

**COME AND SEE**

—*J. van Dijk*

**ITS REASON AND ITS PURPOSE**

This new bi-monthly — COME AND SEE — is prompted by the recognition of a growing need for sound teaching from the Word of God. This need became an ever increasing burden to us when we noticed how, in remote areas, brothers and sisters in Christ were left with little or no instruction from the Word. Besides, those that belong to Christ in the modernistic, liberal, denominations receive at best just a minimal diet of spiritual food. Yet, in other areas of the Church, be they geographical or denominational, the Word of God is presented in dependence upon the Spirit and consequently souls are fed. This awareness eventually led to a desire to share and spread the spiritual blessings that we ourselves had received, and we could not think of a better way than through the means of a magazine.

In weighing the "pro's and con's" of undertaking such a work we looked around us at what was being done. We observed able writers who had set out to bring before their readers material of a contemporary religious nature. Yet in spite of their skill with pen and ink or typewriter, they were compelled, for various reasons, to bring their efforts to an early end. Thus, we became aware that greater technical and linguistic skills have failed. This was sufficient to make us hesitant from the viewpoint of human capability. It also served to drive home the point that such work can only be rightly undertaken in complete dependence upon the Lord. But, even more than that, it made the necessity of the Lord's call to this work perfectly clear.

The next question came to mind: Can we rise above the level of mere human verbiage and philosophies and present God's thoughts? Although this is our sincere desire we have to recognize that we certainly cannot do this of ourselves. "Without me ye can do nothing" (John 15:5), says our Lord. Humanly speaking then, we might well say that there is no hope that we can attain such a high objective. Only if we remain aware of our inherent inadequacies, and if we continue to seek help and guidance of the Lord, is there any possibility that this effort can be for blessing. And so we have made a beginning with COME AND SEE while looking to the Lord for wisdom and strength.

In COME AND SEE we hope to present:

—The glory of God expressed first in His love towards lost man, but also in His righteousness, which will bring judgment upon everyone that does not repent and accept Christ as God's way of salvation.

—The glory of Christ, Who during the "days of His flesh" always did the will of the Father, Who as the Lamb of God bore the judgment of God, Who is now at the right hand of God waiting to go and meet in the air those that belong to Him; and Who will take His throne to rule over this world in righteousness.

—The place of the believer in Christ, as joint heir with Him, and Christ in the believer. —The character and the place of the Church, the body and the bride of Christ, the house of God, and its divine plan and order, as well as its destiny.

—The future of the world, which centres on Israel, as presented to us in prophecy and as it is connected with the judgment of God.

These subjects tend to direct the attention of believers to the One that is coming, their Lord and Saviour. 1 John 3:3 says: "Everyone that has this hope in Him purifies himself, even as He is pure." We may, therefore, expect that the practical effect of the articles presented on the lives of all born-again believers will be that they will become a more distinct testimony to their Lord.

We also plan to give comments on current events, whenever this would be appropriate, and to provide space for correspondence with our readers as well as a section for questions and answers.

COME AND SEE will be a magazine with a difference, since it can be received without paying a subscription price. COME AND SEE will be made available free of direct or indirect charge to anyone requesting it, or to any Christian whose address we receive. How long we can operate under this policy it is hard to say, but the Lord has enabled us to begin in this

manner. We just pray that COME AND SEE may be to the glory of God and that the Lord may bless it to the hearts of the readers.

#### WHAT IS IN THE NAME?

You may wonder what prompted us to choose the name COME AND SEE for this new magazine. You will probably agree with us that the objective we have set before us, as described in some detail in the preceding paragraphs, can be stated in a few words: To present God's purposes in the Person of the Lord Jesus Christ.

In the Gospel according to John the words "Come and see" are used at three different occasions by three different persons who are desirous that their listeners should become more acquainted with the Lord. They say as it were: "To be in the presence of the Lord is more blessed than can be expressed in an abundance of words." And this is precisely how we feel about the task before us.

Although the essence of a magazine is a presentation of words, hopefully well chosen, yet our words cannot possibly do justice to our Subject. Nevertheless, we can say, "Come and see," share some thoughts with our readers and then leave it to them to observe Christ and the things concerning Him as presented in the Word of God.

