

WAITING FOR THE SUNRISE

BY C. ERNEST TATHAM

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"Beginning Over Again"



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To the Memory of my Beloved Father,

CHARLES G. TATHAM,

**who preached and "loved His appearing,"
and who fell asleep in Jesus at
Guelph, Ontario, Canada,
June 10, 1918.**

FOREWORD

IT affords me real pleasure to write an introductory word to this truly spiritual little volume. It is full of Christ, setting Him before the reader as the Saviour who suffered, who is now glorified in heaven, and who is coming again in glory—first as the Morning Star for His Church, then as the Sun of Righteousness to bring in the Millennial age and the Eternal State. Throughout, the subject is presented in a way which instructs the mind as to the truth and fills the believing heart with joy and comfort as it is led to meditate upon our blessed Lord's sufferings and the glories after these.

But while this is true of the following pages, they are not without an earnest, faithful, and loving appeal to the unsaved. The book is to be recommended as one carrying a distinct message for both saved and unsaved, and so will be useful in seeking to reach the latter class as well as edifying to the former.

FOREWORD

In particular one would emphasize the happy way in which the two aspects of the Lord's coming are set forth, along with the great dispensational purposes of God in relation to Israel in the future, the nations, and creation at large.

My sincere hope is that this book will have a very large circulation, and be greatly blessed of God to the edification of the Lord's people.

JOHN BLOORE.

Plainfield, N. J.
December, 1934.

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WAITING FOR THE SUNRISE

I.

THE SUNSET

*"As long as I am in the world,
I am the Light of the World"*

(John 9:5)

PASSING along the streets of the ancient city of Jerusalem toward, perhaps, the Damascus Gate, nearly two millenniums ago, a group of grim, stern-faced men pressed their way. It was evident that these hardened soldiers of Rome were in possession of a notable prisoner that day, for intense excitement had been aroused in the execution party as the crowd—men, women and even children—which surged behind them abundantly witnessed. Clamorous cries, muffled sobs and hoarse, angry shouts came from a hundred throats. A few women seemed sympathetic, but by far the larger majority were violently hostile. The centurion, armed with the authority of Governor Pilate's

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death-warrant, had laid upon one of the prisoners—for there were three—the heavy wooden cross upon which He was to be impaled. As the death-procession passed along, the cross-bearer staggered, apparently from sheer weakness, for He had suffered much by reason of the cruel ordeal of scourging, so that it was found necessary to find a substitute to carry the cross. A traveling stranger, an African, was laid hold of and pressed into service, and soon the grim party ascended the prominence known as The Skull. As the rough soldiery closely guarded their prisoners, and the heartless rabble pressed in for a closer view, three rude holes were quickly dug. Then the stupefying drink of wine and gall was offered, but the Man who was being prepared for the middle cross, and who a few moments ago had to be relieved of His burden, quietly refused. There was a gentle dignity, and yet calm submissiveness, about His whole demeanor that must have impressed at least some of the bystanders that a terrible crisis was impending. And then the blows of those heavy hammers as the nails were driven ruthlessly through hands and feet. And in spite of a fervent prayer for their forgiveness escaping the lips of the One, the Roman

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guard pounced upon the clothing of which they had mercilessly stripped Him, and, after erecting the cross and dropping it with a dull thud into the hole, sat down to watch the agonies of their victims and play their sordid game over the vestments.

It was customary to write over their crosses the crimes for which offenders were crucified. Pilate, therefore, in ordering the execution, had printed in bold letters, "This is Jesus of Nazareth, the King of the Jews," and this sign was fastened over the head of the Victim of the middle cross. As the crowds, composed of soldiers, priests, scribes, and the rabble populace, swarmed around, taunt after taunt was flung toward that Man. Their hatred was especially directed toward Him; in the agonized moans of the two robbers on each side there was very little interest. "The King of Israel!" they sneered, "If so, come down from the cross! Then we will believe your claims." The thieves bitterly denounced Him in similar language. But silently that patient Sufferer hung, heedless of all their challenges. Blasphemous revilings, unholy jeering, rough laughter, He bore in unequalled submission.

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Three long hours dragged by, and finally the sun reached its zenith. It was noon. In a moment or two, however, there was a sudden commotion, for the bright light rapidly faded into a startling darkness. The sun had disappeared! A crepe had been hung by a great Hand over its face. The darkness that swept down and enshrouded those cross-victims became increasingly dense. Excited shouts came from the throng. The soldiers trembled. Everyone seemed unnerved. What was happening? Was Almighty God siding with the crowd in His utter rejection of that Victim designated "The King"? It surely seemed so!

The silence of that ominous darkness slowly dragged on unbroken. The patient Sufferer spoke no word. No sound of denunciation nor even groan escaped His lips. He had spoken with affectionate assurance to two onlookers at the foot of His cross as well as to one of the thieves at His side, but that was before the darkness came. Now all was silence.

The time seemed interminable. Suddenly, however, the stillness was broken by the forlorn, heart-breaking cry of the middle Victim. In Aramaic He cried loudly, "My God, My God, why

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hast Thou forsaken Me?" What a flurry was caused among the soldiery! Instant comment was provoked. Was it Elijah He called for? Would he suddenly appear and deliver Him? What might they expect under such tremendously strange circumstances?

But again the Man spoke. "I thirst," He said. A sharp order was given by the centurion, and a moment later one of the soldiers hastened to a nearby vessel of vinegar, saturated a sponge, fastened it to a reed of hyssop and reached it up to His mouth. The vinegar received, again He spoke. "Father," He said, "into Thy hands I commend My spirit." And then in a loud shout of victory, a shout that must have awakened many an echo, the one triumphant word, "*Tetelestai!*" "It is finished," and the Man bowed His Head—dead!

The very remarkable death suffered by this One came as the culmination of a life of perfection to the highest degree. Even His enemies confessed, "Never man spake like this Man." Pilate, the Roman, described Him as "this Just Person." Demons advertised Him as "the Holy One of God." Judas, the betrayer, ruefully repented himself for selling "the innocent blood."

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John Baptist, the greatest prophet born of a woman, presented Him as the Lamb of God who "must increase." God the Father on more than one occasion opened His heavens and expressed His supreme delight in that Man in the never-to-be-forgotten words, "This is My beloved Son in whom I am well pleased."

We need not, however, rely on external evidence merely, valuable though that evidence may be, but rather we are furnished with a mass of internal direct proofs of the perfection of His life throughout.

As a Man He was admittedly unique. Though tremendous crowds thronged Him in the early days of His public ministry He ever sought to avoid publicity. He would not be borne upon any crest of passing popularity. Again and again we read of His withdrawing Himself. During His life He wrote no book, and yet today there are literally tens of thousands of volumes written about Him. He organized no army, and yet today there are millions who would die for Him. He left no worldly wealth, and yet incalculable sums of money have been expended in the spreading of His glory on earth. His sayings have been written and rewritten in almost all the languages

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and dialects of earth, to the encouragement and comfort of myriads. His life and death have flavored the world's sweetest music, permeated its choicest poetry, and inspired its most magnificent art. And yet He died as a comparatively young Man on a Roman gibbet, the object of the hatred of Jew and Gentile.

