

Last Day Events

All others are left out of this investigation, as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life. (Revelation 3:5), and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the judgment; for God has decreed to bring every work into judgment, whether good or evil. Ecclesiastes 12: 13, 14; 3:17.

He certainly cannot bring any record into judgment after He has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has counted each person worthy of this, which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3: 19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Revelation 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come.

Revelation 14: 6, 7. The living are still on probation when this solemn announcement is made to mankind. The proclamation of the third angel, which is made while Christ is closing up His work in the sanctuary, is designed to prepare the living for the decision of the judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still and he that is holy, let him be holy still." Revelation 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office for ever and becomes a King for the deliverance and glorification of His people, and for the destruction of all transgressors. Daniel 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up His priesthood, that we understand the work which He is performing, and that we so walk in the light as to share in His great salvation.

06. The Coming of Our Lord

"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 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 high 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 all were not praising Him, all were not 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 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 said.

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 today 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, either 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

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there are those who would take Him by force and make Him king. Not because of any of these things would we see Him. But we would see Him as He is, for what He is. For even as said 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 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 see Him as He was, We would not now see His visage so marred 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 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 lives," though once dead, yet 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 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 hairs 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 was the sound of many waters; and His countenance as the sun shines in his 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." Isaiah 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 mighty 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. Hebrews 2: 12. Oh, it is 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 soon 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 Him as He is." We would see Jesus. In this hope we live. For its fruition we wait. But while so living and waiting, we would never for a moment forget that he "that has, this hope in, him purifies himself, even as He is pure." 1 John 3:2, 3. And, even so, we would indeed see JESU5.

Why Speak of Christ's Coming?

THIS, strange to say, is a question frequently asked by Christians. Many Christian ministers rarely if ever preach on the great subject. The great majority of- people are ignorant respecting its importance, its manner, and the order of events connected with Christ's second appearing. Because of this the idea has obtained that it is not an important matter as to when Christ shall come or how He shall come, and to some whether He shall come at all; and therefore we are asked, Why say so much about the Lord's coming? We do it for several reasons, some of which we wish our readers to consider:

1. The gospel commission to the ministers of Christ is, "Preach the gospel," "Preach the Word," "Preach Christ." But a part of the glad tidings of salvation is that Christ is coming again. Every twenty-fifth verse, on an average, in the New Testament, we are told, refers directly or indirectly to His coming. It is the same Jesus the Christ of God, who is coming, that came before and died on our behalf. Can we be faithful to the trust which He has reposed in us to "preach the Word," and yet leave out that which forms so important a part of that Word? Can we preach Christ, and not preach His coming eternal kingdom? Can we tell the glad tidings, and yet not tell of the sinless, happy time to come, which Christ wants all to enjoy? In faithfulness, therefore, ought we not to preach Christ's coming again?

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2. Christ's, second coming is the hope of the church. Then will the resurrection of His people take place. 1 Corinthians 15:51-54; 1 Thessalonians 4:15-18. Then will this mortal put on immortality. Then will death be conquered and life be triumphant. Then will "Christ, who is our life," appear, and we "appear with Him in glory." Colossians 3:4. God has promised it. Enoch prophesied concerning it. Job looked to that "latter day" when his eyes should behold his Redeemer; and not a stranger. The psalmist raised glad hallelujah's over the inspiring theme. Isaiah, Jeremiah, Ezekiel, and all the lesser prophets, foretold that glad day of deliverance, when the children should come from the enemy's land, when the captives of death should be delivered, when the Israel of God should live in reality as they now live in God's purpose, when death should be no more and the grave should be destroyed, God's people be all righteous, and the Lord alone King. Over and over has our Lord cheered us with promises of His coming. It is "the hope of Israel." It is "the hope of the promise of God." It is "the blessed hope," the longing prayer, of all the ages of sacred story, from the men who walked with God three hundred years, to the enraptured watcher on sea-girt rock-bound Patmos and, meaningly and unmeaningly, with lip and heart, multitudes have since cried, "Thy kingdom come." "Come, Lord Jesus."

3. It is the only hope of comfort to God's sorrowing ones on earth. Nowhere does the Scripture tell us that death is a friend, or that at death is our reward. It does not tell us of eternal life outside of faith in Christ, nor immortality this side of, or apart from, the resurrection and Christ's second coming. It is by these false theories inherent in mortal soulism and reward at death that Satan has hid from the eyes of the church, and shut from her heart, Christ's second coming. Listen to the apostle as he speaks concerning those who died in the Lord, and our hope concerning them:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope. 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. Wherefore COMFORT ONE ANOTHER WITH THESE WORDS." 1 Thessalonians 4:13-18.

Christ's coming is the hope of the Christian—the only hope. It was the hope of the dying; penitent thief, as he saw God's glory in Jesus Christ, when His "visage was so marred more than any man; and His form more than the sons of men." The penitent criminal saw beyond the cross to the crown, beyond the shame to the glory, beyond the dying to the living; and his heart breathed out to another dying man, "Lord, remember me when You come into Thy, kingdom." Thee prayer was heard by Him who forgets Himself for all others good; but can He, seemingly as helpless as the one by His side, answer the prayer? To unbelief, no; to faith, yes. In Him was absolute righteousness, therefore in Him was life. The grave could not and would not hold Him. Acts 2:24. He would rise, would go away, would come again to reign. It was all in the all-power of His righteousness; and as the penitent thief had faith, that dark hour of all the dark hours of Christ's life, so Christ had love to forgive, assurance to promise, as He will have power to perform, "Verily I say unto thee today, shall you be with Me in paradise." That will be at Christ's coming; for "then shall He reward every man." Matthew 16:27. Be comforted with these words.

4. He is coming; and those who love Him will be glad. "Whom having not seen we love." We know He loved us, and gave Himself for us. He "loved us, and washed us from our sins in His own blood." When we were worthy to be cast off forever, "wretched, and miserable, and poor, and blind, and naked," in infinite and unasked love He gave Himself to save us, clothed our nakedness bestowed riches for poverty, happiness for misery, sight for blindness, righteousness for sin. We know His love, His mercy, His goodness. He is coming again. Surely He is a Friend in our need. He knows all our wants, has met "all our necessities, has been, the best Friend in, all the universe to us; why should we not love" Him, long to see Him, and tell others that- He is coming, the One altogether lovely?