

I--I am deeply impressed with two facts:

- a. That though the epochs of prophecy have all been fulfilled, the exact meaning of it all has passed on to this generation for interpretation.
- b. That all kinds of men were used of God to carry out the program that prophecy had to complete.

II--For more than ten years I have felt that this coming hundredth anniversary of the 1844 movement and its associated events of prophecy would be Adventism's opportunity to wake up this generation to the stern fact of the Second Advent of Christ. It is pitifully evident that the 1844 story is scarcely known throughout our conferences, and one cannot but be impressed that any effort at all to revive this historic prophecy is not only most opportune, but more than all else, none to soon.

We are already well into the century that will mark one hundred years from that first landmark that gave such impetus to the Miller movement--an impulse founded upon a definite date that offered courage and hope to those who later on were not so sure as to when the prophecy would end. It seems as if every effort possible should be made to impart a similar impulse to our youth that they may learn at least one thing--that all the important events in church and state have clustered around the epochs of prophecy. As it is, our history men are teaching the history, and leaving out the prophecy; on the other hand, church history teachers stumble over the prophecy, and therefore their picture is blurred. May I suggest one or two definite moves:

- a. Arrange a study-room to go with the vault that the Sources may be handled and studied.
- b. Prepare an outline of the material for Library use.
- c. Invite our teachers to come here, and study, and prepare.

Personally, I think that when our schools and churches wake up to what is here, the members will come running! I believe that you asked me what I myself might do about it. I do not know--I have not the least idea what awaits. But let me say this, that I shall leave no stone unturned to prepare for any part that may come to me to perform.

THE 1260 YEAR PERIOD

Reference	Paralleling Specifications of Period Compared	Time Specification
1. Dan. 7:25	Times and laws given into <u>Little Horn's</u> hands for time specified	3 1/2 times
2. Dan. 12:7	Accomplish scattering of the power of the <u>holy people</u>	3 1/2 times
3. Rev. 11:2	<u>Holy City</u> trodden underfoot by Gentiles for identical period	42 months
4. Rev. 11:3	2 <u>witnesses</u> prophesy in sackcloth for 42 months = 1260 days	1260 days
5. Rev. 12:6	Persecuted <u>woman</u> fed in wilderness in place prepared of God	1260 days
6. Rev. 12:14	<u>Woman</u> nourished in prepared place in wilderness, from face of serpent	3 1/2 times
7. Rev. 13:5	Power given to <u>beast</u> to continue speaking great things and blasphemies	42 months

Note: As 3rd angel's message is God's final warning against beast, its identity and designated time period needs to be incontrovertibly established and maintained. Successful counter-reformation attacks of 16th and 17th centuries, through specious concepts of futurism and praeterism, struck directly at heart of accepted prophetic portrayal, and successfully parried force of Reformation blow. Accepted by many Protestants, these theories are still a disintegrating force that must be incontrovertibly met. This 7-fold depiction in paralleling form shows multiple character of this key-period that is infinitely broader than the simple confines of papal power prior to deadly wound.

I N T R O D U C T I O N

Seventh-day Adventists are usually looked upon, by the religious world at large, as a body of innovators, unwarranted and unwanted--though as yet very little official attention has really been focused upon us. Our teachings are commonly declared to be new, strange, and peculiar--though they have not, to date, been subjected to much scholarly scrutiny or concerted attack. Our expositions of prophecy are frequently ridiculed as novel, fantastic, fundamentally unsound, and misleading--though thus far but little serious effort has been made to refute their far-reaching implications. We are looked upon as a modern excrescence upon the body ecclesiastic--an extraneous growth upon the established Christian witness of the centuries, springing up tardily and without justification in the nineteenth century, and thus centuries too late to have any rightful place or voice in the historic Protestant church.

Seventh-day Adventists are commonly looked upon as an annoying, heretical sect--without proper pedigree, acceptable credentials, competent scholarship, or rightful place in the modern religious scheme of things. We are anathema to Roman Catholicism because we stigmatize her as the predicted apostasy of prophecy, the wilful perverter of the faith, the deliberate assailant of the law of God, and the very antithesis of the gospel, from whose communion and practices separation must be made. Similarly, we are an irritation to nominal Protestantism because we charge her with fatal departure from her glorious founding principles, with abandonment of her former allegiance to the supremacy of the Word, and collapse of her erstwhile protest against the erroneous principles and assumptions of Rome. We are the object of pitying contempt by modernists and angry irritation by Fundamentalists. Thus we are shunned by virtually all religionists because of our presumptive claims.

I purpose to show, ~~how~~^{ever}, by the unassailable testimony of history, that we have simply gone back to the enunciated platform, principles, and practices of the church of the early centuries, before the great Roman Catholic apostasy

perverted every essential truth of the primitive Christian faith; that we are simply the restorers and continuators of those pre-Romish positions of sound doctrinal and prophetic truth. I purpose, further, to show from the writings of the founding fathers of Protestantism, that it is their present-day followers, not we, who have departed from the original Protestant Reformation platform; that they have tragically abandoned the positive faith and separating protestations of their spiritual progenitors. I purpose also to show that they have succumbed to the sophistries of Catholicism's counter-reformation interpretations, and to the inroads of their own higher critical rationalism, and so are now, through devastating compromise, without a valid message today, and hence have forfeited both their historical credentials and their divine commission as churchly bodies in the world.

I purpose to show, beyond that, that Seventh-day Adventists have been impelled by these circumstances, to take up this "everlasting gospel" message laid down through compromise by these antecedent Protestant groups that not only failed to go on to perfection, but have abandoned the only true basis for recognized and authentic witness for God. I purpose to show that, as a consequence, we are simply the recoverers of the lost, neglected, and largely abandoned truths of God, the restorers of paths to dwell in, the builders of the old waste places, the raisers up of the foundations of many generations. I purpose to show that God has had his faithful witnesses in every age--His true church spanning the centuries--and that we simply constitute the final phase, the remnant witness, raised up to hold aloft His banner today, and to herald His final rally call to men. This is our specific assignment and our stated relationship in the line of chosen witness covering the Christian era.

I purpose to show that instead of our interpretations of prophecy being new, strange, and novel, and particularly as being unscholarly and unhistorical, that we simply hold, and carry on to their inevitable completion, those fundamentally sound and generally held positions and concepts of the ablest scholars of the first three centuries, before the tragic entrenchment of

apostasy and digression between the fourth and sixth centuries. Thus again is it proved that it is others, not we, who are the innovators, the departers, the devisers of the new, the strange, the fantastic, the un-scholarly. I purpose to show that instead of our interpretation of prophecy being contrary to that of the early Protestant Reformation church, that we today simply hold what the founding fathers, and the other intellectual and spiritual giants of the great Reformation, once held--carried on, of course, to their present stage of fulfilment and application. And that was precisely the line of reasoning employed by the Protestant Reformers against the charge of innovation by the counter-reformation : // Papists; namely, the virtually unanimous consent of the ancient Christian writers to the positions they were championing. We simply follow and apply today the inexorable arguments and logic employed with fundamental soundness by the Reformers.

But I shall go even farther, and seek to show how the Reformation leaders never went back, historically, of the doctrinal positions of the Nicene platform of the fourth century, never went back of the errors then established and held, to the primitive, apostolic teaching of the first, second, and even third centuries. I purpose to show how the word of God calls not only for a revival of the Reformation platform, but an even greater work--the completion of the arrested Reformation; or, in other words, for a new and final Reformation, holding all that was recovered in the past, but now consummating the final work of reform.

I shall contend that there was no more propriety, authority, or call for the initial Protestant Reformation of the sixteenth and seventeenth centuries, than there is now for the final, complete, consummating reformation of the nineteenth and twentieth centuries; that we of the advent movement have as full scriptural, logical, and historical warrant to existence and place today as Protestantism ever did when it came forth and broke the grip of Romanism in the religious world of the middle ages. We hold today the same position they held then. Therefore, if we seem to be disturbers of the peace, it is solely because of present Protestant and Catholic compromise and

apostasy, and not because of our innovations. We would not be in existence today were it not for this regrettable backsliding throughout Christendom.

That is why we are a people apart--not counted among the great religious bodies, nor welcomed in their ranks. That is why we cannot join in Protestant mergers or federations, nor participate in such without an impossible compromise which we cannot make and remain true to God, His word and commission, and to our own conscience. That is why we are the object of hostile scrutiny and a source of constant irritation. That is why this aggravation will grow yet more intense, and the separation wider and deeper with the years, until at last we become intolerable to the nominal Christian world, as faithless Protestantism joins hands with resurgent Catholicism to rid the earth of this accusing voice and pestilential "heresy." We are soon to become the center of the greatest religious controversy of the centuries, as the pitiless spotlight of a concerted Romanist and Protestant scrutiny is focused upon us; and followed by ruthless action.

I purpose to show that we are a people with a more than human, yea, a divine message; that we are holders of a specific, heavenly commission, recorded in Revelation 14:6-14, which is our full authorizing mandate for existence, and which we can never soften, compromise, alter, or abandon without fatal disloyalty to our God and His high commission. The terms and content are all irrevocably specified. We did not launch out on credulity and fancy, nor to gratify some human caprice or ambition. We are not independent of, nor out of harmony with, the true church of the ages, but are built upon her historic foundations, holding her forsaken truths, re-enunciating her abandoned principles, and simply carrying them to their sound, logical, irrefutable conclusion. This mandate had to be in God's scheme of things. His final or remnant church had to appear at the specified time in His unbroken line of witnesses. And it is here.

Our divinely designated platform reaches down to the very bedrock of changeless, eternal truth--God; His immutable government and law; His perfect,

"everlasting gospel" plan for compassing human redemption; His undeviating dealings with mankind on the basis of obedience or disobedience to His revealed will; His matchless scheme of salvation through Christ, with its divine, substitutionary Sacrifice to satisfy the joint demands of justice and of mercy, and the priestly ministry of the risen Christ in the sanctuary above; the heralding of the final judgment hour at the close of the last prophetic time period, and the supreme test of obedience in connection therewith; the "beast" opposer of God and His people; the ultimate segregation of mankind into the loyal and disloyal on the basis of the restored Sabbath-sign of allegiance; and the rally call out of mystical Babylon to the one standard of the commandments of God and the faith of Jesus.