How account for such a phenomenon? There can be only one answer—This Person is God! And when we turn to the inspired pages of the Bible, God's Word, we find the explanation that provides the full solution to every problem.

This wondrous Person before becoming Man was the Only-Begotten Son of the living God. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He dwelt in the unsullied glory of God, enjoying fullest fellowship with the Father. They exchanged common thoughts, shared common joys, formulated common plans. The indescribable glories of Deity were His, and in that mutual divine love He shared fully. In creation He wrought mightily. By His fiat worlds rolled out of nothingness and took their respective places in His great universe-system. It was He who said to the sea, "Thus far shalt thou go and no far-

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ther.” It was His scales that weighed out the mountains, and His hand in which the waters were measured (see Isa. 40:12). “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by Him and for Him” (Col. 1:16).

But “His delights were with the sons of men,” and so in order to express that pent-up love He chose to come down to earth and win them to Himself, even though such an undertaking would involve unspeakable cost. On account of the creature’s wilful transgression against the throne of Infinite Holiness, expiation must be made. The very nature of God demanded a spotless, substitutionary sacrifice, for sin’s wages was death. And so if love were to flow out to guilty sinners the Infinite Himself must meet every claim of divine righteousness. No mere creature could accomplish this.

“No creature of inferior worth
Could ward the stroke that Justice aimed,
For none but He in heaven or earth
Could satisfy what Justice claimed.”

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Thus we see in the virgin-born Jesus of Nazareth the Eternal Son of God. "The Word became flesh and dwelt among us" (John 1:14). He gave convincing proof of His deity on every hand. Demons, disease and death were all under His control. Moreover, the elements were subject to Him. The wild beasts were perfectly submissive in His presence. All nature recognized Him as its Lord.

Many times He foretold the manner of His death and explained the reason for it. Let us listen to His words once more: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:16, 17). He was the One of whom Isaiah wrote in that beautiful fifty-third chapter: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and

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with His stripes we are healed.” When He entered the darkness on Calvary He entered into the sin-question in relation to divine holiness. That was “the hour” for the striking of which all eternity had waited. The climax of it all was reached when the horror of great darkness swept down upon Him and He was left alone, *all alone*. Consider it, my soul—not only abandoned by all men but forsaken of God! In that awful hour, He who knew no sin was made sin for us.

“Darkness there shut Him in,
God judged Him for my sin,
Jesus, my soul to win,
Died there for me.”

Can you, my friend, gaze on that cross and remain unmoved? Can it be that you have never yet thrown yourself at that Sufferer’s feet and cried, “My Lord and my God?” Have you never yet received Him as your personal Saviour? If not, I beg of you, *do so at once*. He loves you as God alone can love you. Will you not give Him your life, your all, now?

While our Lord Jesus Christ lived He was the light of the *world*. As the Sun of Righteousness He illuminated the darkness wherever He went. But men refused the light and sought to extin-

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guish it. He Himself said, "As long as I am in the world, I am the light of the world" (John 9:5). But when He died, *the Sun set behind Calvary's hill*. "The Light of the World is Jesus" is lustily sung in many evangelical circles, but it is, strictly speaking, not true in the light of the Lord's words just cited. That might have been truthfully sung when He was here, but since His rejection and Calvary's Sunset we learn that His own are to shine "as lights in the world" (Phil. 2:15).

And so, the Sun having sunk, the darkness of this age has followed.



II.

THE NIGHT

“This darkness”

(Eph. 6: 12, R. V.)

THE long time-period dating from the first to the second advents of our Lord Jesus Christ is a distinct age in the divine chronology. In many respects it is unique, and distinctive from every other dispensation. It is the age of the opened heavens, of the enthronement of the Man in the glory, of the presence of the Spirit of God here personally on earth, and of the forming of that favored company designated as “the Church which is His body, the fulness (or, complement) of Him that filleth all in all” (Eph. 1: 22, 23).

And yet it is an age of darkness. Holy Scripture gives abundant witness to this fact. For example, we hear our Lord saying, in view of His rejection, “*The night cometh* when no man can work” (John 9: 4). And again, “Yet a little while is the light with you” (John 12: 35). Paul writes: “*The night* is far spent, the day is at hand: let us therefore cast off the works of darkness, and

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let us put on the armor of light" (Rom. 13:12). Furthermore, he reminds believers that they "are all the children of light, and the children of the day: *we* are not of the night, nor of darkness. Therefore let *us* not sleep, as do others; but let *us* watch and be sober" (1 Thess. 5:5, 6).

The darkness of night, however, does not immediately follow the sunset. There is usually a period of twilight which shades off the brightness of the day into the blackness of night. Thus it was with this present age. For some years after our Lord's refusal by the world there was considerable light, as that fearless apostolic company went up and down the great Roman Empire proclaiming repentance and remission of sins in His name. Though there was great opposition to the message yet the Spirit of God wrought in power, and multitudes were brought to a personal knowledge of God through faith in Christ.

Christian Churches sprang up, and the light of divine truth was widely diffused. The apostolic age soon came to a close, however, and the light began to fade. It grew more dim as time ticked on: human reasonings were substituted for the "Thus saith the Lord;" man-made machinery came to displace the operations of the Holy

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Spirit; worldly devices crowded out spiritual power; the writings and interpretations of "the Fathers" became almost as authoritative as the Word of God itself. And then quickly the twilight faded into night, as Church and State entered a union of spiritual adultery that has resulted in an impediment to the latter and a paralysis to the former. The unlawful marriage has produced much undesirable fruit. Priestly assumption and worldly religious corruption have gone far to bury the simple yet divine truths of New Testament order. The grievous wolves have entered in, not sparing the flock. Men speaking perverse things have arisen from within and have succeeded, to Satan's highest satisfaction, in marring that outward unity by inciting and energizing competitive factions.

Thus in early days the professing Church began her descent on the world's toboggan-slide, and as the end approaches the speed becomes increasingly accelerated. Soon there will be a terrific crash as the bottom of the decline is reached. Of Laodicea, the Church's Head has said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Rev. 3: 16).

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Current literature abounds with references to this period as an advanced age. Each succeeding generation congratulates itself on its achievements. We are being constantly reminded of the brilliant accomplishments of this scientific, educated, progressive age. And yet when we turn to the Bible's pages what a different characterization we discover: "This *darkness*" (Eph. 6:12, R.V.), and "This present *evil* age" (Gal. 1:4), are some of God's descriptive phrases. Because Demas loved this present age he forsook Paul. The leaders of this age crucified the Lord of Glory (see 1 Cor. 2:8). "The god of this age" (Satan) blinds the minds of the unbelieving (2 Cor. 4:4). And Christians are not to be conformed to this age (Rom. 12:2). Moreover, we learn that a sinister Being now works in the children of disobedience (Eph. 2:2), that the whole world lies in his power (1 John 5:19), and that in some mysterious way this dethroned usurper exercises inconceivable authority over an innumerable host of fallen spirits and the Christless masses of men.

