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FIFTY PLAIN PROOFS

FROM THE SCRIPTURES

THAT CHRIST WILL PERSONALLY APPEAR
AGAIN; TO RECEIVE HIS CHURCH, AND
REIGN WITH HER ON OR OVER THE EARTH.



I.

When false Christs and false prophets arise, declaring that Christ may be seen in this or that place, the Word of the Lord declares that "as the lightning cometh out of the east and shineth even unto the west: so shall also the COMING OF THE SON OF MAN BE." Matt. xxiv. 24, 27.

II.

Who or what will put an end to the great tribulation spoken of by Daniel and Matthew? It is written, "Immediately after the tribulation of those days shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the SON OF MAN COMING in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30.

III.

Did the waters of the flood overtake and destroy the unbelieving and mocking antediluvians? "So shall also the COMING OF THE SON OF MAN be." Matt. xxiv. 37—39.

IV.

In the awful, discriminating power of God seen in the separation of the companion from the side of his fellow; whether in bed or in the field, it is added, "Watch, therefore, for ye know not what hour YOUR LORD DOTH COME." Matt. xxiv. 39—42.

V.

Are the wise to be distinguished from the foolish virgins or professors? It is written, "And while they went to buy, **THE BRIDEGROOM CAME**, and the door was shut," &c. **Matt. xxv. 9—14.**

VI.

Do servants receive gifts on the ascension of the Lord Jesus? It is that "After a long time the **LORD OF THOSE SERVANTS COMETH** and reckoneth with them." **Matt. xxv. 14—20.**

VII.

Are all the nations to be called to account for their treatment of the messengers of God? "When **THE SON OF MAN SHALL COME** in his glory then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c. **Matt. xxv. 31, 32.**

VIII.

Does the high priest in his blindness, hardness, and unbelief inquire whether the Saviour is the Son of God? the Lord Jesus answers, "Hereafter shall ye see the Son of man sitting on the right hand of power and **COMING IN THE CLOUDS OF HEAVEN.**" **Matt. xxvi. 62—66.**

IX.

Instead of the kingdom appearing during our Lord's lifetime on earth, "The nobleman was to go into the far country" and receive the kingdom and then return, and having given his servants gifts to trade with during his absence, he said, "Occupy till I **COME.**" **Luke xix. 11—14.**

X.

If the Saviour goes away to prepare mansions for His people, He says, "I **WILL COME AGAIN** and receive you to myself." **John xiv. 3.**

XI.

Are the disciples left in the absence of the Lord as orphans in the earth? His comforting word is, "I will not leave you comfortless. I **WILL COME TO YOU.**" **John xiv. 18.**

XII.

Peter's curiosity as to what John was to do during the Lord's absence brings out this interesting answer: "If

I will that he tarry till I COME, what is that to thee: follow thou me." John xxi. 21—23.

XIII.

The poor disciples were doubtless perplexed and much disappointed that the glory they so much looked for had not been openly exhibited by the Lord, they therefore ask at their last interview with Him if He would then restore again the kingdom to Israel. The Lord's reply is very significant. The *time* or the season for such an event, He declared, the Father alone had put in His own power, but He does not say a word about the gospel introducing the kingdom; on the contrary, it is stated, that "while they looked stedfastly toward heaven," two angels informed them that the same Jesus which they saw ascending thither should so come in like manner as they had seen Him go into heaven. Acts i. 6—12.

XIV.

The Jews, whom Peter addressed at Jerusalem, were informed that God had not only raised, but glorified, His Son Jesus, although they had denied, delivered up, and killed him. "Repent ye, therefore," he says, "and be converted and he shall SEND JESUS CHRIST, whom the heaven must receive until the time of restitution of all things." Acts iii. 13—22.

XV.

Instead of any thought of the world being converted by the gospel, we have the plainest testimony to the contrary given by James. "Simeon hath declared how God at the first did visit the Gentiles *to take out* of them a people for his name," and then adds, "after this I WILL RETURN and will build again the tabernacle of David that is fallen down." Acts xv. 13—18.

XVI.

When Paul speaks of the sufferings of Christians, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." When is this glory to be *revealed in us*? Not of course until Christ COMES AGAIN. Rom. viii. 18.

XVII.

The whole creation, animate and inanimate, now groans,

but it groans in hope, *waiting* for the *manifestation* of the children of God. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." At what time will this manifestation and glorious liberty of the children of God take place? All must allow that it cannot be until the Lord Jesus is manifested in glory at His SECOND COMING. Rom. viii. 19—25.