This involves, it will be observed, the true and sound interpretation of prophecy--the understanding of the prophetic outline of the centuries, and the integrated time prophecies in God's grand calendar of the ages, with their great judgment day terminus. It involves a mastery of the historical progression of prophetic interpretation, which has kept pace with prophetic fulfilment, striding across the Christian era. It involves a right understanding and exposition of the odious term "Babylon," clearly understood in its original intent in Reformation times; and embraces a message of warning and entreaty to God's true children still in her ranks. It involves a true interpretation of the prophetic "beast," its identity, character, and lawless acts, its allotted time of domination, its grievous wounding at the end of its predicted era, its resurgence of power, and the final phase of warning against receiving the chosen mark of papal authority which the whole Protestant world has been inveigled into accepting.

These are each and all among the inseparable prophetic imperatives. Such an inspired commission constitutes our divine credentials and our complete authorization. We need no other enabling act; and this cannot be taken from us by man. Such is the historicity, the apostolicity, the invulnerability, and the

inevitability of this advent movement. It came into being at the time predicted of God. It bears the message specified of God, and is doing the work commissioned of God. Its direct conflict both with Catholicism and Protestantism, as well as with paganism and Judaism, is inevitable. Its immovable platform is the commandments of God and the faith of Jesus. Hereon we stand; we can do no other. We must witness. That is why we are Seventh-day Adventists, and proud to be, come what may. The final conflict between truth and error impends, and truth will triumph with signal vindication at the second coming of Christ-- the focal point of time and eternity, the radiant hope of the true church through the ages.

As to the credibility and scholarly propriety of our fundamental positions on prophecy, I would emphasize that the immovable base of our prophetic interpretation has, as already noted, its historical rootage back in the early centuries of the Christian era, not only long centuries before the rise of Protestantism, but even before Romanism's spectacular development and climb to domination. This foundational identification of the Roman Empire as the fourth and final world power was the concurrent testimony of an amazing cluster of contemporary Latin and Greek writers, as well as of certain Syriac, Persian, Hebrew, and Ethiopic voices, and has been the accepted interpretation of the great mass of both Catholic and Protestant scholars from Rome's time on through the centuries to this day. There is therefore no greater historicity possible from human hands for this basic platform. This is the full and sufficient factual foundation upon which we rest this primary aspect of our interpretation. If we are unscholarly, unsafe, and unsound in this, then the Christian scholarship of the ages is proved irreparably unscholarly, unsafe, and unsound.

Beyond the identification of Rome as the fourth world power, the next great fundamental advance in prophetic interpretation, historically, was the Reformation identification of the Papacy as the "little horn," springing from the ruins of this Roman Empire. This tremendous advance truth was attested by literally hundreds of concordant Protestant voices speaking simultaneously in

Rome = 4th
Papacy = little
Horn

different lands, in Latin, German, English, French, and other tongues. These embrace the highest scholarship and the most noted names of primitive Protestantism--virtually its entire founding leadership. These are the unsurpassed historical credentials we present in support of this advanced position on the papacy. If we are in error here, then all early Protestant authorities were likewise in gross error. Here again we rest this next aspect of our case with complete confidence.

Of course, Roman Catholic scholarship vociferously parted company on so identifying the little horn, denying the validity of such an application. Indeed, this interpretation became the testing issue of the Reformation platform, for Protestant separation from Rome centered in the identification of the Papacy as Daniel's "little horn" and its counterpart symbol of the "beast" in Revelation 13. Such is the historical pedigree, ancestry, or heritage of our interpretation of the "beast"--the historical basis for our present-day warning message with its inescapable expansions. ¶ Had we been silent on these issues, the very rocks would, if necessary, have cried out. When this movement sprang forth, the time had assuredly come to announce the great, final judgment-hour message of God to men, and to give the ultimate warning against the fatal mark of papal apostasy. With the arrival of the time, came the scheduled appearance of the messengers; and none can gainsay that inexorable historical fact. Only this great judgment hour aspect of time prophecy remained as our final and completing contribution to the majestic, awesome line of prophetic exposition spanning the ages. And this too was simultaneous in origin and expression in the various countries of Christendom. This transition in itself constitutes one of the most amazing and convincing phenomena in the whole range of prophetic history, the capstone of the entire structure of inspired prediction. ¶ A people of prophecy, we must be the authoritative expositors of prophecy in this hour. This, then, is our apologia, and the justification, yea, the bounden necessity for our existence and message today. And that is, for us, wholly sufficient and conclusive. We seek no other authorization. We are God's designated messengers for this last hour as verily

as the swelling voices of the Reformation era constituted His appointed heralds for that crucial epoch following the turbulent middle age history of the church. Such are the vast dimensions and sweeping implications of this second advent movement among men.

There are multiplied thousands of God's own children scattered through the spiritually-fallen, messageless churches about us. These honest souls we must reach and call out into God's last church and movement of the ages. There are teachers, preachers, lawyers, legislators--men of education, wealth, and influence--who, as well as the common people, must hear, and who will respond when the full significance of the separating issues dawns fully upon them. The compulsion of a divine mission is upon us. Messages out of the usual order, startling in their import, given by consecrated, thoroughly enlightened men on fire for God, will produce profound conviction and action under the impress of the Spirit of God.

We are expressly told, through the Spirit of prophecy, that the consummating loud cry of the threefold message is inseparably connected with a renewed study and exposition of the identity, character, and hopeless condition of spiritual "Babylon," both mother and daughters. This loud cry will cluster about the enlarged and intensified portrayal of the great historical conflict between spiritual truth and irreconcilable error, with its consummation of the issues of the centuries in these last days. It is, we are specifically informed, inextricably bound up with a revived study, a fuller understanding, and a yet more powerful exposition of the prophecies of Daniel and the Apocalypse, and particularly of the fuller implications of the third angel's message therein, as verily as the righteousness of Christ is to be its throbbing, vitalizing, liberating heart. And all of these aspects are to be profoundly aided and affected by literature of a character that will grip the soul and bring conviction, action, and separation. ¶ We profoundly believe the content and intent of these pages to be in direct harmony with this high and holy objective, and that this is the appointed hour for God's great, final rally

call to His immutable standard of truth.

This whole question will come to issue, and that right soon, and we must be fully prepared against that day. We must be able not simply to defend our faith successfully, but to take the aggressive, in love but faithfulness exposing the fallen, irretrievable state of the nominal churches. We must be able to show, positively and constructively, the fundamental soundness of our positions, their Biblical and historical invulnerability, as well as their inevitable conflict and triumph in this great last issue of the ages. The inescapable conviction must prevail that this advent movement is the one authenticated movement of God on earth today--owned, lead, and protected by Him, in the midst of a world that has turned from the undeviating principles of truth to follow the bewitching sophisms of apostasy. Then will its work be accomplished speedily.

LeRoy Edwin Froom

HISTORY OF PROPHETIC INTERPRETATION

Practical Values in Personal Study and Public Exposition

1. Provides historical counterpart to those great principles and fulfillments of prophetic interpretation clearly revealed and endorsed by the Spirit of prophecy, thus producing an assurance in public presentation and personal conviction not otherwise possible.
2. Reveals origin or ancestry of fundamental principles and positions of our present prophetic interpretation, giving them the full force of reverent scholarship of centuries. (Exempli gratia, year-day principle.)
3. Connects ancient Jewish interpretation with early Christian, later Protestant, and 19th century Advent Movement revival of sound prophetic interpretation and applications, thus revealing our amazing heritage.
4. Enlarges vision and understanding of prophetically revealed divine plan of the ages, disclosing basic purpose and indispensable guidance of inspired prophecy.
5. Widens concept of fundamental prophetic truths by disclosing their extensive recognition by different students of prophecy in various lands and languages back through the centuries.
6. Reveals multiple lines of evidence and testimony--through coins, medallions, and sculptures, as well as writings--by which to confirm the soundness of prophetic positions.
7. Furnishes master-key to history of church, and its relationship to the nations, that is otherwise a confusing and conflicting enigma. (e. g., kingdom of God.)
8. Demonstrates fact that each major fulfilment of prophetic symbol or time-period has been recognized at time of fulfilment by large groups of students in various lands and languages. (e. g., ending of 1260 years, and ending of 2300 days.)
9. Establishes relationship of this message to the church of the centuries, as the recoverer and consummator of the sound prophetic interpretation of early Christian and Reformation epochs.
10. Unveils a flaw in each major advance in prophetic interpretation that led to fatal confusion or ultimate surrender of position. (e. g., stone that smites image.)
11. Discloses inevitability of this message--that it had to be; its voice demanded for the recovery and restoration of the lost prophetic truths of the past in preparation for the consummation of all things.
12. Gives far-flung background and origin of each major position we hold, and thus protects against charges of innovation upon our part, as to special, Adventist-devised interpretation. (e. f., little horn.)
13. Provides matchless approach to intellectuals--the wider the background of history and theology, and the better trained the mind to accept logical evidence, the greater the appeal of the historical approach, facts, and emphasis.

History of Prophetic Interpretation--2.

14. Establishes basis of unequalled contact and appeal to all groups-- Protestants, Catholics, Jews, and skeptics--through disclosing our common ground on essential positions with their founding fathers.

15. Furnishes telling answer to critics and detractors by exposing mis-statements and half-truths, and showing ruinous results of such teaching. (e.g., Conradi claims.)

16. Reveals first point of departure in those fatal errors in interpretation that have tragically blighted the church and have produced ruinous results in her relation to the world and to truth. (e.g., Augustinian theory of 1000 years; futurism; post-Millennialism.)

17. Discloses ancestry, kinship, or parallelism of errors in prophetic interpretation which we must meet or which will arise to perplex us.