As the age runs its course the prophetic Word emphatically announces a thickening of the gloom. The darkness is to deepen as the end draws on.

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Conditions are to become more troublous. Difficulties in every realm are to be increased. Problems both of Church and State will become more and more acute. The disease that for many centuries has afflicted humanity will become more malignant. Instead of Utopia being reached, "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). Instead of the age closing with a flourishing religious reformation, the love of many will wax cold because of abounding iniquity (Matt. 24:12). Godless indifference will prevail, as in Sodom of old, until the vengeance of an angry God is poured out (Luke 17:28, 29). "Now the Spirit speaketh expressly (the only occurrence of the word 'expressly' in all the New Testament), that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1). It is very striking that the human penman, Paul, in this passage drops entirely out of view. Here we have an especial communication from the Holy Spirit Himself. He would put us on our guard as to some of the distinguishing marks of the end-time. A revolt against revealed truth and a turning aside to the religious teachings of

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Satanic agents is to be expected. Again: In Second Timothy, Paul's valedictory message, we read, "In the last days perilous ('grievous,' R. V.; 'difficult,' N. T.) times shall come" (Ch. 3: 1). Moreover, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4).

And so the intelligent Christian is neither surprised nor perplexed as he surveys present world-conditions. The modern city daily, with its column on column of crime and accident, sport and amusement, materialism and sensuality, instead of overthrowing his faith in God's power and God's Word, serves rather to confirm it, for that very Revelation has forewarned him explicitly concerning these things. On the contrary, he would be greatly surprised if these conditions were not in evidence. The unprecedented revolt against organized authority as manifested, for example, in the recent serious penitentiary riots, or the attempted (or successful) assassination of rulers, or bold defiance, by vicious kidnappers, of the law, should not take the child of God by surprise.

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Are we not warned of the presence of those who shall "despise government," and who are "not afraid to speak evil of dignities" in the closing days of the age? (2 Pet. 2: 10).

Was there ever so much talk of world-disarmament before? Conference after conference has been held with the object of burying the war-hatchet once and for all. But though peace has been on the lip it is painfully apparent that war has been in the heart. During recent years war-clouds have been ominously gathering on the horizon of the nations, and there prevails a growing uneasiness everywhere that a tremendous crash is impending. But will there be another war then? "What saith the Scriptures?" "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places" (Matt. 24: 7). Consequent upon the rejection of the Prince of Peace the world chose war, and the pages of history since that day have been blood-soaked. Yes, there will be wars, international conflicts, crime, disease, suicides, vice, and a legion of other evils, until the night gives way to the glorious return of the Lord Jesus Christ, and *then!*—"Nation shall not lift up sword against

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nation, neither shall they learn war any more” (Isa. 2:4).

Oh, when will men learn that the night of this age is the result of their own deliberate, awful choice? Let us never forget that the world rejected the lowly and gracious Son of God and desired a criminal in preference. Is it any wonder that we have had crime and bloodshed ever since? Nay, rather, this is the to-be-expected consequence.

Is my reader unconverted? Ah, friend, if you join with the rabble of old by slipping your arm through the arm of Barabbas and choosing to walk with him instead of the Lord Jesus, you will have his company not only for time but for an endless eternity. “*Now Barabbas was a robber,*” the Bible declares. And if you keep company with him he will certainly live up to his reputation, for *he will rob you*. You will be robbed of pardon, peace, power and joy here, and of your precious soul hereafter. Let me urge you to leave his company immediately, and come to the once-crucified, but now glorified, Christ of God. He waits and longs to save you. He will be disappointed if He does not have you to share His joys in that bright, bright home above. Can you not

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hear Him tenderly pleading with you? "Beloved," He whispers, "I died for thee. I bore the stroke you deserved. The work is finished. Now I live to bear thee home to Myself where we shall enjoy one another's company forever. Will you not come? I will save and bless you now!"

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" (Matt. 11: 28).

O friend, do come, and say with the dying Christian Jew who reversed his nation's sentence of long ago, "Not Barabbas, but THIS MAN!"



III.

THE MORNING STAR

"I am the Bright and Morning Star"

(Rev. 22: 16)

THE twenty-second chapter of Revelation is most interesting inasmuch as it supplies the last words of inspiration. Last words are usually important words—words to be long remembered, cherished, treasured. And in this closing message from heaven we have our thoughts centered upon a Person and a City—a Person loved and longed-for by every true believer on earth, and a City toward which millions of pilgrim-saints have steadily marched. Here is a community where sorrow is unknown, and where supreme happiness reigns. This city knows no hospitals, no jails, no insane asylums, no houses of refuge, no dens of vice, no funeral parlors, and no cemeteries. It has just one street, the pavement of which is of purest gold. All its citizens live on that street; none live on side alleys. The Person whose the city is, is surrounded by hosts of happy individuals who delight to serve Him. All is unruffled harmony

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and peace. "The throne of God and of the Lamb shall be in it." He it is who gives light. From that throne the crystal-clear river flows in inexhaustible fulness. And the harmonies of praise to the Lamb resound and swell in ever-increasing sweetness as time rolls on.

Lest the vision should fade, however, into a disappointing unreality, suddenly we hear a well-known voice speaking to us. Listen! "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, *and the Bright and Morning Star*" (ver. 16). Ah, the One who shall be the Centre and Sun of that city is our beloved Saviour-Lord whose grace has made us His very own. Moreover, He Himself shall come personally for us, to introduce us to that bright home which His love has been preparing during this age.

Now this closing message is addressed to the assemblies of His saints, not to the world. To them He will come, when the long night has about run its course, as the Bright and Morning Star. For this He has given His personal word. Three times over in this closing chapter we hear Him say, "I come quickly"—"and a threefold cord

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is not quickly broken.” Just before the inspiring Spirit writes “Finis” at the end of the Sacred Volume, our Lord gives His very last word. Here we have the last promise, last prayer, and last provision of the Book. In His word, “Surely, I come quickly,” we have the last promise. In the Church’s response, “Even so, come, Lord Jesus,” we have the last prayer. And in the words of the Spirit’s benediction we have the last provision — “The grace of our Lord Jesus Christ be with you all.”

