

*HE IS
COMING AGAIN*

An Address by

The Reverend Lance R. Shilton, B.A., B.D., Th.L.

Rector of
Holy Trinity Church of England,
87 North Terrace,
ADELAIDE
South Australia.

Teaching concerning Christ's coming again clearly and consistently runs throughout Scripture. People fond of statistics say that for every one verse in the Bible which mentions the first coming of Christ, there are 8 references to His Second Coming. It was emphasised by Christ Himself. His early followers believed it and wrote about it consistently.

Matthew likens Christ to a bridegroom coming to receive his bride.

Mark sees Christ as a householder going on a long journey and committing certain tasks to his servants until his return.

Luke quotes Christ's words: "Watch ye, therefore, and pray always, that ye may be accounted worthy.... to stand before the Son of Man."

John recalls Christ's promise: "I go to prepare a place for you. I will come again and receive you unto Myself."

St. Paul wrote to the Colossian Christians, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

St. Peter said, "The day of the Lord will come as a thief in the night."

Christ's coming again will be sudden, but not secret; unanticipated, but not mysterious.

The Second Advent is referred to over 300 times in the New Testament. By comparison, there are only 4 definite references to the Holy Communion.

The early Creeds of the Church accepted the teaching of the Second Coming as fundamental. Included in

them are brief summaries of essential Scripture teaching, such as "He (Christ) ascended into Heaven and sitteth on the Right Hand of God the Father. From thence He shall come again to judge the quick and the dead."

Article IV of the 39 Articles of the Church of England, reads: "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature: wherewith He ascended into heaven and sitteth until He return to judge all men at the last day."

THE NEW TESTAMENT WORDS USED:

Before looking at some of the views held concerning the Second Coming and the events foretold, let us examine some of the words used in the New Testament.

1. PAROUSIA:

Basically means 'presence'. This word is often used to refer to the coming of some important person to visit a church or Christian community, as in St. Paul's words to the Philippians, "My coming to you again" (Phil. 1:26). This would be much like a bishop coming to a church for an annual Confirmation. You could well imagine a choir boy saying as the Lord Bishop arrives dressed in his purple cassock, "My Lord is coming". Peter uses the word when speaking of the first coming of the Lord (II Peter 1:16). It is the word frequently found in comprehensive statements of St. Paul about the Second Advent: "Christ, the first-fruits; then at His coming those who belong to Christ" (I Cor. 15:23); also I Thess. 2:19, 3:13, 4:15, 5:23. It was the word which came to the lips of the inquiring disciples when they privately asked our Lord, "What shall be the sign of thy coming?" (Matt. 24:3). The word 'parousia' which does not appear in the Pastoral

Epistles, is used by St. Paul in one passage to refer to the coming of Antichrist (II Thess. 2:9), but generally refers to the Second Coming of our Lord (II Thess. 2:1, 8), James 5:7, 8: I John 2:28).

To sum up, in reference to the Advent of Jesus Christ, the word is used 7 times by Paul, twice by James, 3 times by Peter, once by John. It is found 4 times in Matthew's account of the Olivet discourse. In every case it is used for the coming of a person or group of persons. "A literal translation would be 'being nearby', so that it combines the notion of 'approach' and 'presence' with a suggestion of honour due to the person to whom it refers." (G.T. Manley's "The Return of Jesus Christ" , P. 16).

2. EPIPHANEIA:

Means 'appearance'. Our English word, Epiphany, comes from it. The Greeks used it to indicate a glorious manifestation of the gods and especially of their advent to help. (Grim Thayer).

The word is used in the Old Testament to denote God's making His face to shine upon His people. In the New Testament it is sometimes used of Christ's First Advent (II Tim. 1:10), but more often refers to the Second Advent.

I Tim. 6:14: "That thou keep the commandment without spot, without reproach, until the appearing (epiphany) of our Lord Jesus Christ."

Titus 2:13: "We should live soberly and righteously and godly in the present world; looking for the blessed hope and appearing (epiphany) of our great God and Saviour Jesus Christ". (also II Thess. 2:9; II Tim. 4:1, 8).