SYLLABUS OF HISTORY OF PROPHETIC EXPOSITION AND ESCHATOLOGY

Periods Defined and Delimited

- PERIOD I EARLY JEWISH EXPOSITION--Jaddua to Josephus.
(Fundamental Principles a Heritage from Jewry--"Time" Equals Year; Four Prophetic World Powers; Rome the 4th; Weeks of Years.)
- PERIOD II APOSTOLIC AGE--Christ to Death of John.
(New Testament Prophetic and Advent Teachings in Their Purity.)
- PERIOD III APOSTOLIC FATHERS--Second Century.
(Reflections of the Times; Rome the 4th Power.)
- PERIOD IV ANTE-NICEAN CHURCH FATHERS--Justin Martyr-Nicea, 325 A.D.
(Remarkable Perceptions of Prophetic Outline; Rome as 4th Prophetic Empire; to Be Followed by Division; Then Reign of Antichrist, Terminating at Second Advent; Pre-millennialism Dominant.)
- PERIOD V DEVELOPING APOSTASY--Constantine to Augustine.
(Confusion, Perversion, and Loss; Advent Hope Bedimmed.)
- PERIOD VI AUGUSTINE TO GREGORY VII--5th Century to c. 1000 A.D.
(Prophecy in Eclipse; Error Dominant; Advent Hope in Eclipse.)
- PERIOD VII HILDEBRAND TO WYCLIFFE--11th Century to 14th Century.
(Identification of Antichrist, Babylon, Little Horn; Year-day Principle First Applied to 1260 Days.)
- PERIOD VIII WYCLIFFE TO LUTHER--14th Century to 16th.
(Prophecies Revived; General Outline Perceived; Year-day Principle First Applied to 2300 Days.)
- PERIOD IX THE REFORMATION--16th Century.
(General Revival of Prophetic Interpretation; Little Horn Stressed as Papacy, with Period of Domination Waning; Reforms Only Go Back to Time of Nicea.)
- PERIOD X COUNTER REFORMATION--Latter Part of 16th, First Part of 1700.
(Jesuits, Introducing Futuristic and Preteristic Interpretations; Counter Protestant Interpretation of Antichrist.)

History of Prophetic Interpretation--2.

PERIOD XI ESTABLISHED PROTESTANT CHURCHES--18th Century.

(Growing Confusion; Abandonment of Positions on Antichrist and Year-day; Acceptance by Some of Catholic Interpretation; Adoption of Post-Millennial Theory General; Rise of Rationalism and Infidelity.)

PERIOD XII FRENCH REVOLUTION--Close of 18th Century.

(Prophesied Papal Wound Widely Recognized as Fulfilled; Interest in Prophecies Revived; Synchronous Beginning of 70 Weeks and 2300 Days Declared.)

PERIOD XIII NINETEENTH CENTURY ADVENT REVIVAL--1811 to 1831.

(Widespread Prophetic Study Restores and Continues Reformation Position; Interest Shifted to Ending of 2300 Years--c. 1843, 1844, or 1847; Advent Hope Restored.)

PERIOD XIV MILLERITE MOVEMENT AND FIRST MESSAGE--1831 to 1844.

(Becomes Center of Advent Witness as European Voices Fade; Centers Expectation on 1843 with Cross in 33 A.D. at End of 70th Week.)

PERIOD XV SEVENTH MONTH MOVEMENT AND SECOND MESSAGE--July to October, 1844.

(Earlier Misconceptions Corrected Regarding Terminal Year and Crucifixion; Day Chosen on Basis of Atonement Type; Heavenly High Priest and Heavenly Sanctuary Recognized; Misconceptions; Disappointment.)

PERIOD XVI RISE OF THIRD ANGEL'S MESSAGE--Following the Oct. 22, 1844 Disappointment.

(Light on Christ's Ministry in Sanctuary Service and Nature of Disappointment; Sabbath Accepted; Spirit of Prophecy Appears; Final Reformation under Full Momentum.)

THE MASTER KEY OF CHURCH HISTORY

The fluctuating attitude of the Christian church toward the involvements of the advent hope is the master key that unlocks her otherwise baffling history through the centuries. Her radical changes in belief and action, during various epochs, concerning the advent hope and expectancy as the goal of the ages, have been governed by five sharply defined, but closely related, determining factors. These are:

1. The Outline Prophecies.--The history of the advent hope and expectancy through the centuries has been, to an astonishingly degree, the history of the contemporary understanding and interpretation of the great outline prophecies of Daniel, Paul, and John. These each and all have as their goal and climax the glorious second coming of Christ. Prophetic interpretation has therefore largely gaged the state of the advent hope, the vicissitudes of the one virtually determining the fluctuations of the other through the passing years. The prophecies may properly be tabulated as the first and foremost factor in our quest.

When the perceptions and interpretations of the outline prophecies have been relatively sound and dominant, the advent hope has flamed high, and has been the comfort and stay of the people of God. But when prophetic interpretation has become confused, distorted, and largely abandoned, the advent hope has burned low, flickered, and at times has well-nigh gone out from the thoughts and expectations of an apostate church. However, with the revival of a sound understanding and application of the prophecies, as their advancing fulfilment has carried humanity into the next mighty epoch in God's great calendar of the ages, the second advent hope and expectancy has again become the guiding star of the church and the goal of her expectation.

Because of this primary fact, this volume will largely be the tracement of the progressions and recessions, the high tides and low ebbs of the advent hope, as determined and reflected by the fluctuating perception of the prophecies of

Daniel and the Apocalypse. And that prophecy has been progressively understood and acclaimed at the time of fulfilment, as each new major development has been perceived and prophecy has come to pass, will become cumulatively apparent.

2. The Resurrection.--The radically varying position of the historic church, from time to time, upon the time of the resurrection of the righteous, and whether literal or spiritual, is the second great determining factor governing the vicissitudes of the advent hope. At the second coming of Christ, a cluster of mighty events will occur. The righteous dead will then come forth from their dusty beds in literal resurrection at the call of the Lifegiver. This is one of the foremost of those glorious accompaniments and inseparable consequences of the second advent of Christ. Whenever the second advent hope has burned brightly in the church's consciousness, the resurrection has been its inevitable corollary. Contrariwise, whenever the resurrection hope has been tampered with, confused, or spiritualized away, the advent hope has faded from the church's expectation. It was upon this point that one of the earliest deflecting movements came in the early church. This factor cannot, therefore, be overlooked.

3. The Millennium.--The time placement of the millennium, its nature, its opening and closing boundaries and events, and its sequel, constitutes the third determining factor. At the second advent of our Lord, with the accompanying resurrection of the dead, the millennial period will begin. The living saints translated and the righteous dead resurrected to meet their Lord in the air, the wicked will be destroyed by the brightness of that coming. During the thousand years of Revelation 20, the earth will be in chaotic ruin and desolation--the saints all gone, the sinners all dead. The devil only, and his infernal legions, will roam its uninhabited chaos. So the second advent introduces the millennium and accomplishes the binding of Satan, which is ended as the thousand years close with the resurrection of all the wicked dead to receive their sentence, ere they are destroyed by fire, and the earth is purified preparatory to becoming the eternal abode of the saved. So the simultaneous binding of Satan with the

resurrection of the church centers in the advent.

When the true chronological relationship of the millennium to the advent, and the literality of the resurrections marking the beginning and the close are understood, the advent hope stands forth bright and clear. But whenever the binding of Satan has been confused and thrown back to begin at the first instead of the second advent, and the millennium mistakenly conceived to be a present reality, a ruinous distortion of belief and practice has afflicted the church, and the advent hope has faded from mankind. As a consequence, the church's conduct has been profoundly influenced for good or ill by her concept of the millennium.

4. The Antichrist.--The identity, character, and length of dominance of the antichrist, the time and circumstances of the foretold three and a half "times" and their sequel, comprise the fourth great determining factor governing the fluctuations of the advent hope and expectancy. The clear understanding of the destruction, at the second advent, of the great antichristian power predicted by the prophets Daniel, Paul, and John, makes this factor an inseparable part of our quest. Finding its allotted place as the fifth of the great world-influencing powers of prophecy, following the break-up of Rome--which in turn succeeded Greece, Persia, and Babylon--its rise, characteristics, and the period of its domination were all foretold, culminating in its overthrow, along with purely secular powers and authorities at the second advent.

Naturally this antichristian power dreads and hates the truth of the advent, and seeks to confuse all the issues, thus to obscure or divert the clear intent of these prophecies. So long as the identity of the antichrist is recognized in his historical and chronological relationship to the scheme of nations, the time of his supremacy perceived, and his wounding known, together with his final destruction at the advent, so long does the advent hope burn brightly in the heart of the church. But when these all-important facts are concealed or diverted, as has often been the case, the advent hope burns low, false concepts and expectations prevail,

and men walk in darkness.

5. The Kingdom of God.--The fifth and final determining factor is man's understanding of the kingdom of God. The establishment, or more accurately the restoration, of God's kingdom of glory in this revolted world has, ever since the Edenic fall of man, been the supreme objective of divine promise, and the focal point of all prophecy. In contrast with the present spiritual kingdom of grace and salvation in the hearts of men, this predicted kingdom of regnant glory is to be established by divine interposition, through world cataclysm and overthrow. Guaranteed by the first advent of Christ, it is to be established through His second coming, with its attendant resurrection of the dead and overthrow of the kingdom of antichrist, the millennial reign of the saints in heaven for a thousand years following, and the final destruction of sin and sinners at its close, with the visible, literal kingdom of God thereafter established on this earth forevermore.

Such is the grand goal of all the prophetic outlines, and such was the fond hope of the early church. But this wondrous plan and heavenly provision became misunderstood, then distorted, and finally eclipsed when the church was fatally diverted from its early beliefs thereon, particularly between the time of Constantine and of Augustine. It thereafter focused its interest on the provisions of the first advent, and turned its eyes away from the expectancy of the second advent. Thus it was that the time and basis of the promised kingdom became fatally confused with the present reign of a flagrantly apostatizing church.

This gross substitution became the foundation of all the tragic attempts to bring about by human craft and force, here and now, what only the divine interposition of the second advent ever can or will effect. Upon the understanding of the Kingdom of God, then, more than perhaps any other single element, has turned the destiny of the church in relation to the matchless truth of the second advent. We, as Seventh-day Adventists, have been called into existence as a people specifically for God's final proclamation to a misguided world of the glorious

truth of "this gospel of the kingdom," with all its involvements in true perspective and relationship. And the deliverance of this epochal message is to be set un-deviatingly in the divinely chosen framework and couched in the inspired phrasings of the cumulative angelic message of Revelation 14.

Five Factors Determine Advent Hope

The attitude of the church concerning these five determining factors has gaged her weal or woe through the centuries. It has determined her fidelity to truth, her abandonment to error, and her attitude toward dissenters. This fundamental fact cannot be gainsaid, and its significance should never escape us. This is not a speculative theory, but a sobering, factual truth that is subject to verification, and that has profoundly affected the destiny of mankind--the master key that unlocks the meaning of her checkered history.

The fluctuating and opposite attitudes of the church toward these five factors plunged her, first of all, into the Dark Ages of dismal papal apostasy. Next, the recovery, to large degree, of those lost primitive positions brought on the bright era of the Protestant Reformation light. But, alas! her subsequent surrender of these regained positions resulted in the epoch of confusion and abandonment of Reformation principles dominant in popular Protestant ranks today.

