

CHRIST IS COMING

TO JUDGMENT NEXT YEAR!

BY THE AUTHOR OF "A CLUE TO THE TIME."

JESUS CHRIST, who now sits on the right hand of power, is coming in the clouds of heaven; *a* when every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. *b* He is coming in a little while, *c* with power and great glory; *d* with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel. *e* He is coming shortly, *f* to be glorified in his saints, and to be admired in all them that believe in that day. *g* He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing. *h* He is coming, with a great sound of a trumpet, to gather his elect from the four winds. *i* He will come as GOD: for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. *j* For the Lord my God shall come, and all the saints with thee: *k* for even them also which sleep in Jesus will God bring with him. *l* Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. *m* At his coming, the archangel's trump shall sound, and in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed; *n* when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *o* When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. *p* When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. *q*

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed. *r* The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; *s* yes, the kings, queens, princes, presidents, nobles, all the proud governors, officers, and soldiers, of all the armies; millions of proud rich men, and their lofty wives, and lifted-up sons and daughters; millions of proud dandies; together with the gluttons and wine-bibbers of the whole creation; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; *t* yes, the trees of a million forests, the fruit and ornamental trees of millions of gardens and orchards; and upon all the high mountains, and upon all the hills that are lifted up; *u* yes, the snow-capt Alps, with the loftier Andes, and the still more lofty Himalays, together with the more humble Alleganies; and upon every high tower, and upon every fenced wall; *v* yes, the pyramids of Egypt with all the granite columns of antiquity, as well as the newly-finished Bunker-hill monument; together with the great wall of China, and all the stone and brick walls of a million cities, fields, and pastures; and upon all the ships of Tarshish; *w* yes, the proud line-of-battle ships, with all the other men-of-war, and steam-ships, with all their proud admirals, commodores, officers and crews; together with all the merchant vessels; and upon all pleasant pictures; *x* yes, all the beautiful paintings, all the idolized portraits, profiles, and miniatures; all, yes, all will be fuel to feed the flames of that tremendous day.

How! ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty; and all hands shall be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames. *y* Yes, oh yes, when he comes, what faintness of hands will seize upon the strongest men, when the cry is heard, He is coming! when the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of heart; what fear; what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth: their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come! Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall

a Matt. xxvi. 64.
b Rev. i. 7.
c Heb. x. 37. John xvi. 16.
d Matt. xxiv. 30.
e 2 Thess. i. 7.
f Rev. i. i. xxii. 6.
g 2 Thess. i. 10.
h 2 Tim. iv. 8.
i Matt. xxiv. 31.
j Ps. l. 3.
k Zech. xiv. 5.
l 1 Thess. iv. 14.
m Isa. xl. 10.
n 1 Cor. xv. 52.
o 1 Thess. iv. 17.
p Mal. iii. 5.
q Isa. i. 24.
r Isa. i. 28.
s Isa. ii. 12.
t Isa. ii. 13.
u Isa. ii. 14.
v Isa. ii. 14.
w Isa. ii. 16.
x Isa. ii. 16.
y Isa. xiii.
z 2 Pet. iii. 11.
m Rev. vi. 15, 17.
n Rev. xxii.

not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine: *a* yes, the stars, the sun, and moon, all, all will be eclipsed by the superior effulgence of their Creator, the Lord Jesus Christ, who has now come, in all the glory of the Father, and the holy angels. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. *b* Oh yes, the thought and purpose of God will be realized: his people will be gathered into their chambers; all his enemies made to lick the dust; the earth and elements all melted, and the new earth, which is to be the future and eternal abode of God and all his people, will arise from the ashes and ruins thereof.

When he cometh, he will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof; the land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word: the haughty people of the earth do languish; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, therefore the inhabitants of the earth are burned. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: the earth shall reel to and fro like a drunkard, and shall be removed like a cottage. *c* For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain. *d* Yes, the Lord has now forsaken his covert, as the lion neglects of God will now realize the force of those awful words, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. *e*

