is I; be not afraid."

Christ's praying on the mountain is a picture of Christ's interceding at the right hand of the Father for us. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). The disciples in the ship tossed by the storm, represent the believers whom Jesus left here in the world. That storm is a picture of the attack of Satan. As the disciples were unable to make any head-way against the storm at sea, so Christians are powerless to improve the world as such. After 1900 years of faithful witnessing, the world at large is still the same. The believers pull at the oars, but they can not still the sea. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mt. 16:16).

Just as in the midst of the storm and at the darkest hour, Jesus came and stilled the sea, so Jesus is coming at the midst of our spiritual darkness to bring joy and gladness to His own. The Scriptures say, "Immediately the ship was at land." When Jesus comes, the Christian's conflicts and toils will all be over, and our journey will be ended.

XIV

Jesus, at the Mount of Transfiguration, gave to us a prophecy of His return. This is recorded in Mt. 17. This story begins with these words, "And after six days." Moses and Elijah — these two Old Testa-

ment saints who appeared with Jesus, had been closely associated with the things of God in the Old Testament. Moses had died and was buried at Mt. Nebo. Elijah had been translated without death. Peter said, "Lord, it is good for us to be here." When they went down from this mount of vision to the plains of service, Jesus immediately cast a Devil out of a lad who was demon possessed.

Those six days spoken of in this chapter, represent 6000 years of earth's history; Moses represents the saints of God who have died; Elijah prefigures the saints of God who are changed without seeing death, at the time of Jesus' return. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor 15: 51, 52). Just as Simon Peter said, "Lord it is good for us to be here," so each of us who are saved realize that it will be good to be present with Jesus when Satan is bound, and the anti-Christ destroyed, and God's will is done in the whole earth. And just as Jesus cast out the demon from the lad when He returned from the Mount of Transfiguration, so He will cast out the Devil when He returns to this world a second time. "And He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:2, 3).

The world waited 4000 years for Jesus' first advent. Then He came. He was here for 33 years and went away, giving the promise that He would come again. As the world did not wait in vain for His first coming, so it will not be in vain to watch for His second coming. I ask you this question: Are you ready to meet Him if He should come tonight?

Sometime ago, I was at the depot and saw an east-bound passenger sitting there waiting. His luggage was packed and strapped, and he was ready to go. There he sat with his ticket in his hand — just waiting until the train came. This beloved, is exactly my condition tonight. I am ready to make a one-way journey. I am ready to go when the Lord Jesus Christ comes for me. Are you? If not, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

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