And now in this final hour of recovery and reenunciation of the apostolic hope, we of the last-day advent movement are called to witness not only to the partially perceived truths of the past, but to the fullness of knowledge and fulfillment reserved for this last hour. It will be our profound belief concerning these paramount truths, in right relation to the advent hope, that will underly (1) our effective protest against antichrist's vaunted change of the Sabbath; (2) our heralding of the heavenly judgment hour now in session to decide antichrist's destiny, as well as that of all mankind; (3) our declaration to the world of the moral fall from truth, both of Catholicism and of nominal Protestantism; together with (4) our appeal for preparation of soul for the impending consummation of

all things, now just at the door.

It is this larger understanding that will give supreme point, purpose, and authority to our message. It will not only nerve us, but give us an understanding of the times above the knowledge of our fellows. And these component features in our witness are but the expansion and concomitant aspects of this central advent hope.

Take away this master key of interpretation, and one has but a strange, meaningless admixture of seemingly unrelated events, and of unexplainable actions and epochs down through the centuries. Survey again the history of the church in the light of this master key, and all its strange and otherwise inexplicable actions become understandable, related, and indeed inevitable, in the light of her attitude toward this touchstone truth. The demonstration of this principle is obviously the supreme contribution of these advent source materials and findings.

PERIOD I--EARLY JEWISH EXPOSITION

1. Jaddua (c. BC 322)
Dan. 8:20,21. Ram equals Persia; He-goat equals Grecia; Notable Horn equals Alexander. (Josephus, "Antiquities," bk. XI, ch. 8; Justinini Historia, lib. XI, cap. 8)
2. Original Septuagint Paraphrastic Translation of Daniel (c. BC 280)
Ptolemy Philadelphus authorizes. (Josephus, "Antiquities," bk. XIII, ch. 2.)
Original displaced by Theodotian, 2nd century. "I give the reader notice that the churches now read Daniel, not according to the LXX, but from Theodotian."--Jerome, "Preface to Commentary on Daniel," in "Nicene and Post-Nicene Fathers," Second series, Vol. VI, New York, 1893.

Note on Original Septuagint Daniel

"The real Septuagint text of the Book of Daniel was, at a very early period, neglected by the Church, and the version of Theodotian was substituted in its place. Hence the Book of Daniel, contained in almost all manuscripts and printed editions of the Septuagint, belongs properly to Theodotian, and not to that version.

"Indeed, for many centuries, the real Septuagint of Daniel was supposed to be lost: it was, however, discovered in a manuscript in the palace of Prince Chigi, at Rome. Bianchini transcribed it from this manuscript (known by the name of Codex Chisianus), and from his copy it was published by Simon de Magistris, in 1772. This edition and other separate reprints were, however, not very accurate. The manuscript itself was re-collated for Holmes; and in his edition the real Septuagint of Daniel is given, as well as that of Theodotian.

"The publishers have judged it well in this edition to include this book, which is an integral part of the Septuagint version; for, although it was justly rejected in public ecclesiastical reading, in favor of the more correct translation of Theodotian, an edition of the Septuagint is incomplete without it; and, indeed, this book, in spite of all the imperfections of the translation, affords valuable materials for comparison with New Testament phraseology, diction, and citations.

"The recent edition of this book by Hahn has been used as the basis of the text here given."--Introduction, "The Book of Daniel According to the True Septuagint Version," Baxter ed., London. (See also Swete, H.B., "The Old Testament in Greek," Vol. III, pp. v-ix, Cambridge, 1899; McClintock and Strong, "Cyclopedia," art. "Daniel.")

(1) Understandings of Prophetic Symbols Then Current

- a. Dan. 4:16 and 32. (vs. 13, 29, and 31 of LXX.) In place of "seven times" of Nebuchadnezzar's humiliation, is thrice rendered "seven years" in LXX.
- b. Dan. 7:17. Instead of "four kings," LXX reads, "four kingdoms which shall perish from the earth."
- c. Dan. 9: 25,27. Instead of "seven weeks, and three score and two weeks," the LXX twice misreads, "seven and seventy and sixty-two." On the other hand, striking and significant is injection of interpretative "of years" into the numerals of the prophecy. (For English translation of Septuagint of Daniel 9:24-27, see Pusey,

"Daniel the Prophet," 1891 ed., p. 329; for German, see Fraidl, Franz, "Die Exigese Der Siebzig Wochen Daniels," Graz, 1883, pp. 4-10.)

- d. Dan. 11:13. In confirmation of year-time principle, the LXX states that king of North comes "at the end of a time, even of a year."
- e. Dan. 11:30. In place of "ships of Chittim," the LXX drops all prophetic reserve and plainly declares, "And Romans shall come and expel him, and shall rebuke him strongly." (For further comments see Maitland, Charles, "Apostles' School of Prophetic Interpretation," London, 1849, pp. 70-75; also Pusey, "Daniel the Prophet," lect. 6, pp. 326--329.)
- f. Dan. 8:14. In contrast, original LXX rightly reads, "2300;" whereas the later Theodotian misreads, "2400"--obviously a translator's or copyist's error, as all the great Hebrew codices read 2300.

3. Flavius Josephus (70 AD)

Gives clue to standard Jewish interpretation

- (1) Four empires
 - (2) Ram and he-goat
 - (3) Times of Nebuchadnezzar
- ("Antiquities," bk. X, ch. 10, 10; bk VI, ch. 2; bk. IV, ch. 6;
"Wars of the Jews," bk. VI, ch. 2.)

Summary of Pre-New Testament Jewish Exposition

From the foregoing evidence--limited but sufficient--we may sum up the essential early Jewish code of interpretation under these eight points:

- 1. The four "kings" of Daniel's prophecy are kingdoms.
- 2. The four empires, by name, are Babylon, Medo-Persia, Grecia, and Rome.
- 3. The ram and he-goat refer to the Medo-Persian and Grecian empires.
- 4. The he-goat's great horn denotes Alexander the Great.
- 5. The four secondary horns express the division of Alexander's empire among his successors, according to the four points of the compass.
- 6. Rome is the predicted power that would desolate Judea.
- 7. A "time" in Daniel stands for a year.
- 8. The seventy weeks are weeks of "years"--thus applying the year-day principle to the one prophecy of supreme concern to the Jewish church and nation.

PERIOD II--APOSTOLIC AGE

1. Jesus (c. BC 4--31 A.D.)

- a. Year-day Principle: "The time is fulfilled"--beginning of 70th week of years in 27 A.D. (Mark 1:14,15).
- b. "Abomination of Desolation" in "holy place" is "Jerusalem encompassed with armies." (Cf. Matt. 24:15,16 with Luke 21:20,21).
- c. "Whoso readeth let him understand." (Matt. 24:15,16.) Daniel not sealed, only "that portion of the book of Daniel relating to the last days."--White, E.G., "Acts of the Apostles, p. 585. (See also "D of A," p. 234.)
- d. Matchless Prophecy Spanning Christian Era.

Note: See Diagram, "Chronological Sequence of Events of Matthew 24" appended.

2. Paul (c. 53 A.D.)

"When I was yet with you, I told you these things"--about the "man of sin" and "letting power" that would retard his appearance. (2 Thess. 2:5-9.) These two forces were matters of common knowledge in primitive church. Introduced "man of sin" by saying, "Ye know that withholdeth that he might be revealed in His time." (vs. 6). What he first taught by word of mouth he now confirmed by epistle. "Hold fast the traditions which ye have been taught whether by word, or our epistle." (vs. 15.)

3. Peter (c. 65 A.D.)

Rome denominated Babylon (1 Pet. 5:13). Understanding not questioned until 15th century. Prepared for connection of Daniel with Apocalypse.

4. John (c. 90 A.D.)

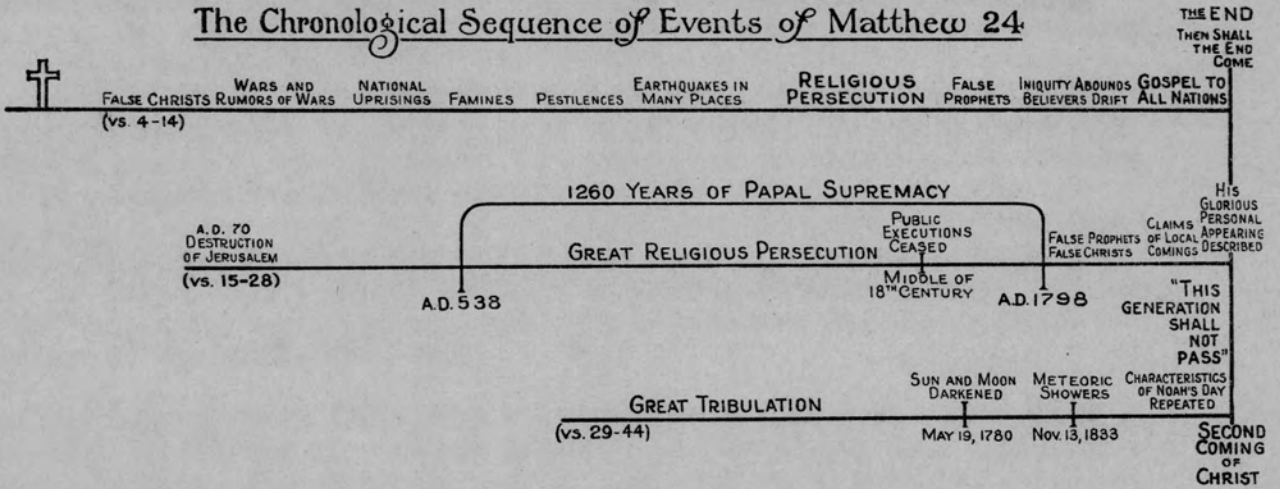
- a. "Ye have heard that antichrist should come (1 John 2:18)--first specific use of word. Therefore church had heard of him through teachings of Jesus and Paul, unquestionably in identification of little horn of Daniel 7.
- b. Apocalypse--counterpart and consummation of Daniel--presents climax of prophetic revelation with its repetitive lines, leads to climax of heaven's last reformatory message, culminating in second advent, followed by millennial period, and then the eternal ages of the earth made now.

Progressive Revelings of Prophecy

The revealings of prophecy have been progressive. Through Daniel, the early church learned of the Son of Man coming in the clouds of heaven to destroy the activities of the little horn and establish His future kingdom. Through Paul, the Thessalonian error was corrected and the "little horn" was expounded as the "man of sin," the persecutor of the saints, sitting in the "temple of God."