Doubtless this communication to John, the human author of Revelation, would recall a similar promise made by the Saviour many years before. He would vividly remember that night when in an upper room in Jerusalem the Lord unfolded to that company of eleven men, for Judas had gone out on his errand of treachery immediately following the Passover (John 13:30), the loving purposes of His heart. He could never forget the deep mysterious sorrow that seemed to pervade that atmosphere; the Saviour’s yearning for their welfare after His departure from them to the Father; His words of comfort to them that their hearts be undisturbed by all the sad events connected with His nearing death; and His assur-

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ance that He, during His absence from them, would be constantly occupied on their behalf in preparing a place for their eternal enjoyment. That absence would end with His coming from heaven for them. "I will come again," He promised, "and receive you unto Myself, that where I am, there ye may be also" (John 14:1-3). Of course, it is readily seen that this promise was given to His own people. It is to them only that His coming is presented under the figure of the Morning Star at the close of the night-time of this age.

Because of the uncertainty of the time of the fulfilment of this word, the Church is to maintain an attitude of expectancy. The members of that Body are to brightly shine amidst the darkness of world-unbelief as they scan the heavens for the rising of the Daystar. In accord with this is His Word, "Take ye heed, watch and pray: for ye know not when the time is. . . . What I say unto you, I say unto all, Watch" (Mk. 13:32-37). It was God's purpose that this constant watching should be the stimulating motive of devoted service for His Son. It was designed that our lives should be righteous in view of the possibility of being raptured into the presence of the "right-

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eous Judge" at any time. "We know," writes John, "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).

If we Christians knew for a certainty that in about twenty-four hours from this moment we would all be in the presence of our adorable Lord, would not some tremendous changes be effected in our lives within that brief compass of time? Would not some humbling apologies be made to fellow-saints, or perhaps our worldly acquaintances? Would not some of us be rather feverishly "setting our houses in order?" Could forgiveness be withheld to some toward whom we have harbored a grudge? Would we not all be on our knees for much of that time earnestly confessing our coldness of heart, our selfishness, our pettiness, our failure as stewards of our Lord's money, and scores of other things in which, alas, we all offend? Would it not electrify us as to the startling need of sounding out the Word of the Lord both in warning and entreaty? There can be but one answer.

It is said that Blondin, that famous French gymnast, when crossing the Niagara River on a

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tight-rope, always had a fixed point on the opposite side on which he kept his eye. In this way he was able to walk steadily and perform his feat successfully.

The people of God are called upon to "walk circumspectly, not as fools, but as wise," "looking for that blessed hope, and appearing of the glory of our great God and Saviour Jesus Christ" (Eph. 5:15; Tit. 2:13, R. V.). And it is only as we keep Him as the Coming One before our souls that we shall walk unfalteringly before God and before the unbelieving world.

Now the truth of the return of the Lord for the Church, His Body and Bride, was a special revelation to Paul. It was one of the distinctive features of his ministry, unknown to Old Testament prophets and unfamiliar to even the writers of the four Gospels. That there should be a selective resurrection and removal of hosts of living saints from the earth prior to the glorious epiphany of Christ was unknown until, directed by the Spirit of God, Paul put his pen to parchment and wrote First Thessalonians four, and a little later, First Corinthians fifteen. Let us quote the latter scripture first: "Behold, I show you a mystery; we shall not all sleep, but we shall

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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" (vers. 50, 51).

We repeat what has been affirmed before: This is a special revelation to Paul, and unknown to Old Testament writers. That Messiah should return to earth in regal splendor with myriads of His holy ones, was a truth as old as Enoch, the seventh from Adam (see Jude 14, 15); that *before* that majestic event clouds of Church-saints should be caught away by the shout of the Lord to keep tryst with Him in the air, was new truth committed to Paul. Otherwise his declaration, "I show you a mystery," would be meaningless.

Notice briefly the obvious meaning of the passage. There will not be wanting those who will not pass through death; they will be alive when the Lord comes. But inasmuch as "flesh and blood cannot inherit the kingdom of God," a change is necessary. At the last trump, in a flash of time, this change will be effected in both living and dead saints, for the latter shall rise incorruptible. As already noticed, this thrilling truth is first set forth in the first letter to the

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Thessalonians, chapter four. We quote from verse thirteen (New Translation) : “But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope. For if we believe that Jesus has died and has risen again, so also God will bring with Him those who have fallen asleep through Jesus. (For this we say to you in the word of the Lord, that we the living, who remain to the coming of the Lord, are in no way to anticipate those who have fallen asleep; for the Lord Himself, with an assembling shout, with archangel’s voice, and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and thus we shall be always with the Lord. So encourage one another with these words).”

It is evident that Paul’s ministry at Thessalonica included the truth of the Lord’s return, but that aspect of the return which has to do with the kingdom and glory. You will recall that the enemies of the Gospel sought to stir up opposition toward him by reporting that he was a disloyal

revolutionary, "saying that there is another King, one Jesus" (Acts 17:17). It thus becomes clear that he had sought to encourage his converts by instructing them that the persecution which they were enduring would be ended by the glorious appearing of their Saviour and the establishment of His kingdom. Then the tables would be completely turned, and He with them would come into His own. In the interval between Paul's leaving them and the writing of his first letter, however, some of their company had died, and the sorrowing families were lamenting the loss that their loved ones would suffer by missing the splendor of that day. And so this misunderstanding became one of the reasons for the writing of this illuminating epistle.

In effect, the inspired writer is saying this: "Dry your eyes, my brethren, regarding your dear ones whom the Lord has put to sleep. Do not entertain the thought that they have missed the glory of the kingdom, for as a matter of fact they shall have rather the *advantage*. For when the Lord Jesus comes to undertake the government of this world God is going to bring those very loved ones with Him."

"But," interrupts an objector, "how can that

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be when the bodies of those loved ones are still in the grave?"

"Patience!" replies Paul, "I was just about to explain that point to you. You see, *before* Christ comes in glory with those who have fallen asleep, as well as with yourselves who have believed that He died and rose again, He will descend from heaven, giving an awakening shout accompanied by archangel's voice and God's trumpet. Every one who has died in Him will hear His voice. We, the living, shall also hear the shout and be immediately in His presence in the air. Not one will be missing. We will be 'together with them,' and with Him, and that forever! Now, brethren, comfort and cheer one another with this prospect."

And so it becomes evident that while Paul's main theme in chapters four and five is concerning the glorious appearing and the day of the Lord, the truth of the first resurrection and translation of the Church is revealed in an explanatory parenthesis.

Shall we not bless God for such a sweet assurance of His grace? Our earthly pilgrimage may terminate today. Or tomorrow may bring us the "morning without clouds." Very, *very* soon we

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may be participating in those bursts of heavenly harmony, and ascribing all glory, honor, majesty and power unto the Lamb forever and ever. Lord, hasten the hour!

“Soon shall our eyes behold Thee,
With rapture face to face,
And resting there in glory,
We'll sing Thy power and grace;
Thy beauty, Lord, and glory,
The wonders of Thy love,
Will be the endless story
Of all Thy saints above.”



IV.