Now let us take a look at those three occasions, which illuminate three different facets of the Lord's Person. The first one, in John 1:39, brings out His dwelling place. This is followed in John 1:46,49 by His relationship to God as Son, connected with His Position on earth as King of Israel, i.e. His Office as representative of God, as rightful Heir to the throne of God on this earth. And then finally in John 4:29, 42 that aspect of His Person that generally appeals most to us, His character as Saviour of the world. If we would approach Him from our side we would begin to see Him as Saviour, then recognize Him as the only man who has right to rule this world, and finally we would learn to know Him in the intimate relationship which exists between Himself and the Father. Israel, God's earthly people, used this latter order of subjects in their song of deliverance in Exodus 15:16, "Till the people pass over that Thou hast *purchased*. Thou shalt bring them in, and plant them in the mountain of *Thine inheritance*, the place that Thou, Jehovah, hast made *Thy dwelling*." But here in John the Word of God starts with what is most precious to God in its description of the divine character of the Person of Christ. This is God's plan for Christians, to see things from His viewpoint, His order, and to appreciate them in the manner in which He appreciates them. Not that we will ever do this fully, but we may make a start with this even now while here on earth. Being aware of God's evaluation of persons, types and events is full of blessing and encouragement. But this is reserved for those belonging to Christ (Rom. 8:9), a heavenly people (Eph. 2:6), since the hidden things of God are spiritually discerned (1 Cor. 2:9-16), it requires the indwelling of the Holy Spirit.

In John 1 the Lord answers the question, "Rabbi, where abidest (dwestest) Thou?", with the words, "Come and see." Nothing spells out so clearly who a person is as his home. In the home we see the daily surroundings which show what we care for in life. In the home we will discover the relationship between a person and the members of his family, but also his relationship to God. The disciples must have learned quickly where the affections of the Lord were. As a boy the Lord had already said, "Did ye not know that I ought to be occupied in my Father's business?" (Luke 2:49). This desire did not diminish over the years. "I do always the things that are pleasing to Him," He says in John 8:29 and He states that therefore the Father is with Him. Most certainly this is what the disciples discovered, that He dwelt with the Father and the Father with Him. To Nicodemus the Lord says, "The Son of man who is in heaven" (John 3:13), and John 1:18 says, "the only begotten Son who is in the bosom of the Father." All these verses speak of the intimate relationship which continued to exist without interruption between the Lord Jesus and God, His Father even during His life on earth.

The disciples dwelt that day with Him. They must have shared in the characteristics of Christ's dwelling place. In the same way we may now enter into this relationship with the Father, and delight in His things. Through faith we enter into it, personally (John 14:23), and collectively (Eph. 2:22).

The second time we find the words "Come and see," they are spoken by Philip to Nathanael. He must have been a man of faith, seeing that the Lord speaks well of Him. He was occupied under the fig tree which typically represents Israel. God's word does not say what he was occupied with, but is it too much to assume that the response he gives to the Lord's remark is related to that which occupied his heart under the fig tree? Was it Psalm 2, where we find the Son as the rightful Heir and King? Or perhaps Zephaniah 3:13-15? What occupies the heart of those who belong to the Lord today? Isn't it His promise to come soon? Would Nathanael not similarly have been occupied with the promises of God and therefore have recognized the King of Israel, the Son of God when He spoke to him personally? It's much better to see Him than to hear Philip explain, much more convincing! Good out of Nazareth was hard to believe, but wasn't it just as hard for the born-again person to expect good out of Israel? That Nathanael was born again we can deduce from the Lord's remarks to

Nathanael, and we know it also from the testimony of Scripture. "He that believes on the Son of God has the witness in himself... and this is the witness, that God has given to us eternal life" (1 John 5:10-11).