Here it was revealed that the "Day of the Lord" begins with the stroke upon the antichrist, whom the Lord will destroy with the "breath of His mouth," and consume with the "brightness of His coming." Thus the initial vision of Daniel

The Chronological Sequence of Events of Matthew 24



PERIOD III--APOSTOLIC AGE

Some writings lost, others preserved. Precise authorship, dating, and validity uncertain in instances, but they reflect current beliefs of period.

1. Epistle of Barnabas (of Cyprus) After 70 A.D.
(Numerous acceptable Eng. Trans.--Lightfoot, Roberts, Donaldson and Crombie, and Lake.)
 - a. Prophecy in general. (ch. 1. 3-6.)
 - b. 10 kingdoms next step in prophetic outline, with recognition of fourth beast as then existing Roman empire. (ch. iv. 1-6.)
 - c. Coming "Black One." (ch. iv. 5-7.)
 - d. Destruction of "Lawless One" at end, or second advent and judgment. (ch. xv. 5-11).
2. Epistles of Clement.
The Advent Expectancy (see "First Epistle of Clement," ch. XXIII; ch. XII.)
3. Epistles of Ignatius. Domitian period, c. 96 A.D.)
(Highly esteemed by early church. See Eusebius, Eccl. History, "iii. 36.") Uplifted gaze of writer for his returning Lord disclosed. See "Epistle to the Ephesians," ch. IX; "Epistle of Ignatius to Polycarp," ch. III, shorter recension; "To the Romans," ch. 4.)
4. Shepherd of Hermas.
(Written in Rome in the form of an apocalypse with an explanation quoted by Irenaeus, Tertullian, Clement, and Origin.)
 - a. Coming tribulation. (Vision 2, sec. 2.)
 - b. Removal of heavens and earth. (Vision 1. 3)
 - c. Coming world for the righteous. (Similitudes III and IV)
5. Epistle of Polycarp.
Reference to antichrist (Par. 7.).
6. Testimony of Papias.
Millennium following the resurrection of the dead ("Fragment of Papias, VI, tr. by Robert and Donaldson, Edinburgh, 1879; Eusebius, "Ecclesiastical History," bk. iii, ch. 39).
7. Second Esdras (2nd century).
(Formed integral part of all English versions from 1382 to 1611.)
 - a. Discusses fourth beast of prophetic outline, his wicked oppression, long reign, and abominations, and earth's later refreshing in form of a "vision." (2 Esdras 11:36-40, 43, 44, 46.) The interpretation follows in chapter 12--clearly a paralleling of Daniel 7, but avoiding Rome by name. Thus: "The eagle, which thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel" (ch. vii. 7), and the Oriental versions read "the fourth kingdom," which is supported by MS. A. (Bensly, p. 30.).

III. History of Prophetic Interpretation--8.

- b. Implication of prophetic day symbolizing literal year.
In asserting Messiah would be revealed 400 years after time of Ezra, evidently an imitation of 70-week prophecy. (ch. 7:26-29.)
8. Pseudo-Sibylline Writings (2nd century).
Apparently device employed hoping to win heathen to faith by copying form of presentation employed by heathen sibyls--Greek hexameter verse. Rome's downfall concealed in Scripture by figure and symbol, but Sibylline writings drop all disguise about him that "letteth" or "withholdeth" (2 Thess. 2:6-8), and the nameless beast. Everywhere it is plain Rome, the Latin kingdom. Cited by Lactantius ("Institutions," lib. vii, cap. 22), and others. The several books in the Sibylline writings bear witness as follows:
- a. Book II--Fearful woes to fall upon 7-hilled city.
 - b. Book III--Rome a woman courted by many lovers.
 - c. Book IV--Four successive empires named, followed by God's empire, destruction of earth, resurrection, judgment, and millennial state.
 - d. Book VIII--Wrath of God against world, and ruin of Rome attributed to Satan.

Note: It is not to be wondered at--though deeply to be regretted--that, while holding great truth of advent, views of some early Christian writers were tintured with Jewish concepts. Chiliasm, as it is termed--meaning the reign of the saints on earth with Christ for a thousand years following the second advent--was increasingly marred, as time progressed, by fervid coloring of Asiatic imagination, and fantastical extravagance. Such early misconceptions prepared way for greater errors to follow.

SUMMARY OF WITNESS OF APOSTOLIC FATHERS

Consistent is voice of apostolic fathers--who reputedly lived nearest to apostles--for pre-millennial second advent of Christ. Second "appearing and kingdom" are bound together. Future "parousia" is affirmed only of Second Person of Godhead, never of Spirit or of Father, and never of providence or of death. For apostolic fathers, appearing and kingdom was obviously object of hope, and next to cross greatest motive in their witness. For them, the grave was a slumber--the interval between death and second advent. Here is their twelvefold witness:

1. Second advent the goal of expectation.
2. Judgment connected with advent.
3. Resurrection of righteous at advent.
4. Establishment of kingdom of God to follow resurrection.
5. Ten horn-kingdoms to succeed Roman fourth beast.
6. Little horn to abase three of ten horn-kingdoms.
7. Black One, or lawless one, yet to come.
8. Days of great tribulation await church.
9. Seventh thousand-years the millennial rest.
10. Righteous to reign in world to come.
11. Day of destruction to destroy evil one.
12. Antichrist mentioned but not identified.

III. History of Prophetic Interpretation--9.

Confused, however, was their concept as to where the saints would spend the thousand years, some misconceiving it to be on this earth.

Note: Ptolemy of Alexandria, great astronomer and chronologer of second century, traced and tabulated in his monumental "canon" the order and succession of the four great Gentile kingdoms from period of Jewish captivity--Babylon, Medo-Persia, Greece, and Rome--the last and greatest of which was then at height of power.

IV. History of Prophetic Interpretation--10.

PERIOD IV--ANTE-NICENE CHURCH FATHERS

1. Justin Martyr (c. 103-165 A.D.).

Born in Samaria, Justin turned from philosophy to Christianity, devoting his life to defense of Christianity when paganism was making its last desperate stand, and dying a martyr's death. He initiated a literature that forced Christian truth upon attention of world. Presented first "Apology" to Antoninus Pius (c. 148), and second in reign of Marcus Aurelius (c. 162). Exposed foolishness of human philosophy and futility of paganism. Stalwart believer in prophecy--that God alone can and does foretell events. Staunch believer in second advent, resurrection, and millennium.

a. Second Advent the Climax of Prophecy. ×

("First Apology of Justin," ch. 52; "Dialogue with Trypho." chs. 32, 52. In "Ante-Nicene Fathers," Vol. I.)

b. Consternation of Unprepared at Advent.

("First Apology," ch. 53.)

c. Advent Connected with Daniel's Prophecy.

("Dialogue with Trypho," ch. 21.)

d. Advent Follows Appearance of Antichrist. ×

("Dialogue," ch. 110.)

e. Time of Antichrist's Appearing Near.

("Dialogue," ch. 32.)

f. Literal Resurrection of Dead. ×

("Dialogue," chs. 2, 4, 10.)

g. Precedes Thousand Years. ×

("Dialogue," ch. 80.)

h. General Resurrection Ends Thousand Years. ×

("Dialogue," ch. 81.)

2. Irenaeus (c. 120-202).

Disciple of Polycarp, becomes Bishop of Lyons, Gaul. Vast missionary and literary activity in western outpost. First to make full use of New Testament writings. Polemic masterpiece against Gnosticism. Appeals to prophecies to demonstrate truthfulness of Christianity. Parallelism of Daniel II and VII emphasized, with fourth kingdom in the succession to end in tenfold partition. Christ, the prophesied Stone, to smite image during period of Rome's divisions.

a. Fourth kingdom Partitioned into 10.

("Against Heresies," bk. 5, ch. 26. In "Ante-Nicene Fathers," Vol. I.)

b. Christ the Stone That Smites.

(Idem, bk. 5, ch. 26.)

c. Little Horn Follows Rome's Division.

(Idem., bk. 5, ch. 25.)

- d. John's and Daniel's Horns Identical.
(Idem., bk. 5, ch. 26.)
- e. Antichrist to Be Lawless Apostate.
(Idem., bk. 5, ch. 25.)
- f. John's Beast Same As Antichrist.
(Idem., bk. 5, ch. 26.)
- g. 3 1/2 Times Literal Years.
(Idem., bk. 5, ch. 28.)

Note: Time was foreshortened to the gaze of these early expositors. The year-day principle, applied by many to the 70 weeks of Daniel 9--because obviously extending to the death of Christ--was not yet extended to the 3 1/2 times of Daniel 7 and the corresponding period in the Apocalypse. Only when the centuries had passed, and the year 1260 was actually approaching, did this principle begin to be applied to antichrist's career. So a short terrible domination of 3 1/2 literal years only was anticipated for antichrist in these early centuries, and a speedy ending of human affairs upon the heels of the break-up of Rome.

- h. Name sought for 666. ✕
("Against Heresies," bk. 5, ch. 30.)
 - i. Various Names Considered.
(Idem., bk. 5, ch. 30.)
 - j. 1st Resurrection After Antichrist's Coming. ✕
(Idem., bk. 5, ch. 35.)
 - k. New Earth and Resurrection Literal.
(Idem., bk. 5, ch. 35, 2.)
 - l. Resurrected Righteous Rule Renovated Earth.
(Idem., bk. 5, ch. 33, 36.)
3. Tertullian (c. 160-243).
Born in Carthage, converted in middle life. Father of Latin theology and creator of church language of Latin tongue. Laid foundation upon which Cyprian and Augustine built. Extraordinary literary activity in Latin and Greek. Powerful polemics against Gnostics. Vast expansion of church in Northern Africa. Tempest of persecution breaks in Rome's war of extermination. Attacks heathen bigotry and demands equal rights and legal toleration for Christians. First plea for religious liberty.
- a. Resurrection at Advent, not Death. ✕
("On Resurrection of the Flesh," ch. 22. In "Ante-Micene Fathers," Vol. III.)
 - b. Christ Stone That Smites Image. ✕
("Against Marcion," ch. 7.)
 - c. Prophecies Demonstrated Divine Because Fulfilled.
("Apology," ch. 20.)

d. Fulfilled Prophecies Assure Future Events.
 ("Apology," ch. 20.)

e. Rome's Continuance Delays Antichrist's Appearance.

