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[FIFTH EDITION, ENLARGED.]

FIFTEEN SOLEMN FACTS,



SELECTED FROM THE HOLY SCRIPTURES.

I.

The Son of God will soon personally appear again, on or over this earth.

Matt. xxiv. 30; Acts i. 11; Rev. i. 7; xxii. 7, 10, 12, 20.

It was never thought an extraordinary thing that God walked and talked with man in Eden, neither should we now think it extraordinary that the Lord Jesus should come and reign over the whole earth.

II.

Christ will first come FOR His Church or bride into the air, and there receive her to Himself.

John xiv. 3; 1 Thess. iv. 14 to 18; 2 Thess. ii. 1.

His love to His own body and bride is so great that He does not send, but comes Himself for her, she being as the apple of His eye to Him.

III.

When this takes place, none but the righteous will be raised.

Luke xiv. 14; 1 Cor. xv. 23; Rev. xx. 5, 6.

In no instance do we see the righteous and wicked classed together, and why should we suppose that they should be raised together?

IV.

The wicked dead, or those who have died in their sins, will not be raised for 1000 years after the Church is raised.

Rev. xx. 7 to 14.

Instead of what is called a general judgment, where both believer and unbeliever appear together, we have not the least intimation in scripture that any will be found, at the last judgment, but the wicked dead.

V.

The Lord Jesus will come WITH the Church to the world, at the commencement of the 1000 years, to punish the living wicked, or unbelievers, and to restore all things.

Zech. xiv. 5; Jude 14, 15; Rev. xix. 11 to 15; Acts iii. 20, 21.

The common thought is that Christ will come Himself and judge all, at a general judgment, but the above scriptures show that when He comes it will not be alone, but with all believers; and at that period He does not judge the wicked dead.

VI.

Until Christ personally appears again, evil will increase both in the Church and in the world.

Matt. xiii. 25 to 30; 2 Tim. iii. 13; Rev. xvi. 9, 11, 21.

In the various dispensations recorded in scripture, evil has always increased. Look at the Adamic age, the antediluvian, the Noahic, and the Jewish, and say if evil did not grow and abound; and shall we, who have departed so fearfully from the first apostolic state of the Church, maintain that our dispensation shall not end as the other dispensations ended?

VII.

Antichrist will arise, and with him the false prophet, and they, together with the dragon, or Satan, will bring the evil to a head or crisis.

2 Thess. ii. 3 to 10; 1 John ii. 18; Rev. xiii. 1 to 15.

Many suppose that both these powers have already arisen, and we are pointed to Popery for their existence. I shall only say here, that a careful perusal of Rev. xiii. will at once remove this erroneous thought. It will be enough to notice the *time* of the existence of these two beasts to show that they cannot be taken for the Popish system, although much of the spirit and way of Rome may be found in and with them.

VIII.

When Christ comes with His Church at the beginning of the millennium, Antichrist and the false prophet will be destroyed.

2 Thess. ii. 8; Rev. xix. 20 to 21.

How plainly does this prove that evil grows and continues to the end; for here we have the two great heads of iniquity in existence, when the Lord and His Church appear on the earth, and not until *then* are they destroyed.

IX.

When this occurs, Christendom also, or the professing Church, will utterly perish.

Matt. xiii. 30, 40 to 42; 2 Thess. i. 7 to 10; Rev. xiv. 14 to 20.

We are told that the professing Church is to convert the world by the preaching of the gospel, &c.; but here, on the contrary, we find that the vine or harvest of the earth, this very Church, is to be cast into the winepress of the wrath of God. The tares, that is, all *mere* professors, are bound in bundles and burned, and thus they neither convert the world, nor are themselves converted.

X.

Satan, or the Dragon, who so assisted the beast and the false prophet, will be chained and cast into the bottomless pit, during the 1000 years.

Rev. xx. 1 to 3.

How can we have a millennium while Satan reigns and rages here on earth, and this he will do until Christ and His bride come together to the earth; for it is not until then that he is bound and put into the pit.

XI.

The nations that assemble against Jerusalem, or that portion of the Jews then in Jerusalem, will be consumed by the LORD Jesus.

Zech. xii. 3, 9; and xiv. 2, 3, 12.

The state of the Jews and also of the nations, as in deadly war and strife, shows very fully that until the Lord Himself personally appears, the evil could not be got rid of, nor the world converted.

XII.

The wicked or unbelieving Jews will be cut off by Christ at that time.

Isa. i. 21 to 31; Zech. xiii. 8.

Many persons tell us that we are going to have the Jews converted to Christianity; but, instead of this, the word of God declares that the greater part will be cut off "in the time of the end," and never speaks of the Jews as a nation being converted to Christianity.

XIII.

A remnant of the Jews will be spared and left in Jerusalem, sitting under their own vine and fig tree, &c.

Isa. ii. 1 to 4; Amos ix. 14, 15; Micah iv. 1—5.

Instead of the Jews being nationally converted to Christianity, they will continue in unbelief, until "they look on him whom they have pierced;" and then shall the wicked amongst them be destroyed, and a remnant spared and left in the land "flowing with milk and honey," the Lord Himself being their King.

XIV.

A remnant of the Gentiles will also be spared, and then shall be seen, in their *true* distinctiveness, the "Jew, the Gentile, and the Church of God."

Rom. xv. 10, 11, 12; Deut. xxxii. 43; Zech. xiv. 16.

The heathen, who are now bowing down to their thousands of idols, (or at least a remnant of them,) will then be brought to acknowledge the sovereignty of the Saviour, and, in connexion with the Jews, will be a happy people, under the reign of Christ.

XV.

The Lord Jesus and His Church will reign over all the earth. The earth, or the inanimate world itself, with all the creatures thereon and therein, shall then be made fruitful, free, and happy.

Rom. viii. 21; Ps. viii; lxxii. and xviii; Zech. xiv. 9;
Rev. v. 10, 11, 13.

That which the first Adam ought to have done, but failed to do, the Second Adam will accomplish. The first Adam, with his bride, was placed as head over the whole creation, but he sinned, and forfeited all. The Second Adam, "who knew no sin," will not only bind Satan, and free the whole creation, but reign triumphantly over it.

Reader, let me ask of you, not to treat the above truths lightly, but search the scriptures yourself and see whether these things be so. The Lord Jesus, in almost the last words of the whole Bible, declares, "SURELY I COME QUICKLY."

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J. D.

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