3. APOKALYPSIS:

Means 'revelation'. The uncovering of something that was hidden. It suggests not the 'coming' of someone previously absent, but the visible unveiling or

disclosure of someone who has been all the time spiritually and invisibly present. The word is often used by the Apostle Peter in reference to the Second Advent (I Pet. 1:7, 13; 4:13; I Cor. 1:7; II Thess. 1:7). I Pet. 4:13 - "Rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed" or uncovered. The point is that Christ is now reigning as Lord at God's Right Hand (Heb. 1:3; 12:2; I Cor. 15:25), sharing God's throne (Rev. 3:21), but His reign is invisible to the world. But the time will come when it will be made visible by His apokalypsis or revelation. It is not that Christ is absent from the world now, but that His presence is veiled. Now we see through a glass darkly, but then face to face.

4. ERCHOMAI:

Means 'to come' or 'to arrive'. Like the other three words it is sometimes used in reference to the First Advent of our Lord (I Tim. 1:15; I John 4:2). Paul also used it when he said that by partaking of the Lord's Supper "Ye do show the Lord's death till He come" (I Cor. 11:26). John records the Lord's last reference to the Second Advent in the New Testament Scriptures, "Behold, I come quickly", Rev. 22:7.

Wilbur M. Smith has commented concerning the use of these particular words, "All four are sometimes applied to the movements of men from one place to another. They are used to refer to the First Advent and also to the Second Advent. No one word in the New Testament refers exclusively to the Second Advent, nor is any one of these four... when transported into the English language, used exclusively of the Second Advent. Efforts to distinguish various periods of the Second Advent by these separate words have not proved satisfactory."

However, from the use of these words, we may be

sure that the Second Advent includes:
 Christ's personal Coming
 Christ's visible appearance
 Christ's complete revelation
 Christ's final arrival.

VIEWS HELD.

Over the last 80 years attempts have been made to reinterpret the Christian message in terms familiar to men of scientific outlook, and conforming to man's confidence in himself as essentially good. This meant reorienting the biblical emphasis on the radical nature of human sin, and on the need for his personal reconciliation with God. In place of Christ's redemptive work, emphasis has been assigned to His moral and social teachings in the hope of achieving better conditions on earth by scientifically acceptable terms.

Traditional eschatology was disparaged as pessimistic and implying lack of confidence in man. The supernatural was rejected.

Liberal theologians sought to bring in the Kingdom by espousing wide-scale political and social reforms and economic aid. But the problem of human sin was underestimated. More than the shock of one World War was needed to lay bare the shallowness of easy programmes of social reform. At the end of World War II man found himself face to face with social and political problems which he could scarcely have foreseen a generation before.

The disparity between historic Christian teaching on one hand, and, on the other hand, the current accommodated thinking on Last Things depends on one's view of the inspiration and authority of the Scriptures. Usually any tendency to explain away a literal intervention of God goes hand-in-hand with disbelief in the historical accuracy of the Scriptures because the

Bible definitely affirms a final activity of God in the world which is clearly distinguishable from His general providential activity.

C.S. Lewis has said, "It seems to me impossible to retain in any recognizable form our belief in the Divinity of Christ and the truth of the Christian Revelation while abandoning or deducting the promised and threatened return of Jesus Christ."

Yet inside, as well as outside the Church there are still those who doubt or deny the teaching concerning Christ's Second Advent, either because, in spite of all the evidence to the contrary, they believe that man is progressing upwards through his own effort, or because the doctrine that Christ is coming again cuts across their desire to eat, drink and be merry without interference. The Apostle Peter rightly predicted this attitude when he wrote that scoffers would come in the last days, following their own passions and saying, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation."

It must also be faced that even amongst sincere Christians endeavouring to be faithful to the Scriptural record, different views concerning the time of Advent are strongly held.

Scriptural authority for belief in the Millennium is claimed mainly from Rev. 20:1-8 in the New Testament. Millennium means "a thousand years". This phrase occurs 6 times in this passage. The different views have been

- The view labelled "pre-millennial" if the Advent takes place before the Millennium or 1000 years;
- "post-millennial" if it comes later;
- "a-millennial" if the Millennium is given a purely spiritual meaning.

Let us look at these in more detail:

PRE-MILLENNIALISM:

holds that Christ's Second Coming will not follow but will introduce the Millennium. Like the post-millennialists, its advocates believe that the Scriptures predict a 1,000 years of peace under the power and rule of the Son of God, when the nations shall be governed with a rod of iron, and there shall be no more learning of war. They agree that it is the Church's duty to promote with all speed the evangelization of the world, not with a view to ushering in the Kingdom, but rather in obedience to the New Testament command. Pre-millennialism notes the preparatory signs of the Advent; great distress on the earth, a special dealing by God with the Hebrew people in their own land, and rising international lawlessness.