"There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete stability of the empire, and for Roman interests in general. For we know that a mighty shock impending over the whole earth--in fact, the very end of all things threatening dreadful woes--is only retarded by the continued existence of the Roman empire. We have no desire, then, to be overtaken by these dire events; and in praying that their coming may be delayed, we are lending our aid to Rome's duration."--"Apology," ch. 32, Tertullian, "Ante-Nicene Fathers," Vol. 3, p. 42,43; see also "On the Resurrection of the Flesh," ch. 24.)

f. Babylon a Figure of Rome. ✕
 (Answer to the Jews," ch. 9.)

g. Rome's Breakup Signal for End.
 ("Apology," ch. 32.)

h. Enumerates Order of Last Events.
 ("Resurrection of the Flesh," ch. 24.)

i. Millennium Follows Resurrection of Dead. ✕
 ("Against Marcion," bk. 3, ch. 24.)

j. World's Destruction at Millennium's Close. ✕
 (Idem., bk. 3, ch. 24.)

k. Time of Christ's Death Foredated (70 weeks).
 ("An Answer to the Jews," ch. 8.)

4. Hippolytus (170-236).

Bishop of Portus Romanus--harbor city 15 miles from Rome at mouth of Tiber. Most learned theologian and voluminous writer of his day. Opposer of two ambitious bishops of Rome--Zephyrinus and Callistus--and in no collusion with Rome. Certain of his works disappeared, doubtless because offensive to early Roman church. A decided premillennialist, he regarded the prophetic page as the sacred calendar of the future, measuring the successive empires from Babylon. Remarkable exposition of Daniel's paralleling prophecies of Daniel 2, 7, and 8. Rome's awaited division to be followed by antichrist's reign, and this in turn terminated by second coming and resurrection.

a. Daniel's Four World Powers Outlined.
 ("On Daniel," ch. 2, In "Ante-Nicene Fathers," Vol. 5.)

b. Daniel 2 and 7 Identical.
 ("On Daniel," ch. 2.)

c. Antichrist Involved in Daniel 7.
 ("Treatise on Christ and Antichrist," sec. 19-24.)

- d. Ram and He-goat of Daniel 8.
("On Daniel," ch. 2.)
- e. Ten Kingdoms to Supplant Rome.

"The golden head of the image and the lioness denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; and the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the antichrist in their midst; the stone that smites the earth and brings judgment upon the world was Christ."
--"Treatise on Christ and Antichrist," sec. 27, Hippolytus, Ante-Nicene Fathers, Vol. V, pp. 209-210.

- f. History Authenticates Daniel's Prophetic Outline.
("Treatise on Christ and Antichrist," sec. 32,33.)
- g. Antichrist's Destruction at Second Advent.
("Treatise on Christ and Antichrist," sec. 5.)
- h. Kingdom of Saints Supplants Antichrist.
(Idem., chs. 25,26.)
- i. Antichrist Identified in Daniel 11.
("On Daniel," ch. 2.)
- j. 1st Resurrection at 2nd Advent.
("Christ and Antichrist," sec. 65.)
- k. Church Flees During Antichrist's Rule.
("Christ and Antichrist," secs. 60-63.)
- l. Daniel's 70 Weeks of Years.
("On Daniel," ch. 2)

Note: Hippolytus mistakenly belied antichrist would be of Jewish origin, plucking up three kingdoms, and in turn overthrown by the kingdom of God. ("On Daniel," ch. 2). He surmised that he would spring from the tribe of Dan. ("Treatise on Christ and Antichrist," sec. 14,15). This erroneous concept later became the standard view of the Roman church and later fathers. He also mistakenly and arbitrarily separated the last half of Daniel's last "week" of years, placing it just before the end of the world. (Treatise on Christ and Antichrist," sec. 43.)

- 5. Cyprian (c. 200-258)
Bishop of Carthage, and reputedly ablest scholar of third century, was likewise a premillenarian. Ardent follower of Tertullian. Like him, gave no support to hierarchal assumptions of Roman bishop, but believed in parity and community bishops. Directed his polemics against schismatics. Called tradition without truth merely antiquity of error. Lived in atmosphere of persecution, especially under Decius Trajan, 250 A.D.

IV. History of Prophetic Interpretation--14.

Without outline-prophecy perspective, he believed end of world impended. Like others, he followed computation of world's duration of 6000 years until end. ("Treatises," III, "On the Lapsed," sec. 6.)

- a. To Await Sudden Advent of Lord.
("Treatises of Cyprian," Vol. III, bk. 5, "On the Unity of the Church;" "Epistles," LVII, "To Lucius.")
 - b. Coming of Threatening Antichrist.
("Epistles of Cyprian," LV, "Martyrdom.")
 - c. Day of Judgment Draws Nigh.
("Treatises of Cyprian," V, "To Demetrianus," sec. 5.)
6. Victorinus (d. 304)
Bishop of Pettau, in Pannonia. Composed earliest systematic commentary on Apocalypse extant. (Incidentally, the Apocalypse is entirely reproduceable from writers of second and third centuries.) Died a martyr under Diocletian persecution. A millenarian, his works were suppressed by Damasus I. Victorinus first to establish fundamental repetitive principle--that order of Apocalypse not one progressive line; rather it repeats, and going on to end, again repeats. He was unprepared, however, to anticipate long course of history concealed in symbol.
- a. White Horse Symbolizes Apostolic Preaching.
("Commentary on the Apocalypse," ch. 6, v. 1,2.)
 - b. Black Horse--Famines Under Antichrist.
(Idem., ch. 6, v. 5.)
 - c. Angels Smite Antichrist, Gather Elect.
(Idem., ch. 7, v. 2.)
 - d. Prophetic Lines Repeated Throughout Apocalypse.
(Idem. ch. 7, v. 2.)
 - e. 7th Seal Introduces Everlasting Rest.
(Idem., ch. 8, v. 1, 13.)
 - f. Literal Time for Witnesses and Antichrist.
(Idem., ch. 11, v. 3,4.)
 - g. Roman Restraint Delays Antichrist's Appearance.
(Idem., ch. 11, v. 7.)
 - h. Woman Symbol of Church.
(Idem., ch. 12, v. 2.)
 - i. 144,000 Alive at Second Advent.
(Idem., ch. 12, v. 6.)
 - j. Antichrist's Domination Follows Elias' Preaching.
(Idem., ch. 12, v. 7-9.)

IV. History of Prophetic Interpretation--15.

- k. Second Advent Follows Angels' Messages.
(Idem., ch. 14, v. 6, 8, 15.)
- l. Babylon Identified as Rome.
(Idem., ch. 17, v. 3, 9.)
- m. Daniel's Vision Counterpart of John's.
(Idem., ch. 17, v. 11.)

Note: Scholars agree Victorinus' discussion of millennium, in chapter 20 is later gloss or interpolation. A contradictory, revolutionary principle of misinterpretation is here introduced, such as was afterward developed by Tichonius and Augustine.

7. Methodius of Tyre (260-312)

Suffered martyrdom in Phoenecia under Diocletian persecution. Chiefly known as antagonist of Origen, though influenced by his allegorical interpretation of Scripture. A believer in natural immortality.

- a. Unable to Explain Revelation 12.
("Banquet of the Ten Virgins," Discourse 8, ch. 4, 9. "Ante-Nicene Fathers," Vol. VI.)
- b. 1260 Days Precede New Dispensation.
(Idem., Discourse 8, ch. 11.)
- c. New Earth Follows Present Earth.
("Discourse on the Resurrection," Part 1, sec. 9.)
- d. Contends Against Origen for Resurrection.
(Idem., Part 1, sec. 13.)
- e. Restored to Condition Before Fall.
(Idem., part 1, sec. 10.)
- f. Resurrection Bodies Never Die.
(Idem., part 3, sec. 7.)

SUMMARY OF PROPHETIC UNDERSTANDING IN PERIOD IV

- 1. Rome fourth of four world powers, and restraining power retarding coming of antichrist.
- 2. Rome to be divided into ten kingdoms--still future.
- 3. Antichrist to spring from among the ten--likewise still future.
- 4. Little horn of ten-horned fourth beast same as ten-horned beast of Revelation 13.
- 5. Daniel's little horn, Paul's man of sin, and John's antichrist and beast, recognized as one and same.
- 6. Church flees during antichrist's rule.
- 7. Second advent personal, literal, and premillennial, to end career of antichrist.
- 8. Resurrections literal--the 1st at 2nd advent; the 2nd at close of 1000 years.
- 9. The 1000 years introduced by advent and bounded by the two resurrections.
- 10. Righteous rule renovated earth through eternal ages following 1000 years.
- 11. Seventy weeks of years to Messiah's death.
- 12. Year-day principle not yet applied to longer periods.

IV. History of Prophetic Interpretation--16.

13. Day-day principle applied to antichrist's 3 1/2 times or years.
14. Christ the stone that smites image on foot.
15. Seals begin to be perceived--1st, apostolic preaching; 7th, introduces everlasting rest.
16. Name sought for 666.
17. Prophetic lines repeated throughout Apocalypse.
18. Woman--symbol of Church.
19. Ram and Ho-goat (historic understanding).
20. Babylon identified as Rome.

Note: Vicious attacks on prophecies come in this period--(1) c. 250, on apostolic authorship of Apocalypse by Dionysius of Alexandria (190-265); and (2) c. 300, on Daniel by Porphyry of Rome (c. 233-305), who contended it was written after the events portrayed, by someone in Judea in time of Antiochus, who merely employed future tense to give an appearance of history of the past. Answered by both Eusebius and Apollinarius.

TURNING POINT IN HISTORY OF CHURCH

We now reach turning point in history of rapidly-expanding church--her hour of decision for right or wrong, fraught with incalculable moment for all future time. Reaching that determinative fork in road, she begins to veer away from path of light and truth. She enters, not without struggle, path of darkness and error that, within a couple of centuries, commits dominant church to course shrouding world in bleakness of apostasy for thousand years, as she increasingly thrusts aside divinely appointed light of advent hope and prophetic calendar of the ages.

8. Origen (c. 185-254).

Born in Alexandria, Origen was acknowledged father of mystical interpretation of Scripture, doing incalculable injury to church through injection of Neo-Platonic mysticism.

General expectancy of supernatural interposition in human affairs by second advent first challenged by Origen who projected counterview of gradual betterment and ultimate salvation of world.