Now, in John 4, we come to the third time these words are used. This time they come from a woman who only moments before did not know who the Lord Jesus was. Now she almost sings these words with so much enthusiasm that a whole town comes and sees! Why? In the short conversation her interest in His Person had grown from thinking of Him as a Jew, to Sir, a prophet, and finally the Messiah, Christ. In His gracious way the Lord led that conversation, seemingly jumping from one topic to another, yet purposely directing it to the point of confrontation with Himself, and with her own condition. I have no husband! True, the one whom you have is not your husband! Five divorces, today so common that the world has decided to approve of it, but at that time a cause to become an outcast in a heathen land. The world is never right in its attitude. It is not right to treat her as an outcast or to approve of her activities. Now the world has become more tolerant than the Lord, on the principle that the one who steals must be more tolerant of thieves. "I hate putting away," says God in Malachi 2:16. But hating sin, the Lord loved man and was willing to pay the price of redemption for each one that has faith in Him. The Lord takes her simple admission of sin to Him as a confession, but He warns her that God can only be worshipped in truth, not in deceit. Like every new-born person, her first experience is spiritual hunger: "I know that the Messiah is coming who will tell us all things." He answered, "I am He"! He is the One — all her need, her load is gone. The next thing new life does is to express itself. As a Dutch poetess wrote: "There's a feast in my soul, For the Saviour came in And I just can't keep quiet about it!" She must bring others to share with her. "Come and see." What a simple gospel message: "A man who told me all things I had ever done. Judge for yourselves, is He not the Christ?" If one of our readers has never seen Him as the One who can take away the burden of his or her sins, we would advise you to read about Him in God's Word and see how He is introduced in this Gospel as the Lamb of God — how He has suffered for the sins of each one that comes to Him with confession of sins.

## COME AND SEE

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### **EXCERPTS FROM THE BOOK OF RUTH**

—H. L. Heijkoop

#### *ON TYPES AND SYMBOLS*

In the types and symbols of Scripture we usually find in the circumstances in which they appear as types that the female figure is mentioned in connection with the position, and the male figure in connection with the energy of faith or failure therein — in other words, in general we see in the male the practical state of those who are in that position.

This is clearly demonstrated in the case of Elimelech and Naomi (Ruth 1). Elimelech, who stands for the confession "My God is King," soon dies. When in practical disobedience and self-will we leave the God-appointed place, we can still keep up an outward show of things: but when we choose a path which leads us away from God, where would we end if He in His grace did not call us to a halt and lead us back?

The first step may be only a little deviation, so small that our hardened hearts do not even notice it. But already a break has come in the fellowship between the Lord and us. The end will be eternal perdition — eternal separation from God — that is, this would be the end if the Lord did not stop us.

#### *UNDERSTANDING THE WORD OF GOD*

How kind, how wise, and how tactful Boaz was in dealing with Ruth. He did not tell the young men to give her a pile of sheaves all at once. That would have meant much less work for the servants as well as for Ruth. But Boaz knew that these things which we procure by our own efforts are more valuable to us than those things which we receive as gifts. This is also what the Lord does. He does not give wisdom to us "in a nutshell" or in a number of easy essays. No, He begins by giving us a principle which may be related to an event or a person. Then He gives us another side of the fact in a totally different connection. Thus we learn to understand His Word and truth by searching diligently and by studying. Only those who really value the truth for what it is and who take the time and trouble to understand the thoughts of God will be richly rewarded.

*We have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner, sin apart.*  
Heb. 4:15

*I give them life eternal: and they shall never perish. and no one shall seize them out of my hand, My Father who has given them to me is greater than all. and no one can seize out of the hand of my Father.*

John 10:28-29

## **THE FUTURE**

—H. L. Heijkoop

### *Introduction To The Study of Prophecy*

Is there any question of greater importance in the hearts of men than the one: "What does the future hold?" Of course this is not a new question. But after two world wars with all the misery caused by them, the fear for a third war (brought about by the developments in the middle east) is a depressing every day reality for most people. If the last war with its terror and concentration camps, bombardments, destruction, reached a new pinnacle of horror, what would the next one be, with the greater perfection of newly invented weapons and missiles?

What would the outcome be? Would the United States wipe out Russia with its H-bombs or with a bacteriological weapon? Would Russia bring Western Europe into subjection through its fifth column? All kinds of anxious questions to which neither the newspaper nor the politician has an answer.