POST-MILLENNIALISM:

teaches that the Second Coming of Christ will follow the Millennium. The Kingdom of Christ is now in existence and will gradually extend its influence through the preaching of the Gospel. At the close of the Gospel dispensation there will be a millennial period when Christianity will prevail upon the earth. The millennium will be followed by an outbreak of wickedness and a terrible final conflict with the forces of evil led by Satan, and there will ensue simultaneously Christ's Second Coming, the resurrection of all the dead and the final judgment.

A-MILLENNIALISM:

considers some of the Scriptures, especially the Book of Revelation, which speak of Christ's millennial reign to be figurative rather than literal. The 'thousand' years is symbolical as are the other numbers, and simply point to a great period of time stretching over many generations, but of unknown length (Swete). The binding of Satan (Rev. 20:1-4) is identified with that accomplished by the Incarnation (Matt. 12:28,29) and the 'first resurrection' and the reign of the saints with Christ is either the new life in Christ

(Ephesians 2:5; John 5:25) or the victory of the martyred saints in heaven.

The coming of Christ will immediately usher in the consummation, final judgment and the new heaven and earth.

Yet another interpretation is called DISPENSATIONALISM. This divides the history of mankind into a number of eras or dispensations. The dispensation of law beginning with Moses, followed by the dispensation of grace, instituted by Jesus Christ (Rom. 6:14ff), and then at the parousia, the present "Church age" will be succeeded by a "Kingdom age", namely the Millennium when the Old Testament promise to Israel will receive a literal fulfilment. It is said that Christ will set up a throne of David in Jerusalem and reign over a restored and converted Israel for a literal 1,000 years. But the throne of David receives no mention in Rev. 20, nor is there anything to imply a limitation of reference to Jews. (G.T.Manley's 'The Return of Christ'), P. 71). I must say that this Dispensationalist theory has led to a great deal of controversy and confusion amongst Christians.

The common denominator of all these adventist views is the belief that the Son of Man Himself shall return visibly to the human scene to bring in a New Day. All avoid the tendency to equate the Kingdom of God with any temporal institution, and all refuse to equate history with nature; all repudiate the Marxist heresy that history is simply the outworking of materialistic forces which operate inevitably to produce a classless Utopian Kingdom on earth.

In the midst of all the controversies, we do well to heed Bishop Handley Moule's advice: "On no topic of revelation should believing students be more watchful against premature conclusions and unloving mutual criticism than on that of the details of the prediction

of our Blessed Lord's most certain, literal, glorious and desirable return". (P. 114 "Outline of Christian Doctrine").

Let us now move away from the controversies and concentrate upon the imperatives.

IMPERATIVES GIVEN:

Now let us notice the great prophecy of our Lord, as recorded by the three evangelists (Matt. 24: Mark 13: and Luke 21), and as spoken on the Mount of Olives immediately before His Passion. This discourse sprang from a double question (Matt. 24:3). Peter, John and James and Andrew are seated together with Jesus. Stretched out before their eyes is the magnificent city of Jerusalem. Glistening in the warm sun is the gold-plated Temple even more dazzling than the Moslem Dome of the Rock built on the same site today.

The Jewish historian, Josephus, (born 37 or 38 AD) in his book "Jewish War" (written about 73 AD), gives the following description of the Temple:
 "The whole of the outer works of the temple was in the highest degree worthy of admiration, for it was completely covered with gold plates which, when the sun was shining on them, glittered so dazzlingly that they blinded the eyes of the beholders not less than when one gazed at the sun's rays themselves. And on the other sides where there was no gold, the blocks of marble were of such a pure white that to strangers who had never previously seen them (from a distance) they looked like a mountain of snow."

As the disciples look at the Temple building, Jesus says, "Yes, you may well look at all these. I tell you this: not a single stone here will be left in its place; everyone of them will be thrown down."

Then the disciples come to Him quietly with the question: "Tell us when all this will be and what will happen to show that it is the time for your coming at

the end of the age." (Matt. 24:3; Mark 13:4; Luke 21:7).