From notorious heresies in his scheme of philosophy, antagonistic to second advent hope and necessitating its rejection or explaining away, sprang hostility that successfully pressed charge of heresy against him. That he had deserted and perverted "orthodox faith" could not be gainsaid. Charged with heresy, he was stripped of his office, driven from country, ordination pronounced invalid, appointment as head of catechetical school canceled, and by later synod was excommunicated as heretic. Thrown into dungeon at Tyre under persecution of Decius. Death in 254 at age of seventy, brought about by sufferings inflicted upon him.

But his teachings lived on, and exercised profound influence upon succeeding centuries. From days of Origen to those of Chrysostom there was no eminent commentator who did not borrow largely from his works. The disagreeable but necessary task now confronts of exposing almost unbelievable lengths to which Origen went in emasculating witness of Scripture, particularly as touching advent, fastening wild fancies and useless speculations upon it. Sober historians like Milner declare that no man ever injured church more than he, introducing dark mist of allegorization that prevailed for centuries.

IV. History of Prophetic Interpretation--17.

In the centuries prior to Origen, literal sense of Scripture was accepted, not mystical, in harmony with sound principles of interpretation. But that Scriptures are of little use to those who take them as written was iterated again and again throughout Origen's writings. This spiritualizing or anagogical principle ("passing to a higher sense than literal, i.e., a more literal") determined whole character of Alexandrian exegesis. Origen did not deny that prophecy had been written, that historical events had occurred, or that Scriptures taught resurrection, millennium, and second advent of Christ--if taken in literal sense. But maintained that literal was not true and inner sense. So spiritualized symbolic language of prophets as to deprive them of all force. Ever contended that Scripture has outer and inner, or obvious and spiritual sense. In fact, following allegorical method of Plato, asserted there is threefold sense to Scripture, literal, moral, and mystical,--the literal being worthless. Hence deliberately set himself to task of explaining away Scripture. Allegorizing muddled clearest teachings of prophecies. Declared, for instance, gates of Ezekiel and of New Jerusalem of Apocalypse, are various modes by which souls enter better world, thus automatically excluding concept of literal or actual new earth and new Jerusalem in plan of redemption. Allusions to Babylon, Israel, and Jerusalem were construed anagogically. Pays respects to prophecies in general by declaring them "filled with enigmas and dark sayings." Completely allegorizes Lord's promise of returning in clouds of heaven with power and great glory, making clouds power of Holy Spirit, or "prophetic clouds" of prophets' writings. Likens to children those who hold to literal or bodily interpretation of advent, and insists on "spiritual sense alone," claiming that second advent comes daily to soul of believer in prophetic clouds. In harmony with spiritualizing proclivities, speaks of succession of advents, or appearances, thus nullifying distinctiveness of second advent. So supreme event of ages and of plan of salvation is spiritualized away, with observation that literal understanding is only for simple.

- a. Scripture's Inner and Outer Sense.
("Commentary on John," bk. 5. "Ante-Nicene Fathers," Vol. IX.)
- b. Scriptures Have Inner Mystical Sense.
("Origen De Principiis," preface.)
- c. Ridicules Literality of Genesis Record.
(Idem., bk. 4, ch. 1.)
- d. Scouts Literality of Gospel Narratives.
(Idem., bk. 4, ch. 1.)
- e. Scripture Record Declared Historically Untrustworthy.
(Idem., bk. 4, ch. 1.)
- f. Prophecies Filled with Dark Sayings.
(Idem., bk. 4, ch. 1.)
- g. Gradual Advance Inaugurates Christ's Reign.
(Idem., bk. 3, ch. 6.)
- h. Prophetic Clouds and Daily Advent.
("Commentary on Matthew," Sermon 50, F, "Origenis Opera," Vol. III. p. 870. Paris: 1740.)

IV. History of Prophetic Interpretation--18.

- i. Advent Spiritualized into Successive Appearances.
("Selections from the Commentaries and Homilies of Origen,"
part 3, ch. 29, pp. 64, 65.)
- j. Spiritual Resurrection from Spiritual Death.
("Commentary on John," bk. 1.)
- k. Succession of Bodies in Transmigration.
("Origen Against Celsus," bk. 7, ch. 32.)
- l. Former Existence Determines Present Life.
("De Principiis," bk. 2, ch. 10.)
- m. Ultimate Restoration Possible to All.
("Idem., bk. 3, ch. 6.)
- n. Universalism Clearly and Boldly Taught.
("Idem., bk. 3, ch. 6.)
- o. Ultimate Perfection Involves Countless Ages.
("Idem., bk. 3, ch. 6.)
- p. Progression Through Classrooms of Soul.
("Idem., bk. 2, ch. 11.)

PERIOD V--DEVELOPING APOSTASY (4th to 6th Centuries)

Expulsion of Advent Belief by Post-Constantinian Imperial Church

Note: Politico-religious triumph of Constantine, and temporal victory of Christianity in Roman Empire over paganism, its deadly rival, slowly brought on distinctly new epoch, striking directly at advent hope and established understanding of prophecies. When Maxentius was overthrown by Constantine at battle of Milvian Bridge in 312, and the latter professed Christianity, Christianity became religion of state. Elevation of church to power and prestige produced fundamental and permanent change. Pagan persecution had retarded growth of "falling away;" now errors burst forth like pent-up flood waters, being added to mysticism introduced by Origen. Advent hope of martyr days first chilled and ultimately crushed by satisfaction over growing successes and possessions.

Before close of period, course of prophetic interpretation radically changed. Church began to look at present temporal establishment as actual fulfilment of prophesied kingdom of God. She first disparaged, then corrupted, and finally, by 6th century, disowned former faith, just in proportion as papacy advanced. Transfer of seat of government to Constantinople was contributing factor. Apostatizing church took as present actuality what was set forth for latter day, heavenly reality.

In 5th and 6th centuries, new theory of millennium came into vogue--as a present fact without antecedent advent of Christ and concurrent resurrection of saints. New Jerusalem was believed to have come, at least in shadow. Resurrection was spiritualized and prophecies mysticized. Church forgetting transition going on in her midst and breakup of empire, was preparing way for anti-Christian ecclesiastical empire. Hindering paganism taken away, a new order arose--a "little horn" springing up among the ten--a union of the Christian church and civil government of Rome. Ceasing to be chaste bride awaiting Lord's return, dominant church became harlot reveling in illicit friendship of kings. Thus became archenemy of advent hope and expectancy.

1. EUSEBIUS PAMPHILIUS, (c. 260-340)

Bishop of Caesarea, and "father of church history"--his history being written c. 326. Played important role in 1st general Council at Nicaea, 325 A.D. Because of standing and acquaintance with Constantine, chosen to deliver formal oration at Council. Before this revolutionary change of empire toward Christianity, wrote with remarkable clarity on Daniel 2 and 7, and on 70 prophetic weeks as 490 literal years. In later years, unfriendly to millenarianism, pursuing allegorical method of Origen, and disparaging authority of Apocalypse.

(1) Before Nicaea (between 314 and 318.)

- a. Two Advents Revealed by Prophecies.
("Demonstratio Evangelica," or "Proof of the Gospel," Vol. II, bk. 9, ch. 17, p. 186; Vol. I, bk. 4, ch. 16, pp. 211, 212.)
- b. 70 Weeks Signify 490 Years.
(Idem., Vol. II, bk. 8, ch. 2, pp. 118, 119.)
- c. Daniel Reveals Time of Incarnation.
("Church History," bk. 1, ch. 6.)
- d. Crucified in Midst of 70th Week.
("Proof of the Gospel," Vol. II, bk. 8, ch. 2, pp. 135, 136.)
- e. Prophesied Abomination Stands in Temple.
("Church History," bk. 3, ch. 5.)
- f. Daniel's Outline Prophecies (Dan. 2 and 7) Clearly Interpreted.
(Idem., Vol. II, bk. 10, ch. 8, pp. 236, 237.)

(2) After Nicea.

So far did Eusebius go in extravaganzas to Constantine as to liken his 20th anniversary feast with the 318 bishops following Nicea as shadowing forth Christ's kingdom, suggesting that restoration of magnificent Jerusalem church structure might be predicted New Jerusalem. Royal feast turned his head.

- g. Christ's Kingdom Signified by Feast.
("Life of Constantine," bk. 3, ch. 15.)
- h. Propheied New Jerusalem Now Established.
(Idem., bk. 3, ch. 33.)
- i. Jerusalem Church Named New Jerusalem.
(Socrates, "Eccl. Hist.," bk. 1, ch. 17.)
- j. King's Appointment Fulfills Daniel's Prophecy.
(Eusebius, "Oration in Praise of Constantine," ch. 3.)

Note: Constantine declared "dragon" had been driven from state affairs by his own instrumentality (Theodoret, "Eccl. Hist.," bk. 1, ch. 14), causing coins, medals, and other representations to be made picturing event under likeness of dragon cast into abyss or emperor standing with foot on head of dragon. (Ranke, "Hist. of the Popes," Vol. 1, p. 6; Elliott, "Horae Apocalypticæ," Vol. III, ch. 1.) This concept laid foundation for Augustine's contention that devil had already been bound, with world then living in period of prophesied thousand years. Thus the prophetic outline was brought into chaos, and premillennial advent hope throw into confusion. Of Constantine, Eusebius writes:

"And besides this, he [Constantine] caused to be printed on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

"In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that 'God would bring his great and strong and terrible sword against the dragon that was in the sea.' This it was of which the emperor gave a true and faithful representation in the picture above described."
--Eusebius, "Life of Constantine," bk. 3, ch. 3, "Nicene and Post-Nicene Fathers," Vol. I, p. 520.

2. LACTANTIUS (c. 250-330)

Born in Italy, educated in Africa, became tutor of Diocletian's son at Nicomedia. Christianity assailed by Porphyry and Hierocles, and Scriptures ridiculed, with scurrilous reflections upon Christ. Lactantius thrust pen into conflict in defense of Christianity, becoming convert c. 301. Professed faith throughout 10th, last and most terrible, pagan persecution--the Diocletian, from 303 to 313. Called by Constantine to tutor son Crispus. Influenced Constantine toward Christianity. Life embraced Constantinian period, Constantine's so-called conversion introducing within single generation perhaps remarkable change in thoughts, laws, and manners of mankind recorded in history. Lactantius' most noted work, "Divine Institutes," in 7 books, with Epitome made by himself. 7th book deals with end of world, return of Christ, and signs and portents of advent. Was millenarian spokesman in transition hour. Acclaimed by Jerome as most learned man of day.

