

# The Coming of Our Lord

## "Who is on the Lord's side?"

"AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired of him, saying, Sir, we would see JESUS."

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of JESUS upon everybody's lips. From the highest to the lowest, from the proud and courted Pharisee to the outcast leper, from the highest priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about JESUS. Of course not all praising Him, not all glorifying Him; the chief priests and the Pharisees were most bitterly opposed to Him, and were only waiting impatiently for an opportunity to kill Him, while the common people were anxious to make Him a king. But whether it was to praise or to condemn, whether it was to kill or to make

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a king, the sole subject of it all was JESUS, and it was the most natural thing in the world that these Greeks should want to see the Person about whom so much was made.

From that day to this, the name that has been used most in this world is the name of JESUS. The one Person about whom more has been said, and of whom more has been made, than of any other person this world ever saw, is the Man Christ JESUS. True, as at the first, some have praised Him, and some have cursed Him; some have worshipped Him, while others have sought to kill Him, crying, "Crush the wretch," and often he has been wounded in the house of His friends; still the name more than all others that is used in the wide world to-day is the name of JESUS. And with those Greeks of old, we now say, "We would see JESUS."

Not, however, as they, simply because much is said of Him, neither for or against Him; not because there are even now those, as Ingersoll, who would kill at least His name out of the earth; nor yet because there are those, as the National Reformers, who would take Him by force and make Him king of the United States. Not because of any of these things would we see Him. But we would see Him as He is. For even as saith the Scripture, having not seen Him, we love Him (1 Peter 1:8); and because we love Him we would see Him. Having not seen Him, we love Him because He first loved us. We love Him because He loved us and gave Himself for us. We love Him for His gentle pity for sinners such as we. We love him for

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His cheerful mercy to men so fearfully undeserving as we are. We love Him because in "the great love wherewith He loved us" He, "His own self, bare our sins in His own body on the tree, that we, being dead to sins, should live unto

righteousness." We love Him for his lofty humanity. We love Him for His "profound reverence for infinite goodness and truth." We love Him for the moral force and the benign influence of His mighty character. We love Him for his perfect goodness. For this cause would we see Him. We would see Him because of—

"the character He bears,  
And all the forms of love He wears."

Yet we would not now see Him as He *was*. We would not now see His visage so married more than any man, and His form more than the sons of men. We would not now see Him a man of sorrows and acquainted with grief. We would not now see Him oppressed and afflicted. We would not now see Him taken as a lamb to the slaughter. We would not now see Him in his travail of soul. We would not now see Him in his dreadful agony on the cruel tree.

No; we would see Him as He *is*. We would see Him "that liveth," though once dead, but now "alive forevermore, Amen," and who has "the keys of hell and of death." We would see Him as the disciples saw Him—"His face did shine as the sun," "and His raiment became shining," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." We would see Him as Stephen saw Him—in glory, "standing on

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the right hand of God." We would see Him as Paul saw Him—shining in light "above the brightness of the sun." We would see Him as John saw Him—"His head and His hair white like wool, as white as snow; and His eyes as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters;" "and His countenance as the sun shineth in its strength." We would see Him as Isaiah saw Him—"sitting upon a throne, high and lifted up," and the train of His glory filling the heavenly temple, about Him standing the bright seraphim shading their glorious faces from His ineffable glory, and crying one unto another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (Isa. 6:1-4 with John 12:41). We would see Him coming in the clouds of heaven with power and great glory, and would hear His might voice saying to His angels, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." And then and there in the midst of the church would we see Him and hear His glorious voice singing that song of promised praise to the Father (Heb. 2:12). O, 'tis thus that "we would see JESUS"!

And we thank God, not only for the hope that we *shall* see Him as He is, but also that the signs are abundant all about us that show this "blessed hope" shall be fulfilled. And the blessed promise is that we shall not only "see Him as He is," but "we shall *be like Him*." "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*

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*Him as He is*." We would see JESUS. In this hope we live. For its fruition we wait. But while so living and walking, we would never for a moment forget that he "that

hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3. And, even so, we would indeed see JESUS.