XVIII.

Two of the very few things that could be said in commendation of the Corinthians, were, that they came behind in no gift, and that they were waiting for the COMING OF OUR LORD JESUS CHRIST. 1 Cor i. 7.

XIX.

Speaking of the order of the resurrection, and to correct some of the melancholy errors of the Corinthian church, Paul declares that "all should be made alive in Christ." But every man in his own order; Christ the firstfruits; afterwards *they* that are Christ's AT HIS COMING." Observe, he does not say that all the dead shall be raised when Christ comes, but only *they that are* Christ's. 1 Cor. xv. 22—24.

XX.

Sin and death have each a victory now over the bodies of the departed saints, but when "the last trump" shall sound at CHRIST'S SECOND COMING, (1 Thess. iv. 16.) *then*, but not till then, "shall be brought to pass this saying that is written, O death, where is thy sting? O grave, where is thy victory?" "Even we ourselves groan within ourselves, *waiting* for the adoption, even the *redemption* of our body." 1 Cor. xv. 51—56; Rom. viii. 23.

XXI.

Alluding to the dissolution of the body, the apostle maintains that whilst to depart and be with Christ is far better than our present state, yet this was not what he was wishing for; on the contrary, he says, "For we that are in this tabernacle do groan, being burdened; *not* for that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up of life." When shall we be clothed upon with our house which is from heaven?

None will say that this event occurs until **THE COMING OF CHRIST.** 2 Cor. v. 1—5.

XXII.

Mere professors walk as citizens of this world, and consequently make their "god their belly," "glory in their shame, and mind earthly things." But our "conversation, [or citizenship] is in heaven, from whence also **WE LOOK FOR THE SAVIOUR,** the Lord Jesus Christ, who shall change our vile body, (or body of humiliation,) and make it like to his glorious body." Phil. iii. 18—21.

XXIII.

Exhorting the Christian as to the proper use of present things, it is written, "Let your moderation be known unto all men, **THE LORD IS AT HAND;**" and then it is added, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Thus we see that the practical conduct of the Christian should be regulated by the **COMING OF CHRIST.** Phil. iv. 5, 6.

XXIV.

If Paul wishes to give a motive for the mortification of the flesh, he says, "When Christ who is our life **SHALL APPEAR,** THEN shall ye also appear with him in glory. Mortify, **THEREFORE,** your members which are upon the earth." It is worthy of notice that the Spirit of God does not say, mortify your members, and you shall appear with Christ, when He appears, but just the contrary; you shall appear with Him, and because of this, mortify your members. Col. iii. 4, 6.

XXV.

The power and character of Paul's ministry are seen in the fruits produced at Thessalonica. The believers there received the Word "in power, in the Holy Ghost, and in much assurance," and amongst the many exceedingly blessed effects produced, we see them "turning from idols to serve the living and true God and to **WAIT FOR HIS SON FROM HEAVEN.**" Nothing is here put between their service and their waiting for Christ. 1 Thess. i. 5—10.

XXVI.

Does Paul speak of glorying and rejoicing, he says,

"For what is our hope, or joy, or crown of rejoicing, are not even ye, in the presence of our Lord Jesus Christ, AT HIS COMING?" 1 Thess. ii. 19.

XXVII.

Is the holy and heavenly conduct of the Christian the subject in hand? It is that "He may stablish your hearts unblamable in holiness before God, even our Father, at the COMING OF OUR LORD JESUS CHRIST with all His saints." 1 Thess. iii. 13.

XXVIII.

The Thessalonian Christians were evidently in doubt and perplexity with respect to their departed relatives. It would seem they had doubts lest their friends, who had fallen asleep in Christ, should not be with Him at His coming. The apostle leaves them in no uncertainty as to this point. "I would not have you to be ignorant," he says, "concerning them that are asleep." "For this we say unto you, by the Word of the Lord, that we which are alive and remain UNTO THE COMING OF THE LORD shall not prevent [or go before] them which are asleep. FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN with a shout and the dead in Christ shall rise FIRST: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." Not one word have we here about the unbelievers, either dead or living, for Christ's coming into the air had nothing to say to any but to His Church. 1 Thess. iv. 13—18.

XXIX.

The DAY OF THE LORD, or the personal appearing of Christ, when He shall be manifested with His saints to the world, will come as a thief in the night and overtake the unbelievers at the very moment that they in their indifference and blindness are saying, "peace and safety." "Sudden destruction" shall then come upon them and "they shall not escape." This, it is needless to say will be a considerable time after the saints are caught up to "meet the Lord in the air." 1 Thess. v. 2—4.