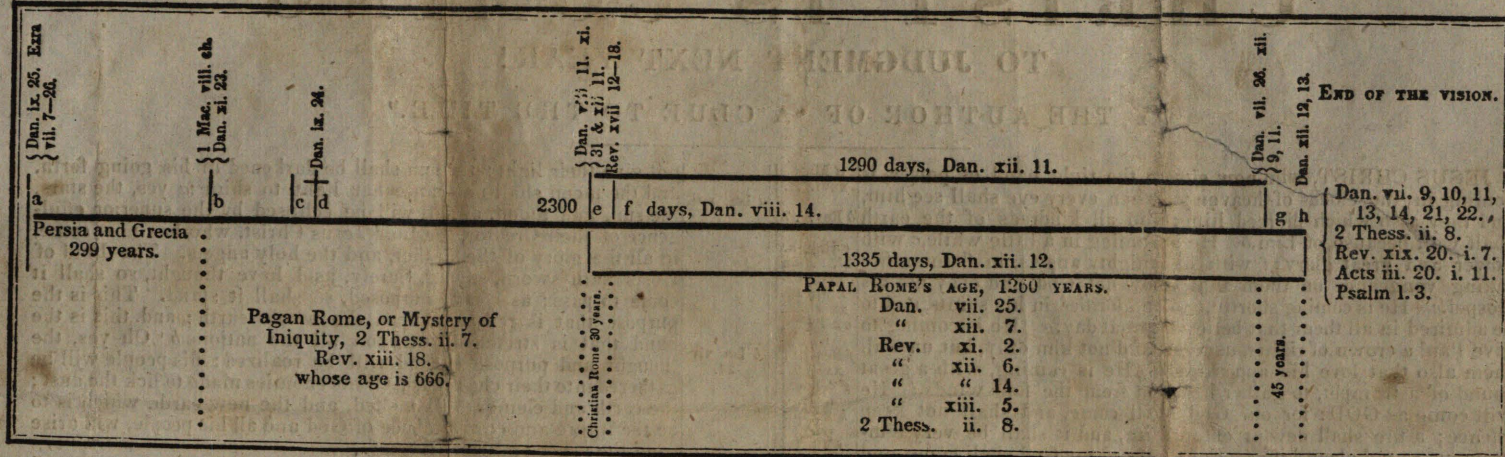
When he comes, the indignation of the Lord will be upon all nations, and his fury upon all their armies; he will utterly destroy them; he will deliver them to the slaughter; their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree; for it is the day of the Lord's vengeance. *f* When he comes, he says, I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth; *g* for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *h*

When he comes to spoil their pasture, the shepherds, and principal of the flock, shall howl, and cry, and wallow themselves in the ashes: for the days of their slaughter, and of their dispersions are accomplished; and they shall fall like a pleasant vessel; for the shepherds shall have no way to flee, nor the principal of the flock to escape. *i* Oh, what a howling there will be among unfaithful ministers, when the Master comes to reckon with them! They have been looked up to, and called Doctor, Reverend, Rabbi; stuffed themselves and families upon their salaries, (here called pasture,) lived in pleasure, and been wanton, much more anxious about their honor and ease, than the souls of their flock; they have loved the praise of men more than the praise of God; cried peace, where God has not spoken peace. These are the certain ungodly men, crept in unawares, turning the grace of God unto lasciviousness, and denying our Lord Jesus Christ; who have run greedily after the error of Balaam for reward; feeding themselves without fear; without fruit; walking after their own lusts; their mouth speaking great swelling words; having men's persons in admiration because of advantage. These are the mockers whom the apostles said should come in the last days, walking after their own ungodly lusts; beguiling unstable souls; their heart exercised with covetous practices; cursed children. And now, unfaithful watchmen, read your doom: WHOSE JUDGMENT NOW OF A LONG TIME LINGERETH NOT, AND THEIR DAMNATION SLUMBERETH NOT: AND SHALL UTTERLY PERISH IN THEIR OWN CORRUPTION: TO WHOM IS RESERVED THE BLACKNESS OF DARKNESS FOREVER.

He will come in a little season; *j* and then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *k*

Behold, I come quickly. And behold, I come quickly. He which testifieth these things, saith, Surely I come quickly: Amen, even so, come, LORD JESUS. *l*

DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the end are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of John and Christ, 3½ years each.

70 490 years. Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, foretels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from **d** to **a** 490 years, and from **d** to **h** forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490 "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by **e g**, 1290 days, and **e h**, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line **d h**, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines **d h** and **e h** end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from **d h** = 1810 years, take **e h** = 1335 "

We find **d e** to be 475 years. To **d e** add **c d**, Christ's age, 33

and we find that in A. D. 598 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20.) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24.) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from **e g** = 1290 days, the time that the abomination that maketh desolate is set up, take **f g** = 1260 the reign or age of papal Rome, and we have **e f**, the age 30 days, each day a year, of Christian Rome. Add **c e** = 50c

and we have **c f** = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his sec. We are now brought down to **g**, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to **g**, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from **e h** = 1335 days, take **e g** = 1290 "

and we have **g h** = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that **g h** is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.	
Line a b = 299.	From the commencement of the vision to the league, Dan. xi. 23.
" b c " 158.	From the league to the birth of Christ.
" c d " 33.	Christ's age.
" d e " 475.	From Christ's death to taking away daily sacrifice.
" e f " 30.	Christian Rome.
" f g " 1260.	Papal Rome.
" g h " 45.	The time of the end.

" **a h** = 2300 years, the length of the vision. Let us now prefix the date to the several letters.

a	457 B. C.
b	158 " "
c	Christ's birth.
d	33 A. D. Christ's death.
e	508 Daily sacrifice taken away.
f	538 Papal power set up.
g	1798 Civil power of the pope taken away.
h	1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

C. FRENCH.