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# COME AND SEE.

Psalm lxvi. 5, 6.

THE law addressed men in the way of command—telling them what to do. The gospel addresses them in the way of invitation—telling them what God has done.

First—the invitation is to see a sight. Thus it was of old. “COME AND SEE—the works of God: he is terrible in his doing toward the children of men. He turned the sea into dry land; they went through the flood on foot: there did we rejoice in him.” It was indeed a wonderful sight. The children of Israel stood on the banks of the Red Sea—Pharaoh, with his chariots and armies, pursued them behind—there was no way of escape for them, and the children of Israel cried out unto the Lord. And Moses said unto them, “Fear ye not, stand still, and *see the salvation* of the Lord, which he will show you to day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.” What a sight it was; what a salvation for men’s eyes to behold. “The waters of the Red Sea were divided, and the children of Israel went into the midst of the sea as on the dry ground, and the waters were a wall unto them on their right hand, and on their left.” But this was not all. After the Israelites had passed over, pursued by the Egyptians, Moses stretched out his hand, at the command of God, “and the waters returned, and covered the chariots, and horsemen....there remained not so much as one of them. ....And Israel saw that great work which the Lord did upon the Egyptians.” Well might they say to others, “Come and see.”

COME AND SEE.—Here is a sight more wonderful than the drying up of the Red Sea by the power of God. It is the language of Philip to Nathaniel. We have found Him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph. And Nathaniel said

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unto him, Can there any good thing come out of Nazareth? Philip saith unto him, "Come and see." And what did Nathaniel see?—A meek and lowly man in all outward appearance, yet one who could read Nathaniel's heart, and tell him his most secret thoughts. Who could do this but God alone? And so Nathaniel felt, and said, "Rabbi, thou art the Son of God, thou art the King of Israel." He saw with his eyes Jesus of Nazareth, as many others did who thought nothing of him; but he upon whom he looked, was God Himself, by whom all things were made,—He was the life—He was the light of men. Those who really knew him, could point at him as the most wonderful sight ever seen on the earth,—as John the Baptist, when he saw Jesus coming to him, saith, "*Behold* the Lamb of God which taketh away the sin of the world." Those who had eyes to see this sight (for the light shineth in darkness, and the darkness comprehended it not), could only go to others, and say, "Come and see." Their eyes had beheld a far more wonderful salvation than Israel had seen at the Red Sea. Israel soon forgot what they had seen, and perished in the wilderness. But now it is the will of God, "that every one that seeth the Son, and believeth on him, may have everlasting life, and Jesus will raise him up at the last day." To see such a sight, and to know such a truth, what can be a greater blessing. When the aged Simeon had the infant Jesus in his arms, he said, "Now let me depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared." Surely God is wonderful in his doing toward the children of men.

It was thus a little company was gathered round Jesus when he was here, by one saying to another, "Come and see." Andrew followed Jesus, on hearing John say "*Behold* the Lamb of God." He asked Jesus where he abode,—He says, "Come and see." What could Andrew do but go and tell others what he had seen. "He first findeth his own brother Simon, and saith unto him, We have found the Messias." And so we find a poor ignorant sinner (the woman of Samaria), who had learnt what the gift of God was, immediately going and telling others—"Come, see a man, which told me all things that ever I did: is not this



the Christ?" (John iv. 29). Thus all those who were attracted to Jesus when he was on earth, could only testify to others what they had seen. "That which was from the beginning, . . . which we have seen with our eyes, declare we unto you."

**COME AND SEE.**—And what is the sight? The most awful and wonderful spectacle ever beheld on earth. It is Jesus—the life—the light—the Son of God, on the cross. It was indeed a fearful sight, after all his love and kindness, to find the heart of man capable of treating him so. How did it declare the hatred of man to God! How did it prove man's sin! It moved even the hearts of the multitude who had said, Crucify him, crucify him, to see him there. The Roman centurion glorified God in testifying, "Certainly this was a righteous man." "And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." Those who came from mere curiosity, saw and returned, and soon forgot the sight they had seen in the activity of business. This is just the world. Not able to deny the death of Christ, but still to all intents forgetting it; not feeling any interest in it. But his acquaintance, those who had said, "Come and see" one to another, and were gathered round his person, still stood gazing upon the cross; and there they saw what no other eye could see, "the Lamb of God." Those who beheld the Lamb of God, to which John pointed—the Lamb which "taketh away the sin of the world,"—would there see how that was to be brought about. They were there to be taught to "Look unto him and be saved." So says an eyewitness—"And one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And *he that saw it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe." The public records could testify of one Jesus that was dead, whom some affirmed to be alive again; but John the Apostle could tell what he saw, and of the cleansing power of the water and blood which came from his side. that others might believe and be saved.