But there is One Who is able to answer every question of the human heart. When such questions concern the personal condition of man, He declares what man is: "There is not a righteous man, not even one... there is not one that practices goodness, there is not so much as one... for all have sinned and come short of the glory of God" (Rom. 3:10-12, 23). And when a person who is convinced of his sins poses the question: "What must I do that I may be saved?" he receives the answer: "Believe on the Lord Jesus and you will be saved, you and your house" (Acts 16: 30, 31). Someone enquiring after his personal future receives a clear and unequivocal answer: "And the dead were judged out of the things written in the books according to their works" (Rev. 20:12). And if this gives rise to the question: "How can I escape this judgment?" God's answer is: "For God so loved the world, that He gave His only-begotten Son, that whosoever believes on Him may not perish, but have life eternal... he that believes on Him is not judged" (John 3:16, 18).

God gives equally clear answers to questions concerning the future of the earth, Russia, Western Europe, Palestine, and mankind. Does the eternal God not know these things? "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). Yes, God knows the future and, even more important to us, He wants to relate it to us: "But the Lord Jehovah will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7).

### *To Whom Does God Give the Prophecies?*

The above quote from Amos contains already the answer. Not to the world. True, the future of the world is predicted. A significant part of the prophecies is the announcing of judgment upon nations and countries, isn't it? And isn't that part of Daniel, which primarily is concerned with the future of the nations around the Mediterranean, written in Chaldee rather than Hebrew? Yes, God has also given His prophecies to warn the world for the coming judgment, so that they might repent before the judgment comes. We only need to think of Noah, who was called a preacher of righteousness, and of Jonah, who announced God's judgment to Nineveh (Gen. 6; 2 Pet.3:5; Jn.3).

Even so, God did not make His announcements directly to unbelievers. "Holy men of God spoke under the power of the Holy Spirit" (2 Pet. 1:21). How could it be possible for unbelievers to study the prophecies fruitfully? Even if they believed God's Word to be true, how could they contemplate with a restful heart the "wrath of God revealed from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness"? (Rom. 1:18). How could they possibly remain restful and desirous to see come to pass that which is said of Jesus, whom they don't want to accept: "Wherefore also God highly exalted Him, and granted Him a name, that which is above every name, that at the name of Jesus every knee should

bow, of heavenly and earthly and infernal beings, and every tongue confess that Jesus Christ is Lord" (Phil. 2:9). And: "He must reign until He put all enemies under His feet" (1 Cor. 15:25). And finally, how could they understand with their natural mind, which is darkened by sin, the things announced by God and spoken by holy men of God? "The natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know them because they are spiritually discerned" (1 Cor. 2:9-16). No, two privileges are essential for a restful and profitable study of prophecy: The knowledge of being redeemed, and therefore of not belonging to this world upon which the judgments are to come; and the indwelling of the Holy Spirit (John 16:13). Only Christians can understand the prophecies.

### *The Future of the Devil*

Why do so many Christians never give attention to prophecy and understand hardly a thing of it? It is the greatest wile of Satan, that he has blinded their eyes, so that they no longer are aware of the great importance of prophecy. The devil knows his own future all too well. He knows that the time is imminent when Jesus Christ will put the kingdom of darkness to shame, so that it will no longer be found (Rev. 20:1-3; Isa. 24:21, 22). Even his servants, the demons, know this as can be seen from a comparison of the three records of the demon-possessed in the country on the Gadarenes (Mt. 8:29; Mk. 5; Luke 8). They fear that they might be sent to the pit before the time of Revelation 20. And the devil is afraid (and not without reason) that, when Christians are occupied with the judgment and the destruction of the world of which he is the prince, his influence over them will be broken, and that they will separate more fully from this world.

But is not the mere fact that a large section of God's Word is prophecy sufficient indication that, in the eye of God, prophecy is of great importance to His children? Besides, didn't God in His Word give special promises to them who occupy themselves with prophecy? (Rev. 1:3; 22:7). And what can we say of children who show no interest when God, as Father, calls them to Himself to tell them all His thoughts? (Gen. 18:17; Eph. 1:8-10). And what can we say when the Lord Jesus remarks: "I have called you friends, for all things which I have heard of my Father I have made known to you" (John 15:15; Rev. 1:1), if we then pay no attention to what He says?