THE SUNRISE

*"The Sun of Righteousness shall arise
with healing in His wings"*

(Mal. 4: 2)

DURING the past few years one of the popular songs that one frequently hears whistled or sung in public places is that entitled, "The World Is Waiting for the Sunrise." Now, what the author had in mind I know not, the simple reason being that I am acquainted only with the title and tune of the song. The sentiment, however, expressed in that title is indeed true in the light of Scripture; for though blindly, unconsciously, ignorantly, yet nevertheless *truly*, the world is *waiting*, and *waiting for the sunrise*. From times immemorial sages and philosophers have dreamed or sung of a Golden Age, the final Utopia. Deep down within the human breast, affecting even the animal creation, there has been that dim expectation of a final goal of perfection, a restored paradise. To this the Spirit

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of God bears witness. Let us hear what He has said: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8: 19-22, R.V.). This passage makes plain that sin has come into God's fair creation, and its soiled hand has thrown everything out of adjustment. Human life, animal life, and even vegetable life, have all been seriously affected. The whole created order utters its note in the minor key. Mankind groans, the animal realm knows no truce in its incessant warfare, and the vegetable kingdom battles continuously with destructive forces. Never was it according to the Creator's mind that certain classes should be downtrodden, nor was it according to His thought that the law that should operate among the beast and vegetable kingdoms should be "the survival of the fittest." Sin has introduced these exotic conditions, and is responsible for the present, universal dislocation.

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Every time the farmer engages in battle with the weeds a solemn sermon is being preached to him if he has ears to hear and eyes to see. The very ground with its ever-present thorns and thistles cries out sternly, "Thou art fallen, O man! Thou art fallen!" The rust on the wheat, the smut on the oat, the scab on the apple and the thorn on the rose are all silent, but potent, witnesses of creation's blight. Despite all advancement of scientific knowledge and multitudinous efforts for the alleviation of suffering, the groan still continues, and the travail-pangs remain. The world has been called "the land of the living;" in reality it is the land of the dying. Present economic stress has not reduced the work of the undertaker, and our cemeteries are filling at the usual rate. Death, the insatiate foe of the race, continues to greedily demand his victims, and none can stay his hand nor say, "Thus far shalt thou go and no farther." The King of Terrors and Terror of Kings he truly is, as he boldly stalks through all lands, and chooses his victims from all classes and creeds, for he is no respecter of persons. Thus his sinister shade hangs like an uncanny pall over the valley of the shadow.

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Hope, however, attaches to this universal bondage, for the passage we have quoted informs us that the Creator had in view a complete deliverance from this corruption into the liberty of the glory of God's children. Through the dying of His Son, the Last Adam, God planned to build a new creation that would far exceed the original work. "The glory that excelleth" would there prevail, and God be all in all in the midst of the universal adoration of those who had experienced sin's thralldom and had known fullest redemption therefrom.

In Romans 8 three groans are heard. In ver. 22 we have the groan of creation, in ver. 23 the groan of the believer, and in ver. 26 the groan of the Spirit. But this is not to continue, for, at the striking of the hour for which all waits, sin's wail will cease; it will give place to singing, and earth's night will be gone forever. Their bodies fully redeemed, God will manifest His children to an amazed universe, and sin's Winter will be followed by the Summer of His kingdom.

"He'll give these bodies vile
A fashion like His own;
He'll bid the whole creation smile,
And hush its groan."

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We have already observed that the concluding chapter of the New Testament records the promise of our Lord to come again as "The Bright and Morning Star." Is it not significant that the final chapter of the Old Testament Canon should refer to the Coming as the rising of the Sun? Both metaphors are exceedingly suggestive. The sun rising each morning on the eastern horizon causes the night to retreat before the coming day. But the morning star rises *before the sun*. It is the harbinger of the morning, the precursor of the dawn. From this it will be readily seen that here we have the strong suggestion that the Lord's return will be in a twofold aspect: first, to the air to catch up His Church; second, to the earth to bless Israel and be supreme Lord of All. The first is the Morning Star aspect; the second, that of the Sun of Righteousness. And just as the morning star rises upon a sleeping world, so will the catching away of the Church be accomplished while an indifferent world and apostate Christendom is wrapped in slumber.

Is not Enoch a type of this glorious rapture? Having walked with God, a divine Hand removes him from earth to glory *in secret*. The world did not see him go; else why would they afterwards

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seek him? That they did so is proven from Heb. 11:5, where we are distinctly told that "he was not found."

But the "Sun" aspect of the Advent has to do with the public appearance of the Lord of Glory at the close of this long, long night of His rejection. On this event all prophecy is focused. As early as Enoch, the seventh from Adam, we have definite prediction of this wondrous epiphany. Through the apostle Jude we are informed that he (Enoch) prophesied, "Behold, the Lord cometh with ten thousands of His saints." The inspired prophecies of the Old Testament are filled with the glow of the glory of Immanuel. Pages could easily be given to the quoting of them. "The sufferings of Christ and the glory that should follow" comprised their testimony. And while there is a very real sense in which He has *now* entered His glory (for God raised Him up from the dead and gave Him glory, 1 Pet. 1:21), yet that glory has not yet been displayed on earth. But it will be at His return. The age-long prayer will be fully answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven," when at last He arises as the Sun of Righteousness, the source of heat and light to a cold and dark world.

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What an hour that will be! When He stood centuries ago before Herod the Tetrarch and Pilate the Governor they both set at nought His Person and sneered at His claims. The high priest, Caiaphas, rent his garment in a passion of rage at hearing the Accused answer in tones of calmest dignity, "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." This staggering assertion brought the death-vote from the Jewish Sanhedrin, and presently our Holy Lord was spiked to a felon's gibbet. That was the last time the world then saw Him. There Herod, Pilate, Caiaphas—yea, *the world* thought they were rid of Him. But is that the last they see of Him? Nay, a thousand times! His word to the high priest will be fully and literally fulfilled. Down the skies He shall come on the white horse (of Rev.19) followed by the white-uniformed armies of heaven. The keen sword shall proceed from His mouth. From the lips which uttered words of grace at His first coming shall pour words of judgment at His second. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God (the heathen), and that obey not the Gospel of

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our Lord Jesus Christ (rejecters in Christendom): who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints and to be admired in all them that believe . . . in that day" (2 Thess. 1: 7-10).

What a complete reversal of the tables that will mean! The true David will then return to His throne to the utter consternation and ruin of His foes, while His loyal followers will march triumphantly in His train to share His honors. The great day of His wrath will then have come, and His rejecters will call on the mountains to fall on them and the hills to cover them that they may be hidden from His face. The rising of the sun will bring not only welcome light to His own but will expose every enemy by its penetrating rays. Every secret will then be dragged into that light, and nothing that is hid shall be unrevealed. Antichristian forces will be completely overthrown, "the man of sin," caught red-handed in usurping the place of Deity (2 Thess. 2), be consumed by the breath of the mouth of the glorified Conqueror, and every rejecter of grace exiled eternally from that Presence.