XXX.

Paul's prayer for the entire sanctification of the "body

soul, and spirit," of the Thessalonian believers, runs on unto the COMING OF OUR LORD JESUS CHRIST." 1 Thess. v. 23.

XXXI.

Believers in Christ have suffered all kinds of persecution from age to age, but this is not to last always. When shall it cease? "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us WHEN THE LORD JESUS SHALL BE REVEALED from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i. 7—10.

XXXII.

False teachers and deceivers, led on by Satan, had taught the Thessalonians to believe that the day, or revelation, of Christ in judgment, had set in, and was then present. The apostle, in this second epistle, corrects this evil teaching, and restates what he had already declared in his first epistle, namely, that Christ would first come for His Church, to receive her to Himself. This should have taught them that the judgment could not have set in, seeing that they had not yet been gathered to meet the Lord in the air. "We beseech you, brethren," he says, "BY THE COMING OF OUR LORD JESUS CHRIST, AND BY OUR GATHERING TOGETHER UNTO HIM, that ye be not soon shaken in mind or be troubled, as that the day of Christ is at hand,"—or more properly, present. That day, as we have said, could not come until after they were caught up; neither could it come until after the awful apostacy, or falling away, had set in, and the man of sin, with all his fearful features and doings, had manifested himself. Thus, then, is it taught, again and again, that his coming is that, and that alone, for which we are to be looking, and not for signs or circumstances connected with it. 2 Thess. ii. 1—4.

XXXIII.

When "that wicked one," with Satan, the ten kings, and the false prophet helping him, shall arrive at such a

height of wickedness as to blaspheme God, and destroy all those that will not worship him as God, who or what power shall consign him to the "lake of fire?" It is written, "Whom the Lord shall consume with the spirit of his mouth, and with the BRIGHTNESS OF HIS COMING." 2 Thess. 2. 8.

XXXIV.

Do the children of God need more and more to realize the love of God, and to exercise patience in the midst of harassing and perplexing scenes, the word of God says, "And the Lord direct your hearts into the love of God, and into the patient WAITING FOR CHRIST." 2 Thess. iii. 5.

XXXV.

Does Timothy receive instructions to flee from the ways of some who would be rich, and who were covetous, and loved money, and by such means "erred from the faith, and pierced themselves through with many sorrows;" and not only so, but that he should "fight the good fight of faith, and lay hold on eternal life," it is that he should keep such a "commandment without spot, unrebukeable, until THE APPEARING of our Lord Jesus Christ." 1 Tim. vi. 9—15.

XXXVI.

Does Timothy receive a charge as to preaching, reproving, rebuking, exhorting, because the time was coming when they would not "endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears," that solemn injunction is thus prefaced, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at HIS APPEARING, and his kingdom." 2 Tim. iv. 1—4.

XXXVII.

If Paul exhorts his "son Timothy" to "fight the good fight of faith," he can say himself, "I have fought a good fight, I have finished my course, I have kept the faith;" and then most blessedly and triumphantly can he add, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at THAT DAY, and not to me only, but unto all them also that love his appearing." 2 Tim. 4. 7. 8.

XXXVIII.

In giving directions to Titus as to servants and others, the apostle exhibits the practical character of the grace of God. He says "that it teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world;" but it teaches yet more, "Looking for that blessed hope and the glorious APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Tit. ii. 9—14.

XXXIX.

The priests under the law were continually offering their sacrifices. Every year the high priest had to enter in once into the holiest with the blood of others; but Christ had not to offer the blood of any creature, either once or frequently, nor yet to offer himself "*often*," for then must he often have suffered since the foundation of the world; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself. But if Christ appeared once to bear and put away sin, to them that look for Him shall HE APPEAR THE SECOND TIME without sin unto salvation. Heb. ix. 24—28.

XL.

Those who endured a great fight of afflictions, who were made a gazing-stock, by reproaches and such like trials, needed support, comfort, and consolation; and in these soul-reviving words do they receive all that their condition required: "Ye have need of patience, that after ye have done the will of God ye might receive the promise. "*For* yet a little while, and he that SHALL COME WILL COME, and will not tarry." Heb. x. 32, 37.

XLI.