### *The Purpose of Prophecy*

Many Christians know from what they have been redeemed but they have not learned why. To them it is quite sufficient that they are assured of their salvation in Christ. But shouldn't it be their aim to know all the consequences as well? (Eph. 1:16-19). We should not only know that we are clothed to suit the house of the Father, but we should also rejoice in all the privileges that go with our present glorious position (Luke 16:22-24). "God has called us to glory and virtue" (2 Pet. 1:3).

God has given to us a future, filled with His plans, in the glory of Christ and the Church. A study of these plans will fill our hearts so that we have thoughts in common with Him. And that is precisely one of God's intentions in giving us prophecy. He gave it to us as His friends to make us partakers of His sentiments (John 15:15; Eph. 1:9; Gen. 18:17). Could He have given us a greater proof of His love and confidence than this?

The human heart requires an object with which to occupy itself. A person cannot act in view of the future if his heart is not occupied with it. And unless we have the object God presents to us before our eyes, something else will keep us occupied, which would of necessity be something of our own imagination. Our entire walk would be characterized by it. So it has ever been. If one's desire goes after honour and power or the abundant fun the world provides, he will act accordingly. When the Christian's heart is filled with the future, and understands that the Church is called to be partaker of the heavenly glory, what do you think the result will be? It can't be anything else than that he will live as stranger and pilgrim (Phil. 3:21; Col. 3:4; Luke 12:37, 45). And when a Christian is not occupied with the future, his thoughts will be on the present and his outlook on life will be in line with that. He will look for happiness in earthly things. How many older and younger Christians, rather than making efforts to win souls for eternity, spend all their strength on attempts to improve this world, a world which proved its utter corruption when it rejected the Son of God (John 12: 31).

One of the arguments used by the evil one to keep Christians from the study of prophecy is that the meaning of prophecy can only be understood after it has been fulfilled. The actual purpose would then be that the fulfilled prophecies would show the divine nature of the Word of God. And it is true, the prophecies that have been fulfilled can serve this purpose. But is that the intended purpose? What good would the prophecy that God was about to destroy man have been to Noah, if he had had the notion that he had to wait until it was fulfilled before he could understand it? (Gen. 6:7). In that case he would have perished in the Flood and would never have seen the fulfilment. What use would the warnings of the Lord Jesus be, if the people for whom they are intended were not able to understand them and to believe the truth of them before their fulfilment? (Mt. 24: 15-18). It is precisely their knowledge of, and their faith in, these unfulfilled prophecies that will separate them from their unbelieving countrymen. Doesn't Peter write that the prophetic word is a "lamp shining

in a dark place, until the day dawn," and that we do well to heed it? (2 Pet. 1:19). When should we heed it? When it is fulfilled, and the full light shines on it? No, the prophetic word is meant to be a lamp for the foot of the pilgrim in this dark world. A lamp is not used to throw light on the sun in an effort to prove that the sun is shining in the middle of the day.

Where would we be if this really was the answer of our hearts to the never ending grace of God, who shares with us His confidential information. Is none of these holy revelations meant for the Church? Or does the Church perhaps need confirmation that the Word of God is true? Would it be fitting for the Church to debate whether the things God has said are true? How contemptuous would it be of the goodness and friendship of God to answer these questions in the affirmative.

But there is more than that. The larger part of prophecy, yes we can even say that in a sense all prophecies, will be fulfilled after the completion of the dispensation in which we live. At that time the Church will no longer be on the earth and it will therefore no longer require the confirmation of the truth of these prophecies. Neither will it be possible to use them to convince others, for they announce judgment over unbelievers; consequently the terrible judgment that will come over them will form the most conclusive evidence, but then it is too late to be convinced!