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But for His loved saints He will be no object of terror. For them He will be the centre of admiration. They will *admire* Him. Centuries ago David had likened the sunrise to "a bridegroom coming out of his chamber" (Ps. 19:5). And does it not thrill our hearts to consider our Lord Jesus as the Joyous Groom emerging from the seclusion of His chamber to descend amid throngs of happy attendants with His beloved Bride. Every eye shall see Him, as robed in the blood-dipped garment, crowned with many diadems and "in His majesty riding prosperously," He shall take His kingdom. The overcomers will share His throne,* for there He shall sit as Son of Man. At last earth shall have a righteous Governor. The angels' proclamation will then be fulfilled completely: "Glory to God in the highest; peace on earth, good will toward men."

Every saved one will be there to see the King in His beauty. And falling at His feet we shall adore Him afresh for such infinite grace that associates us, once foul rebels, with Himself in an eternal, unbreakable bond. Is it any wonder

*He now sits on the Father's throne as Son of God. *That* place cannot be shared by any creature. See Rev. 3:21.

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that the Holy Spirit speaks of it all as "the blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ!" (Tit. 2: 13, *R. V.*).

"With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent-chorus
Onward roll from tongue to tongue:
Christ is coming.
Come, Lord Jesus, quickly come!"



V.

THE DAY

"The sun to rule by day"

(Ps. 136: 8)

WE have already observed that in one revolution of the earth, which gives us sunset, the night, the appearance of the morning star, and the sunrise with its ensuing day, prophetic and dispensational fore-shadowings are beautifully suggested. Thus in the sunset we see the withdrawal of the Source of Light, and the consequent night of this age, while the morning star suggests the return of the Lord for His Church, to be followed by the sunrise of His glorious advent in power, when light and warmth will banish sin's chilly gloom.

It is evident from the text that heads this chapter that it was the Creator's purpose that the sun as king should be ruler of the day, while the moon should be queen of the night. And so Scripture makes it clear that when our Lord Jesus Christ returns as Son of David to Israel, Son of Abraham to all the nations, and Son of Man to the vast creation, He will be fully supreme

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in His regal authority. Let us hear the following sevenfold witness from inspiration's pages:

David—"He shall have dominion" (Ps. 72: 8).

Isaiah—"A King shall reign" (Isa. 32: 1).

Jeremiah—"A King shall reign and prosper" (Jer. 23: 5).

Daniel—"His dominion is an everlasting dominion" (Dan. 7: 14).

Zechariah—"His dominion shall be from sea even to sea, and from the river even unto the ends of the earth" (Zech. 9: 10).

Paul—"He must reign" (1 Cor. 15: 25).

John—"He shall reign forever and ever" (Rev. 11: 15).

Thus we have a unanimous testimony from both Old Testament prophets and New Testament apostles. Absolute in His supremacy, divine in His Personality, wise in His economy, firm in His policy, yet loving in His ministry, our Lord will hold universal sway.

When the day dawns, every shadow will flee away, and the Sun of Righteousness will shine in meridian splendor. As the late Mr. F. W. Grant in his excellent *Numerical Bible* says:

"No more absolute lordship is there than the sun exercises over the earth, none in its sphere

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more beneficent. The tenderest plant is served by it. By it the showers that refresh are drawn up from under the whole heaven and rained down again. With it rule is surely service. And the sun is Christ's image, the glory of the light (which God is) upon a material candlestick. But the sun exists not for itself, and the tiniest creature bathes as freely in its brightness as the mightiest."

This age of perpetual sunshine, then, will be introduced by the personal return to this earth of the Lord Jesus Christ with all His glorified saints. The New Testament is saturated with testimony to this fact. Let us quote without comment a few passages:

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. 25:31).

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return" (Luke 19:12).

"And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30).

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"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3: 20, 21).

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8: 19).

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3: 4).

"And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule

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them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

In the letter to Titus the inspired penman tells us that the first appearing of the Lord was a manifestation of the *grace* of God; the second appearing will be a manifestation of the *glory* of God. Let us quote it: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Tit. 2: 11-13, *R. V.*).

Just as grace was displayed in a Person at the first coming, so glory will be revealed in the same Person at the second coming, for "Jehovah will give grace and glory" (Ps. 84: 11). The "Blessed Hope" will be the Morning Star aspect, while "the appearing of the glory" will be the Sunrise aspect of the Return.

Now what will be some of the salient features of His reign? What will be the millennial condi-

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tions? To what extent will the King of kings hold sway?

1. *Israel will be Converted and Restored to her Land.*

The Old Testament prophets all sang of this national restoration. To quote the proof passages for this notable fact would require many pages. Let two passages suffice:

“And it shall come to pass in that day, that the Lord shall set His hand again *the second time* to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa. 11:11, 12).

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of

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Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25,26).

2. The New Covenant Blessings will be Realized.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

This means that men will be regenerated, that the doing of the will of God will spring out of a

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real desire of heart, and the knowledge of God will be universal. But this vast work of regeneration leads to the next feature: *viz.*,

3. *The Holy Spirit will be Poured Out.*

“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. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call” (Joel 2: 28-32; see also Isa. 32: 15; 44: 3; Ezek. 36: 24-28; 39: 29).

Pentecost was a little foretaste of this great effusion. The results of the Pentecostal outpouring we all know; what floods of joy and blessing await the fulfilment of this coming visitation!

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4. Idolatry will Cease and the True God be Worshipped.

“Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isa. 2: 3; see also Isa. 66: 23; Zech. 14: 16-19).

“Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God” (Ezek. 37: 23).

5. Heaven and Earth will be in Close Communication.

Our Lord said to believing Nathanael, “Hereafter ye shall see heaven open, and the angels of God ascending and descending on the Son of Man” (John 1: 51). Rev. 21: 9 to 22: 6 also throws light on this wondrous truth.

6. A Righteous and Peaceful Government will at last be Set Up.

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“It is He who hath made us, and not we ourselves,” and therefore He alone is competent to govern us; and this He will do as the true Melchisedec—“King of Righteousness, and after that, King of Peace.” The peace of His kingdom will not be at the expense of righteousness, but rather in virtue of it. We have this pictured in the righteous reign of David followed by the peaceful reign of Solomon. Then, and only then, will “nation not lift up sword against nation, neither shall they learn war any more.” The key to the whole peace situation hangs at the girdle of the Man who is in heaven today, and there can be no permanent peace until He returns.

7. Creation's Curse will be Lifted.

We have already observed that sin has thrown everything out of proper adjustment. But in that day of our Lord's kingdom the prophet Isaiah tells us the effects of sin's blight will be removed, and “the desert shall rejoice, and blossom as the rose” (Isa. 35: 1, 2), “the wilderness shall be a fruitful field” (32: 15), “and the dry land springs of water (41: 18). “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree” (55: 13; see also Amos

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9:13-15). Abundant fertility will be everywhere apparent, and probably the exquisite blooms that are produced by our expert gardeners and displayed at the various floral exhibits, and which provoke our admiration, are mere weeds in comparison with the productions of the coming day when the earth *shall* yield her strength and bring forth in handfuls! The animals, too, shall undergo change. Ferocity will give place to docility. As in the beginning, the beasts will all be subject to man, and so domesticated as to be of valuable service again. "The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. 65:25; see also ch. 11:6-9).