To this double question, Christ's whole discourse which follows gives a double answer; it refers partly to the destruction of Jerusalem and its Temple just 40 years later and within the lifetime of some of His hearers that day, and partly to His Second Advent which is yet to be.

Christ does not give them a direct answer to their question "When?" Instead He gives them useful counsel for the immediate and more distant future. He tells them what they need to know now and He encourages them to trust Him for the future. How often we would like to know what the future holds for us, but we go to the Scriptures and we read what God wants us to know now. God always reveals what we need to know. He does not promise to satisfy our curiosity about those things we don't need to know. And we have no authority to fill in the gaps ourselves with our own speculations. We should have reverent agnosticism rather than unauthorized speculation, and this applies particularly to matters concerning the Second Advent.

When Matthew Arnold was challenged about all the bits of the Bible which are so difficult to understand, he replied that "It was not the bits that he could not understand that worried him, but the bits that he could understand all too well and found so difficult to measure up to."

However, in the discourse which follows there are a series of clear divine imperatives, not only for the guidance of the four disciples to whom our Lord was speaking, but also for us.

1. THE WARNING: "Take heed".

- (a) "Take heed lest any man deceive you (or lead you astray, RSV)"- Mark 13:5.

Christ knew that many impostors would arise; gnostic teachers in the early centuries with their

emphasis upon special secret knowledge for their initiates; Mohammed later with his perverted version of the Old Testament and his dishonour to the Person of Christ, and many today like the Jehovah's Witnesses, Mormons, Unitarians, Scientologists and the rest.

"Take heed! False Christs and false prophets will arise" (Mark 13:22-23). Therefore, "take heed that no man lead you astray".

Again, in the face of opposition -

(b) "Take heed to yourselves: for they shall deliver you up to councils and in the synagogue ye shall be beaten" (Mark 13:9).

Peter, one of those to whom our Lord was speaking at the time, was one of the first to fail in the face of opposition, but it was a different Peter later, who inspired by the Holy Spirit, witnessed fearlessly before councils and in the synagogues. Christians have been under pressure ever since.

Pastor Wurmbrand has written in his book, "Tortured for Christ", of some of the beatings received by the Christians at the hands of the Communists in Rumania. "Christians were hung up-side-down on ropes and beaten so severely that their bodies swung back and forth under the blows".

The Pastor continued, "I have seen Communists torturing Christians and the face of the torturers shone with rapturous joy. They cried out while torturing the Christians, 'We are the devil'" (Pages 33, 34).

We do well to take heed to ourselves, not because we are in danger of being beaten up with rods, but because we are in danger of being bashed into conformity with our environment by the pressure of the new ideas of our permissive society. Can a Christian consistently object to Test Cricket on the Lord's Day and then watch it telecast or listen to it broadcast on Sunday? Take heed to yourselves.

Christ also warned about carelessness:

(c) "Take heed for you do not know when the time is" (Mark 13:33).

Because of this apparent indefiniteness of the time of the Coming, as well as the many doubts placed upon the actual meaning of Christ's words, many Christians who once zealously anticipated the coming would tend to relax their expectation and drift into carelessness. I am always thankful that at least in the Church of England there is one season in the Church's Year called 'Advent', when the importance of that aspect of Christ's teaching is at least mentioned. I believe there was a certain Archbishop of Canterbury who found it hard to make up his mind about anything, and it was said of him that when the last trump was sounded he would call a committee, to decide whether it was the last trump or the second last!

We may not know when the time will be, but we will know when the time has come. In the meantime, "take heed".

The warnings so far apply as much to us today as they did to the disciples in the first century

- watch out for those who would lead you astray;
- watch out for those who would openly oppose you;
- watch out for the 'couldn't care less' attitude.

But another warning is given which applies more directly to the time of the disciples:

(d) "Let them that are in Jerusalem flee to the mountains. When ye see Jerusalem compassed with armies, then know that her desolation is at hand" (Luke 21:20, Mark 10:14, Matt. 24:15).

Here our Lord predicts the destruction of Jerusalem. In A.D. 70 the Roman army under the command of Titus, the son of Emperor Vespasian, overwhelmed the city after five months' terrible siege, completely

destroyed and plundered the temple and slew tens of thousands of Jews, men and women and children. According to Josephus, 1 million Jews perished at that time with the destruction of Jerusalem (through famine, pestilence, fratricide, and the Roman sword), and 97,000 prisoners were taken and carried off everywhere, except the weak and the aged who were killed without exception, so that not a single Jew was left alive in the city.