No, prophecy has been given to us with the prime purpose to guide our walk in the paths of the Lord and to be our consolation, because we see that ultimately it is God rather than man Who directs all things. It is a light shining in a dark place. In it I see what God said, in it I read that all is determined from the beginning. Entirely separated from worldly affairs and without taking note of the policies of those in power, I can admire the perfect wisdom of God in advance. I can go my way "well informed" rather than relying on my own judgment. In the events taking place around me I see the unfolding of the counsels of the Most High and no longer the results of the lusts of men. And more specifically, through the events that will take place in the end times prophecy reveals to us all that God wants us to know of Him, His faithfulness, His righteousness, His power, His longsuffering. But at the same time prophecy shows us the judgment that He will bring in a resolute manner upon all unrighteousness and the purging out of all who corrupt the earth, so that He may establish His government in peace and blessing. The judgment of God upon the nations is coming; and the Church is well aware of this. Thanks to the teaching of the Holy Spirit, believers understood it, believed it and have fled from the wrath to come.

### *Is Prophetic Study Speculative?*

Another excuse for refraining from a study of prophecy is that prophetic studies are so speculative. Claims of Jehovah Witnesses, Mormons, Adventists, etc., are advanced as proof of this. We have to admit that the claims of these people are speculative indeed, yes, frequently not even based on Scripture. But the fact that prophecies are misused by misled persons should not render the prophecies themselves useless, should it? Haven't rather speculative expositions often been written dealing with the doctrine of atonement and the work of the Lord Jesus? To go farther, is there any part of the Bible that has not been misused? But is that a reason to put the Bible aside? Isn't the lack of knowledge of the prophecies the major cause that many are led astray by speculations in the field of prophecy? I don't get lost in the town I live in, where I know every street, but that danger is all too real in a strange town. When I look into the future not knowing, or at least insufficiently acquainted with, prophecy all will be unclear to me and I have to complement it with my own thoughts. But those will truly be speculation and fantasy.

Now, take for instance the prophecy that the earth will be filled with the knowledge of the Lord, as the waters cover the bottom of the sea (Isa. 11:9). What Christian would not be happy when he thinks of that time? But how shall this come about? If I give free rein to my own thoughts I will only get the speculations of my own natural and fleshly heart that does not have any knowledge and is corrupted by sin. But when I give the Word of God an opportunity to speak to my renewed mind, then the very same chapter provides me with the divine answer.

God has not called us to be prophets. The word of God is complete, that is to say there are no new revelations to be added to it (Col. 1:25). Therefore everyone who comes with something not contained in Scripture is only bringing human fantasy. Someone making a simple, sincere, prayerful study of all that is revealed in Scripture has no need to resort to human speculation.

### *Preparation for Prophetic Studies*

The spirit in which a study of prophecy must take place is clearly presented in the manner in which Isaiah is prepared for service (Isa. 6). In the case of Isaiah it was with a view to his becoming a prophet, nevertheless the character of the preparation is the same. It is not the intellectual power, a natural feel for, nor a correct judgment. When God is the

teacher and the sinner, saved by grace, the pupil, then the preparation must also be moral and spiritual. Prophecy is not a field for the exercise of the intellectual power or for philosophical considerations. It is addressed to faith, to be simply accepted by it as the Word of God.

Isaiah saw the Lord of Hosts and he heard the seraphim calling "Holy, holy, holy is Jehovah of hosts; the whole earth is full of His glory." In the presence of this glory all greatness and beauty of the flesh disappeared and he received insight into his sinful and lost condition, as well as that of his people in whose midst he lived. Then he cried out: "Woe unto me! I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." And we need precisely the same experience.

But then grace comes in and serves him, and he hears that his iniquity is taken away and his sin expiated. Whenever a broken heart is connected with the knowledge of grace — when we see, not just the Lord of hosts on His throne, but also Him going to the cross, and we read forgiveness, in His pierced side — then the heart is made free and happy in God's love and we are prepared for the study of the prophetic word. We see the judgment coming upon various nations, persons, and finally upon the dead, and it shows us what our part would have been if grace had not interposed. When the voice of the Lord sounds: "Who shall I send?" then our voice will answer: "Here am I, send me." How could we possibly see the judgment of the world without being prepared to communicate the message of the grace of God to others?

*To be cont'd*