Christ on the cross is a most wonderful sight—wonderful in showing man's love of sin—wonderful in shewing God's hatred of sin—wonderful in shewing God's love to sinners. "I," says Jesus, "if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." This is the attractive sight to be proclaimed to sinners. Come and see. A look at this is salvation to any one. Be he who he may, the moment his eye is turned to Jesus on the cross, he looks and is saved. But as it was with Jesus on the earth, so is it too with Jesus on the cross. Few, when he was here, when they *saw him*, found any beauty in him that they should desire him. And so it is now—a man must have new eyes to see this great work which the Lord hath wrought. "Except a man be born again *he cannot see*." The misery is, men say they see, and therefore their sin remaineth. If they did but know themselves as blind, they would go to Jesus for the eye-salve. But still, whether men see or not, our task is to "set forth before men's eyes, Jesus Christ evidently crucified," and still to say, Come and see.

COME AND SEE.—But what new sight is this? It is one alive that was dead! Was the like ever seen before? Multitudes had seen Jesus on the cross, and had gone from it and forgotten him; but the women and acquaintance who beheld afar off, they saw him again; they saw him alive from the dead. "Whom," says Peter, "ye slew and hanged on a tree; him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead." This was indeed *the* great work which God had wrought. Mark how one sight succeeded to another. Mary Magdalene, one of those who had still continued beholding him afar off on the cross, came the first day of the week, and seeth the stone taken away from the sepulchre. She tells Peter and John what she had *seen*. John comes first, "and stooping down saw the linen clothes lying, yet went he not in. Peter goes into the sepulchre, and seeth the linen clothes lie, and the napkin which was about his head, not lying with the linen clothes." Then John goes into the sepulchre and finds it

untenanted—no longer the stronghold of death, but the way to life,—“and he saw and believed.” But as yet they had not seen the great sight. Mary stood weeping, and stooping down into the sepulchre seeth two angels in white, sitting. This was not the sight to satisfy her heart. She wanted to see Him, her Lord. And turning herself back, she saw Jesus, and knew not that it was Jesus, till he discovered himself to her. With what a light heart could this poor sinner now go and tell her acquaintance, Come and see. “Mary Magdalene came and told the disciples that she had *seen* the Lord, and that he had spoken these things to her.” But Jesus did not wait for their coming to Him—He speedily followed her, and came to them. He stood in the midst of them, and said, “Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they *saw* the Lord.” Surely they looked unto him and were saved. What could hinder their peace now. They had seen his blood shed, and him alive from the dead; they had heard him on the cross say, “It is finished,” and they could only be glad at seeing Him whom they loved, and who had loved them unto death, now being risen, say, “Peace be unto you;” since his resurrection proved their complete justification, and that the God and Father of Jesus was their God and Father also.

To look on him *as passing by*, and to believe, was salvation. To look on him *as pierced*, and to believe, was salvation, even forgiveness of sins, through his blood. To behold him *as risen*, and to believe, was justification and peace, that nothing could alter. Can there be such a high blessedness now? Yes, the same object is held up to us now,—and “the Lord said to Thomas, Because thou *hast seen me* thou hast believed. Blessed are they *that have not seen*, yet have believed.”