History records that the faithful Christians in Jerusalem and its environs obeyed the warning of Christ. When the first signs appeared that Jerusalem was going to be surrounded by the Roman forces practically all the Christians fled from the city across the Jordan to the Trans-Jordanian town of Pella.

The destruction of Jerusalem was to be so terrible that Christ held it up as a clear foreshadowing of the Last Days and the Final Judgment. Christ is saying to us, "Be warned".

Then follows the next imperative:

2. THE ENCOURAGEMENT:

"When ye shall hear of wars and rumours of wars, be ye not troubled. These things must needs come to pass, but the end is not yet (Mark 13:7; Matt. 24:6; Luke 21:7).

These words strengthened the faith and confidence of those who first heard them and many Christians today who have passed through either one or two World Wars have experienced the encouragement which comes from Christ's words. It has been estimated that more than 100 million people have been killed in wars in the last 60 years. Since World War II there have been 53 wars. There has hardly been a day when our newspapers have not featured something about a war somewhere on earth. The prolonged war in Indo-China and the electric situation in the Middle East remind us that we are constantly on the brink of another

world war as the Big Powers stock-pile their nuclear weapons.

Jesus foresaw all these things and assured His followers and us with the words "be not troubled". This encouragement is based on His triumph. Canon Douglas Webster has written, "The only triumph in the Bible is that which belongs to Jesus Christ. The Church does not become an empire, nor does it triumph in secular terms any more than Jesus did. The Church is not going to conquer and convert the world. As the end draws nearer the opposition grows greater - according to the Bible." (Page 8, "Bible and Mission").

"Be not troubled", "Be encouraged", because our Sovereign Lord reigns today, beyond is the time when our Jesus will be seen coming in power and great glory.

Harold B. Kuhn has remarked, "This message supplies vital encouragement for the Christian's daily walk, particularly as he lives in the tension between the empirical now and the expectation which the Holy Spirit has awakened in his heart for the glorious then."

3. THE COMMISSION:

"The Gospel must first be published among all nations" (Mark 13:10; Matt. 24:14). Christ's words do not even hint that the nations will all be converted but they affirm that they will all have a witness in their midst. Think of the great number of agencies that have arisen to make this possible, including our own Church Missionary Society since 1799, through which thousands of missionaries have served and are still serving in many countries of the world. Think of the vast translation work of the Bible Societies. In the year 1500 the Bible had been printed in only 14 languages. By 1800 it was in 71 languages; by 1965 it had been printed in more than 1250 languages and dialects. Think of the use which is made of other Christian literature, radio and television to bring the Gospel to the remotest parts of the world.

Because of modern travel communication and new techniques, it is possible that this commission is being fulfilled in a unique way. The Word of God was taken by the spacemen to the moon, even though there was no man there to hear it, except themselves.

In 1896, the leaders of the Student Volunteer Missionary Union announced the adoption of the watchword, "The Evangelization of the World in this Generation". Archbishop Frederick Temple welcomed it and passed it on to the Lambeth Conference of 1897. 30 years later large areas of the world remained unevangelized. Then a new generation of student volunteers adopted the cry "Evangelize to a finish, to bring back the King." 30 years later again 1200 delegates from 100 countries made this statement at the World Congress on Evangelism in West Berlin:

"We confess our weakness and inadequacy as we seek to fulfil the Great Commission.... We implore the world Church to obey the divine commission to permeate, challenge and confront the world with the claims of Jesus Christ. While not all who hear the Gospel will respond to it, our responsibility is to see that every one is given the opportunity to decide for Christ in our time."

In 1971 the Commission is still before us and everyone of us who claims the status of Christian is involved in it. Matthew reminds us, "This good news about the Kingdom will be preached through all the world for a witness to all mankind - and then will come the end." (Matt. 24:14 TEV). What a missionary motive!

4. THE EXPECTATION:

The word 'watch' is emphasised repeatedly, "Watch and pray" (Mark 13:33); "Watch ye therefore; for ye know not when" (13:35); "What I say unto you, I say unto all, watch" (13:33).