The rich, who lived in pleasure and licentiousness, and heaped up treasures for the last days, not only committed such enormities, but also crushed the poor and kept the hire of the labourer by fraud, and even condemned and killed the just. What is the exhortation of the Apostle James to such sufferers? "Be patient, therefore, brethren, unto the COMING OF THE LORD. . . . Be ye also patient, stablish your hearts, for the COMING OF THE LORD draweth nigh." James v. 1—8.

XLII.

Peter speaks of "the trial of faith being much more precious than of gold that perisheth, though it be tried with fire." But if faith is thus put into the furnace, it is that it "might be found unto praise and honour and glory." When? "At the APPEARING OF JESUS CHRIST." 1 Pet. i. 7.

XLIII.

The grace that is now exhibited in God's way of pardoning poor sinners is such, that we read, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the *grace* that should come unto you." But we have a further and yet future display of grace, which, as saved ones, we should be now looking for. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the *grace* that is to be brought unto you at the REVELATION OF JESUS CHRIST." 1 Pet. i. 10—14.

XLIV.

The elders or shepherds are exhorted to feed the flock of God and to take the oversight thereof, not by constraint, but willingly, neither for filthy lucre, but of a ready mind. And they are further told, not to lord it over God's heritage, but to be ensamples to the flock. And now what is the motive put before them? And when THE CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 1—5.

XLV.

If any should doubt what the Lord Jesus meant to have conveyed by his transfiguration, they have only to turn to Peter's interpretation of it. "For we have not followed cunningly devised fables, when we made known to you the power and COMING OF OUR LORD JESUS CHRIST, but were eye witnesses of his majesty," &c. 2 Pet. i. 16, 17.

XLVI.

Scoffers walking after their own lusts are made inadvertently by their infidel questioning to prove that the coming of Christ was fully acknowledged as promised, or why ask the question, "Where is the promise of His COMING?" 2 Pet. iii. 4.

XLVII.

If the antediluvian world was purged by a flood of water, this present world is reserved for a flood of fire. "But the DAY OF THE LORD will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." 2 Pet. 3. 10.

XLVIII.

The very practical character of the second coming of Christ is found everywhere throughout the New Testament, but in no instance, perhaps, is it more strongly marked than by the Apostle John. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know 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 iii. 2—4.

XLIX.

Jude speaks largely and very strongly of the multiplied forms of religious iniquity that were then setting in and would continue to grow and increase. He sums up the character of those who brought about this state of things in the following fearful language: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." And then he shows the way in which such individuals would be dealt with. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the LORD COMETH with ten thousands of his saints, to *execute judgment* upon all; and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed," &c. Read Jude's Epistle.

L.

The Apocalypse or Revelation begins, it may be said, and ends with the second coming of Christ. In opening this book amongst the cardinal and prominent truths of the first chapter are, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is TO COME, the Almighty. Behold HE COMETH with clouds, and every eye shall see him," &c. And the last chapter speaks thus, "BEHOLD, I COME

QUICKLY. BEHOLD, I COME QUICKLY. He which testifieth these things saith, Surely, I COME QUICKLY." Rev. 7, 8, and xxii. 7, 12, 20.

The frequent occurrence of this subject, as shown in the above scriptures, may well remind the reader of the vast importance of so great a truth. It would be easy to find more than fifty other portions, proving with equal simplicity and clearness the same point, but it was thought desirable not to multiply passages, fearing that if a very large number were introduced, they might not receive the same attentive perusal as the smaller number.

Do, dear reader, ponder and weigh this most interesting subject, and try to enter into the examination of it with an unbiassed, unprejudiced mind. It is not because our fathers or forefathers believed a thing, that we should believe it. The word of God should be weighed, not in the balances of man's imagination, but in the balances of God's sanctuary. The only question with the child of God should be, Is it written? Is it to be found, without any glossing or torturing in the Scriptures of truth? And if so, then no ancestor, however respectable, and no antiquity, however remote, should interfere with my belief in the revealed will and word of God. If the tares and wheat are to grow together until the harvest, and if the days of the Son of man are to be like the days of Noah, it is very plain that the gospel will not convert the world; for if the gospel converts the world, then, of course, the tares are turned into wheat, and the evil days of Noah turned into good and glorious days. How, then, is the "knowledge of the glory of the Lord to cover the earth as the waters cover the sea;" and how is that passage to be fulfilled, "They shall all know me, from the least to the greatest of them?" The answer is, by the personal appearing of Christ. "Repent ye, therefore, and be converted, that your sins may be blotted out, WHEN THE TIMES of refreshing shall come FROM THE PRESENCE OF THE LORD; 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." J. D.

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