Here then are seven hurried glimpses of the glories of the age to come. How good to remind ourselves that the foundation of it all was securely laid at Calvary! And how thrilling to realize that as surely as He came the first time in grace so surely shall He come the second time in glory.

Let us then cry afresh, "THY KINGDOM COME. Thy will be done in earth, as it is in heaven!" Amen!

VI.

“THE KING IN HIS BEAUTY”

(Isa. 33: 17)

THE phrase that heads our meditation is very suggestive, for seldom is the thought of beauty associated with earthly potentates. We frequently speak of the king in his power, the king in his majesty, and the king in his glory, but rarely do we think of a monarch's *beauty*.

Such a word, however, perfectly befits the Person of the last and greatest of earth's kings, our Lord Jesus Christ. His beauty was that which Israel's most faithful sovereign, David, longed to behold. Hear his yearning as he expresses it in Psalm 27: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the *beauty of the Lord*, and to inquire in His temple" (ver. 4).

True beauty belongs to character, and not to outward appearance merely. In this, then, He fully qualifies, as His character is the purest, and stands

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preeminently supreme above that of all the monarchs of history. He must not even be compared with the Pharaohs of Egypt, the Agags of the Amalekites, or the Abimelechs of the Philistines, for these were men, and men rapacious, cruel, tyrannical. The names of such rulers as Cæsar, Charlemagne, Napoleon and Washington are inscribed on earth's tablets and suggest valor and victory—until He appears! Even the best of Israel's kings sink into oblivion when the name of this One is breathed. David the Devoted and Solomon the Sagacious were both weighed in the balances and found wanting. But in the Lord Jesus Christ we have One who eclipses all, for in neither His Personal character nor His public administration is there the possibility of the least degree of failure.

Let us then consider the beauty of His Person, Position and Prospect.

1. The Beauty of His Person.

We cannot form any suitable thoughts of this King without a full appreciation of the fact that He is God. He ever was, is and shall be the Father's Equal, Jehovah's "Fellow" (Zech. 13: 7). To this both Old and New Testaments bear

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witness. Let us listen to two witnesses from the former and two from the latter. "The King of Israel, even *Jehovah*, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:15).

"Jehovah shall be King over all the earth" (Zech. 14:9).

"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. . . . That Holy Thing that shall be born of thee shall be called *the Son of God*" (Luke 1:32, 35).

"He is Lord of lords, and King of kings" (Rev. 17:14).

Among the requisites for sovereignty would be wisdom, love and power. But all these are His inasmuch as He possesses all the resources of Deity. Infinitely wise, loving and powerful shall be His glorious reign.

But the King is also true Man. In His incarnation He assumed spotless humanity, and this He retains forever. The New Testament insists on His personal presence in heaven today as Man. What smashing blows the following passages deal to the modernistic spirit-resurrection theory:

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“Through *this Man* is preached unto you the forgiveness of sins” (Acts 13: 38). “God will judge the world in righteousness by *that Man* whom He hath ordained” (Acts 17: 31). “*This Man* after He had offered one sacrifice for sins forever, sat down on the right hand of God” (Heb. 10: 12).

Thus while earth’s last King shall be God, He shall also be Man. As God He can save; as Man He can sympathize. In His twofold but indivisible nature we see His competency to reign to the Creator’s glory and the creature’s good.

2. *The Beauty of His Position.*

The Lord Jesus Christ will be absolutely supreme in His earthly Kingship. Earth’s sovereigns will become subjects; all nations will acknowledge Him; the rich will covet His favor; the great ones will couch at His feet; the poor will enjoy His benevolence, and the whole universe bow in worship. “*The Lord alone shall be exalted in that day*” is the repeated statement of Scripture. The non-progressive Orientals and the ultra-progressive Occidentals will both be adjusted to His wise control.

As *Son of David* He will be distinctly recognized as King of Israel. Nathanael will then

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come from under his fig-tree of empty profession and, taking his place at His feet, cry, "Rabbi, Thou art the Son of God; Thou art the King of Israel" (John 1:49). What glory will accrue to our blessed Lord when such an acknowledgment is made! This will be the national vindication of the claim He made before the Sanhedrin just prior to His passion (See Matt. 26:63-65).

As *Son of Abraham*, however, He becomes the Benefactor not only of Israel but of all the nations. He will be the true Isaac—the "laughter" of God—and with Him shall laugh the Gentiles in the happiness of His salvation. "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles" (Zech. 14:16).

But our Lord is also *Son of Man*, and this title conveys to us His sovereignty over the vast creation. Not only Israel and the Gentiles but even the lower kingdoms—animal and vegetable—will respond to His sway. The Psalmist hymns His glory in the exalted language of Psalm 8: "Thou hast made Him (the Son of Man) a little lower than the angels, and hast crowned Him with glory

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and honor. Thou madest Him to have dominion over the works of Thy hands: Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth!"

3. The Beauty of His Prospect.

The prospect of such a blissful condition is ever set forth in Scripture as an incentive to holy living. It is this hope that also fills the believer with abounding joy; it relieves him from present fretfulness, and equips him with patience, peace and purpose. The glorious fact that his Saviour is about to return and inaugurate a righteous government where neither capital nor labor will be discordant, where no bread-lines will be in evidence, and no dole-system be necessary, provides him with a heavenly contentment and leads him to pray fervently, "Even so, come, Lord Jesus." He does not take part in strikes or other demonstrations involving opposition to the present order, for since his Master has been officially refused he has become a stranger and pilgrim. He knows that the Saviour's return is the only

THE KING IN HIS BEAUTY

hope for national recovery, that His appearance will forever end all depressions. In the meantime he serves the living and true God and waits for His Son from heaven (1 Thess. 1: 9, 10).

This outlook produces true beauty of character and stability of testimony. "Every one that hath this hope in Him (or, set on Him) purifieth himself, even as He is pure" (1 John 3: 3). It thus equips with *Purity* (Col. 3: 2-5), *Patience* (Jas. 5: 7, 8), *Prayerfulness* (1 Pet. 4: 7), *Purpose* (2 Tim. 4: 5-8), *Peace* (Phil. 4: 5-7), and also provides a motive for *Preaching* (2 Tim. 4: 1, 2).

As we wait for the King's manifestation let us live loyally for Him and not shrink from present suffering, knowing that "if we suffer with Him we shall also reign with Him."



VII.

SATISFIED!

"He shall be satisfied"

(Isa. 53: 11)

"I shall be satisfied"

(Ps. 17: 15)

I BOARDED a Carlton Street car recently one evening in the City of Toronto. As I dropped my fare in the box, the motorman (it was a 'one-man' car) threw a cheery "Good-evening" over his shoulder, and then, after manipulating his operating levers, followed up his salutation with the question, "Well, what do you think of the Lord Jesus?" What a surprise it was! How unusual a question! And how it thrilled my heart!