Matthew Henry wrote: "To watch implies not only

a belief that our Lord is coming, but a desire that He would come, to be often thinking of His coming, and always looking for His coming as sure, in year and time of it uncertain."

St. Paul said, "We are waiting with longing expectation for the coming of the Lord Jesus Christ" - "longing expectation" or "looking eagerly", (Phil.3:20). "stretching out away", as an enthusiastic royalist will stretch out his neck above the crowd to get a fresh glimpse of the Queen, or as dedicated Roman Catholics and enthusiastic ecumenists looked eagerly from the streets of Sydney for a view of the Pope.

The Christian waits in eager expectancy for the coming of his Lord. We are to be always on our guard. We should never need to remember to be on our guard because we should never be off it. St. Augustine summed up what our personal attitude should be: "He who loves the coming of Christ is not he who affirms that it is far off, nor is it he who affirms that it is near, but rather he who, whether it be far off or near, awaits with sincere faith, stedfast hope and fervent love."

Because of our expectation we need to be prepared. In the parable of the ten young maidens, five were wise and five foolish. The foolish did not have their lamps trimmed ready for the bridegroom's procession. They knew the bridegroom would arrive but they were not sure when. Today it is quite different. We feel sure the bride will arrive but we are not sure when.

We do not know when Christ will come, but we know that he will. Some see signs of His coming in wars and rumours of wars all around us today, the increasing number of false prophets and false messiahs, the remarkable return of the Jews to Israel, or in Christ's comparison of conditions on earth during the days of Noah with conditions which will prevail at the end of this age (Matt. 24:37-39). Commenting on

the permissive society today, Billy Graham said, "The world today is on an immoral binge such as has not been known since the days of Rome. Morality and moral standards are almost gone. We are now in a hedonistic society and what we are seeing is human nature expressing itself without God."

In the midst of all this the Christians' enthusiastic expectation is the return of Christ. They therefore watch and pray.

The final imperative is -

5. THE INCENTIVE:

"Then look up and lift up your heads for your redemption draweth nigh". (Luke 21:28).

Our redemption is concentrated in the Person of our Redeemer who promised, "If I go... I will come again and receive you unto myself." (John 14:3).

There can be no greater cause of encouragement and steadfast hope for the Christian, no greater incentive for holiness, or inspiration for service than the expectation of meeting his Redeemer.

John Calvin wrote, "Whoever would persevere in the course of a holy life, let him apply his whole mind to the hope of Christ's coming."

The fundamental meaning of the Parousia is that man cannot redeem himself, nor can history produce the Kingdom of God. Perverted by sin man has lost his way. Burdened with evil, history of itself is doomed. Bultmann rightly describes the search for meaning in history as meaningless; the gas chambers, Nazi Germany, the Civil War in Nigeria, the Communist aggression in Asia, and the selfish materialism of our own society, speak of the snarl of irrational and demonic threats in the fabric of history:

- Quebec can be held to ransom by a few revolutionaries;
- New York, one of the largest cities in the world

can be brought to a standstill by a handful of people;

- Hijackers can take over international 'planes;

Our cities and our civilization are completely vulnerable. Man cannot weave these into a meaningful and purposeful pattern.

The Gospel is the good news that God has abandoned neither man nor history. At the first Coming through the Incarnation, God invaded human history to defeat the forces of evil which were too much for man. At Christ's Second Coming God will invade history to finish the redeeming work He has begun.

Redemption from beginning to end is the work of God who transcends history. The pessimist looks down in depression; the fearful looks around in confusion; but the Christian has the incentive to lift up his head and look for "that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." (Titus 2:12-13; also I Thess. 5:8).

Some years ago a little Muslim child in a C.M.S. Sunday School in Palestine had been looking at some illustrations of the Gospel story. On the following morning she greeted her teacher with a beaming face. "Oh, Teacher! Last night I saw Jesus in a dream and He is a hundred times better than the pictures!"

A full revelation of Jesus Christ awaits us at His coming. The vision of Him as He is will far exceed all that we have ever been able to conceive.

In the meantime

there is a warning - take heed!

there is an encouragement - be not troubled;

there is a commission - preach the Gospel;

there is an expectation - watch and pray

there is an incentive - look up and lift up
your heads for your
redemption draweth
nigh.

Even so, come, Lord Jesus.