COME AND SEE.—And what new sight is it? A man in glory in heaven. Those who had seen Jesus for forty days after his resurrection, lost sight of him as he ascended up to heaven, and a cloud received him out of their sight. Our sight cannot pierce through the heavens—a new power

was needed for that; and so we find Stephen "full of the Holy Ghost, looked up stedfastly into heaven, and *saw* the glory of God, and Jesus standing at the right hand of God. And he said, Behold, *I see* the heavens opened, and the Son of man standing on the right hand of God." This was indeed a great sight to see. The Holy Ghost had led Simeon into the temple *to see* the infant Jesus; and now the Holy Ghost led Stephen's eye into heaven, *to see* Jesus glorified. Both *saw* the salvation of God, but under different circumstances. The sight to Stephen was salvation: the stones showered round him, but he heeded them not. His eye was on the glory; and seeing Jesus there in heaven after he had been crucified, he saw sin atoned for, death abolished, and cried "Lord Jesus, receive my spirit." Simeon desired his dismissal in peace, because his eyes had seen God's salvation; and Stephen fell asleep amidst a shower of stones, because his eyes saw the salvation which was in Christ Jesus with eternal glory. Stephen could not indeed go forth and say to others "Come and see;" but there was a young man there consenting unto his death, who kept the clothes of those who stoned Stephen. His name was Saul—his heart's desire was to do to others who called upon the name of Jesus, as his companions had done to Stephen. But he saw that glory a short time after, and he could tell of nothing else. As Saul journeyed to Damascus, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Here was the triumph of the glory, to break down the proud, persecuting, and self-righteous spirit of Saul, and then to cause him to know forgiveness of sins in the name of that Lord whom he had so injuriously treated. What could he do, but go to other rebels as himself, and say, **COME AND SEE.** This was the commission given him of the Lord of glory from heaven. "But rise, stand upon thy feet: for I have *appeared* unto thee for this purpose, to make thee a minister and a witness both of these things which *thou hast seen*, and of those things in which I will

appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.—Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: but shewed first unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” Wherever he went, he testified what he had seen. It turned the world upside down to be told of Jesus in glory. What was man’s wisdom, and righteousness, and strength, to him who had seen Jesus in glory. He counted it all dross. He knew all flesh to be grass—because of the heavenly vision. His ministry was to show forth the light of the glory of God in the face of Jesus Christ. But beyond this he could say—“COME AND SEE.”—Not only Jesus the Son of God in glory, but others associated with him in the same glory—Stephen and others whom he had persecuted. What a vision to tell of—what a new thing,—one man in glory, and others to be with him in it. He thought nothing of his after-sufferings—because of the vision of glory. He said—“If so be that we suffer with him, that we may be also glorified together.” It was indeed a great sight for Moses to see, why the bush was not burnt. But it is a far greater sight to see what God has revealed to those who believe on the Son by his Spirit—what mortal eye could never see or human thought conceive—the oneness with Jesus in heaven of those who believe on him, even while they are on earth. Encompassed by danger they are not consumed, because they are in him. What made the difference between Saul the Pharisee and persecutor, and Paul the disciple and preacher, but this—that he had seen the Lord in the way, and had learnt by the revelation of the Spirit to his soul that the disciples of Jesus whom he persecuted, were one with him in glory. And the knowledge of the same truth makes the only essential difference now before God, between one sinner and another—between those who have thus seen Jesus, and those who



see him not. "We see Jesus," after his humiliation, "crowned with glory and honour." This is every thing. Blessed are the eyes indeed which see this great sight.

But is there any further sight to be seen. Yes—there is one. It will indeed be a terrible sight to all save those who are looking for Jesus to appear the second time without sin unto salvation. We cannot say—Come and see: for all must, all shall see. "Behold, he cometh with clouds; and *every eye shall see him*, and they also which pierced him: and all kindreds of the earth shall wail because of him." This is the great sight which God has yet to show—"the appearing of the Lord Jesus Christ." Many indeed are the wonderful works which God has shown—but the most august is yet to come—"which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." If indeed your eye, by faith, has seen Jesus walking on the earth as the Son of God; if you have seen him on the cross as the Lamb of God; if you have beheld him as risen and glorified,—then at the thought of this future sight you can say—even when it is announced, Behold he cometh with clouds—"Even so, Amen."

But how terrible the sight to those who have not seen him by faith now. Jesus manifested in all his glories to the utter abasement of every thing of which man is proud. Nothing remains but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." They will then cry to the rocks to fall on them and to hide them from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand.

May the Lord incline your heart to come and see now—that you may be delivered from the wrath to come.

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