"Why," I replied, "He's my very own Saviour! He died for me."

"I thought so," he remarked; "I noticed your T.B.C. (Toronto Bible College) pin, and took it for granted you were a child of God. How long have you known the Lord?"

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And then followed a most hearty conversation over the great subject of the blessedness of God's salvation.

My new friend was a happy believer in the Lord Jesus Christ, and seemed to delight in speaking a word for Him. He sought thus to preach the Word, "in season and out of season."

How glad we were of our ability to answer the motorman's query as we did. At one time that would not have been our reply. We would have met the question with an awkward embarrassment. It would have made us uncomfortable, and brought a blush to the cheek, for He was personally unknown to us. Truly, we had heard of Him, like Job, "by the hearing of the ear," but we knew Him not as very Saviour and very Friend.

But now—how different! We know Him as our own Lord, once in death for our own sins, now on the Throne of Glory on our own behalf. He came to us—in a Gospel meeting one night—and told us of His love, of His suffering on Calvary, of the work He had accomplished, and asked for our full trust. There and then that trust was given, and at once He revealed Himself. With Spurgeon we could then say,

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“I looked to Him—
’Tis true His ‘whosoever’—
He looked on me,
And we were one forever.”

Reader, let me put to you the motorman’s question, “What do you think of the Lord Jesus?” What sayest thou? Is He merely a man? Or is He Son of God? If the latter, have you bowed before Him and thanked Him for dying for you? Your eternal destiny hangs on your attitude toward Him. Is He your personal Saviour?

You have probably heard or read of His return, but it has rather disturbed you instead of being a source of comfort. Ah, if this is your case give me the joy of telling how you may have Him as your very own.

There is no way of being ready for His *second* coming if one does not understand the purpose of His *first* coming. Then why did He come the first time? Let us tune in on the very words of God for the answer.

“God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is *not condemned*: but he that believeth not is *condemned already*, because he hath not believed on

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the Name of the only-begotten Son of God" (John 3: 17, 18).

Mr. J. T. Mawson, the English evangelist, tells the following story:

"In a certain schoolroom sat a lad poring over his task; his fellows had long since put away their books, and their gleeful shouts from the midst of their games outside were borne in to him through the open window. He had broken the rules of the school and wasted his time during the day; he was a transgressor; and the schoolmaster in righteous government, had been compelled to impose a penalty.

"In vain the lonely lad (lonely in spite of the master's presence) tried to bend his mind to the problems before him, for he wanted his liberty, and the master had said that he must remain a prisoner until the task was accomplished. But his whole mind was in rebellion, he hated the task, the school, and most of all the master, and it seemed as though he would never be able to gain his liberty.

"The merriment of his school-fellows without only added to his misery within, as the propositions again and again baffled him, until at last

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he threw down his pen and, dropping his head in his hands, sobbed aloud.

“Whether the master’s heart was touched at the sight of his wayward pupil’s grief, or whether the fact that it was past the hour for his evening meal made him desire to liberate the lad, I cannot say; but, whether moved by the higher or the baser motive, he took the pen in hand and in a few brief moments the task was finished, the penalty paid, and the prisoner free.”

We were the transgressors. Our sins merited the death-penalty. Righteousness demanded its payment. Hence, moved by love, the infinite Lord came and paid it to the uttermost farthing. Nothing less was necessary; nothing more was required. And now God’s salvation becomes the portion of everyone who commits himself to the Saviour alone. Trust Him *just now*, confessing in His ear that you are the one for whom He died. You will be saved the moment you do.

Then, having become a Christ’s-one (That is what the Christian is!), you may not only look back to Calvary, but forward to the Return. Your heart will cry, “Even so, come, Lord Jesus!”

And some day, perhaps very soon, He will answer that prayer, and He, the satisfied Lord,

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with us, His satisfied Bride, will together enter upon an eternity of unbroken joy.

When Israel left Egypt, redeemed by the blood of the spotless lamb, they borrowed (or, *asked*—*R. V.*) of the Egyptians jewels of silver and jewels of gold, and raiment. Let no one think they were acting dishonestly. We must not forget that they had been working for many years for Pharaoh's tyrants and getting no returns but abuse. It was high time they were getting some pay! And when Jehovah gave the marching orders, at midnight, while Egypt slept on in their defiance of God, that great throng moved out of the land. You may recall that little word, "They spoiled the Egyptians." As Mr. Hy. Pickering, Editor of "The Witness," aptly says: "When Jehovah brought His unworthy people out of Egypt it was said, 'Not a hoof shall be left behind' (Ex. 10:26). If Pharaoh had searched all the houses and stables in Goshen, he could not have found a single 'hoof' to place on his mantel-piece, and say, 'There is something the blood of the Lamb could not redeem!'" The Israel of God and the God of Israel abandoned that proud, independent nation that night, and shortly afterward the lifeless bodies of their horses and horse-

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men were being washed up on the banks of the Red Sea!

Soon the true Israel will quit this modern Egypt. While the world slumbers on, the same Jehovah-Jesus will shout His own out of the world into His presence, and we shall sing redemption's song anew. That will be the greatest exodus of all time, and Egypt will be spoiled; its real treasure will have disappeared. I would not give fifty cents an acre for the best real-estate on earth after that event! The light having gone, darkness will follow; the salt being removed, corruption will set in. Then shortly, Satan will concentrate all his hellish forces upon the earth-dwellers, and his will be "great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). Not only, however, do we read in sacred Scripture of the wrath of Satan, but we also read of the release of "the wrath of *the Lamb*" in that day. His anger will be manifested and the judgment-vials of God be poured out (Rev. 6:12-17). Woe unto the Christ-rejecters who find themselves in the maelstrom of that visitation!

There seems to be a feeling abroad today that the world is spoiled *with* the Church of God;

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there will be a keen realization in that day that the world is helpless *without* the Church of God.

And so we wait—not for the fulfilment of a thing, but for the coming of a Person. When He does come He shall enter upon an eternity of satisfaction; we too shall be satisfied, and that forever.

Just before my father slipped away into Immanuel's Land he requested that we put the following words on his tombstone: "Awaiting the Shout; Forever with the Lord" (1 Thess. 4: 16-18). His request has been fulfilled, and still he sleeps—his happy spirit with the Lord—and waits for that fulness of satisfaction which will be his (and ours) upon awakening in HIS LIKENESS.

While the world is waiting for the Sunrise, and we, with the Christian dead, are waiting for the Morning Star, let us give Him our all in view of that moment.

"The Lord Himself, e'en Jesus,
Amid the ransomed throng,
Its glory, joy, and beauty,
Its never-ending song.
O day of wondrous promise,
The Bridegroom and the Bride
Are seen in glory ever:
Forever satisfied!"

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