- a. Two Advents of Christ Foretold.
("Divine Institutes," bk. IV, ch. 12.)
- b. Kingdom to Depart from Rome.
(Idem, bk. 7, ch. 15.)
- c. Rome to Be Divided into 10 Kingdoms.
(Idem., bk. 7, ch. 16.)
- d. Powerful Enemy Destroys 3 Kingdoms.
(Idem., bk. 7, ch. 16.)
- e. Antichrist's Tyrannical Reign 42 months.
(Idem., bk. 7, ch. 15.)
- f. Antichrist's Reign of Terror Depicted.
("Epitome of Divine Institutes," ch. 71.)
- g. Millennium Follows 2nd Advent.
(Idem., ch. 72.)
- h. Resurrected Righteous Reign 1000 Years.
("Divine Institutes," bk. 7, ch. 22.)
- i. Wicked Destroyed, Christ Rules Righteous.
(Idem., bk. 7, ch. 24.)
- j. Devil Loosed at Millennium's Close.
("Epitome," ch. 72.)
- k. Second Resurrection and Earth's Renewal.
("Divine Institutes," bk. 7, ch. 26.)

3. ATHANASIAS (c. 297-373)

Archbishop of Alexandria and chief theologian of his time. Childhood spanned terrible Diocletian persecution. Contended Constantius' acts constituted prelude to coming of antichrist.

- a. Constantius Preparing Way for Antichrist.
("History of Arians," pt. 6, sec. 45; pt. 8, sec. 74, 76.)
- b. Forerunner of Paul's Falling Away.
(Idem., pt. 8, sec. 77.)
- c. Second Advent to Raise Dead.
("On the Incarnation," sec. 56.)
- d. Daniel's Time Prediction (1st Advent) Beyond Refutation.
("Incarnation of the Word," sec. 39.)

4. EPHREM (Ephraim) the Syrian (c. 308-373)
Deacon of Edessa and leading light of Syriac church. Educated by Jacob of Nisibus. Attended Council of Nicea, 325.
 - a. Antichrist's Appearance to Follow Rome's Breakup.
("Sermo Asceticus, de vita religiosa," in "Opera Omnia," Tom I, 44. 1633.)

5. JACOB APHRAHAT (Aphraates), Persian Sage (c.300-375.)
Of Persian nationality, lived when Zoroastrianism was state religion. Homilies written in Syriac. Evidently Bishop of Mar Mathai, near Nineveh, present Mosul. His "Demonstrations" early translated into Armenian--and one section into Ethiopic--dealt with current controversies. Along with Ephraim the Syrian, popular in Armenian church. Thus Latin of West and Greek of East was complemented by Syriac of far East--Mesopotamia having large number of Christians. Represents pure Semetic strain in rise of Christianity. Calls Romans "children of Esau."
 - a. Homily VIII--On Resurrection of Dead.
(Tr. by Georg Bert, "Texte und Untersuchungen zur, Geschichte der Altchristlichen Literatur," Vol. III. Leipsig, 1888.)
 - b. Enumerates Four World Powers.
("Demonstration V--of Wars," sec. 14. "Post-Nicene Fathers," Vol. XIII.)
 - c. 4th Beast Indicates Roman Empire.
(Idem., V, sec. 18,19.)
 - d. Second Advent Closes Prophetic Line.
(Idem., V, sec. 10.)
 - e. Kingdom Established at Second Advent.
(Idem., V, sec. 23.)
 - f. Literal Resurrection at 2nd Advent.
(Idem., V., sec. 3.)

6. CYRIL OF JERUSALEM (315-386).
Born in environs of Jerusalem. Became its bishop c. 351, presiding over "mother of all churches." Involved in Arian controversies. Thrice deposed and restored because of this controversy. Participated in triumph of Nicene creed over Arian heresy. Wrote popular compend on Apostles' creed--15 catechetical discourses. Stressed all factors governing Advent hope.
 - a. Eternal Kingdom Succeeds Earthly Kingdoms (Dan. 2).
("Catechetical Lectures," XII, par. 18.)
 - b. 483 Years Until 1st Advent.
(Idem., Lect. XII, par. 19.)
 - c. 483 Years Calculated by Olympiads.
(Idem., Lec. XII, par. 19.)
 - d. Resurrection Contingent Upon Second Advent.
(Idem., Lec. XIV, par. 30.)
 - e. Advent at End of World.
(Idem., Lec. XV, par. 2,3.)
 - f. Daniel's Abomination Interpreted Antichrist.
(Idem., Lec. XV, par. 9.)
 - g. Advent Attended by Myriad Angels.
(Idem., Lec. XV, par. 10.)
 - h. Antichrist Appears After Rome's Division.
(Idem., Lec. XV, par. 12.)

- i. Advent Destroys Antichrist's Allotted Reign.
(Idem., Lec. XV, par. 12.)
 - j. Daniel's 4 Empires Enumerated (Dan. 7).
(Idem., Lec. XV, par. 13.)
 - k. Little Horn Becomes 8th King.
(Idem., Lec. XV, par. 13.)
 - l. Daniel's Little Horn Same as Paul's Antichrist.
(Idem., Lec. XV, par. 15.)
 - m. Antichrist's Time Period Fixed.
(Idem., Lec. XV, par. 16.)
 - n. Mystery of Iniquity.
(Idem., Lec. XV, par. 18.)
 - o. Resurrection and Translation at Advent.
(Idem., Lec. XV, par. 19.)
 - p. Christ's Kingdom Shall Never End.
(Idem., Lec. XV, par. 27, 28.)
7. CHRYSOSTOM, JOHN, of Constantinople (c. 347-407)
Greatest teacher of Greek Church. Preacher and prelate of Antioch, and patriarch of Constantinople, 398-404. Exiled to Cappodocia, 404-407. Last of great Sophists coming forth from schools of heathen rhetoric.
- a. Angels Catch Up Resurrected Saints.
("Homilies on 1st Thessalonians," Hom. 8, ch. 4, ver. 18.)
 - b. Antichrist's Appearance Sign of Advent.
(Idem., Hom. 9, ch. 5, ver. 3.)
 - c. Antichrist's Coming Sign of Times.
(Idem., Hom. 1, "Argument.")
 - d. To Appear in Every Church.
("On Second Thessalonians," Hom. 3, ch. 2, vs. 3,4.)
 - e. Rome the Restraining Power.
(Idem., Hom. 4.)
 - f. Daniel's Prophetic Outline Includes Antichrist.
(Idem., Hom. 4.)
8. SULPICIOUS SEVERUS of Aquitanania (c. 363-420)
In compendius history of world from creation to 400 A.D., first portion is abridgment of scripture narrative. Reading time of Babylonian captivity, Severus turns to Daniel and prophetic image. Tracing four world powers as symbolized by gold, silver, brass, and iron, he declared period of permanent division, indicated by mingling of clay with iron, was already in process of fulfillment. The next epoch in the prophetic outline had been entered and was recognized.
- a. Division of Rome Already Fulfilled.
"The iron legs point to a fourth power, and that is understood of the Roman empire, which is more powerful than all the kingdoms which were before it. But the fact that the feet were partly of iron and partly clay, indicates that the Roman empire is to be divided, so as never to be united. This, too, has been fulfilled, for the Roman state is ruled not by one emperor but by several, and these are always quarreling among themselves, either in actual warfare or by factions."--Severus, Sulpicius, "Sacred History," bk. 2, ch. 3, "Nicene and Post-Nicene Fathers," Second Series, Vol. XI, p. 98.

- b. Clay Already Mingled With Iron.
(Idem., bk. 2, ch. 2.)
- c. Stone Is Christ Who Will Establish Kingdom.
(Idem., bk. 2, ch. 2.)

9. JEROME, Eusebius (c. 340-420)

Born in Pannonia, became presbyter at Antioch in 379. Became secretary to Damasus I in 382. Commentary on Daniel, dedicated in 407, was written against Porphyry's criticisms (lived 231-301), who had taken position that so-called predictions of Daniel related to time of Antiochus Epiphanes and the Maccabees and were written near that date. Preface similar to preface of Vulgate translation of Daniel.

Noted (1) as author of Vulgate Translation of Bible into Latin, (2) chiefly responsible for introducing monasticism into Europe, (3) reflecting life of times in writings--the last end of Greco-Roman civilization, and beginning of an altered world. His life spans reigns of Julian (361-63), Valens (364-78), Valentinian (364-75), Gratian (375-83), Theodosius (379-95) and his sons, establishment of "orthodox" Christianity in Empire, and sack of Rome by Alaric (410).

Jerome's exposition of Daniel has been styled the "ultimate"--that is, that he left nothing to his successors but to comment upon his commentary. Such an evaluation is, of course, gratuitous.

- a. 4 Kingdoms Named--Babylon, Medo-Persia, Grecia, Rome.
(Commentariorum in Danielelem, Cap. II. v. 38-40.)
- b. Division of Feet and Toes Present Actuality.
"Moreover the fourth kingdom, which plainly relates to the Romans, is iron because it breaks in pieces and subdues all things. But its feet and toes are partly of iron and partly of clay, which at this time is most manifestly acknowledged."--Migne, Vol. 25, Col. 504, "All the Works of St Jerome Eusebius," Book of Comments on Daniel, Chapter II.
- c. Christ the Stone to Fill Earth.
(Idem.)
- d. Rome Crumbling, Antichrist Near.
("Jerome, Eusebius, Letter CXXIII," Post-Nicene Fathers, Vol. VI.)
- e. Roman Divisions Enumerated.
("Letter CXXIII," Post-Nicene Fathers, Vol. VI.)
- f. Roman Empire Subjugated by Barbarians.
("Letter CXXIII.")
- g. Mystery of Iniquity Is Working.
("Letter CXXXIII.")
- h. Rome the Restrainer, Antichrist Coming.
("Commentorium in Jeremiam," lib. v. cap. xxv. v. 26.)
- i. Little Horn Antichrist, Not Antiochus.
("Commentariorum in Danielelem, Cap. VII.)
- j. Judgment Follows Little Horn's Ruin.
(Idem.,--from j to o inclusive.)
- k. Judgment Followed by 2nd Advent.
- l. 1000 Years Follows Earthly Kingdoms.
- m. Antichrist Wars Against Saints 3 1/2 years.
- n. Persian Ram and Grecian Goat.
- o. Great Horn Is Alexander Himself.
- p. Daniel 11--Antichrist in Last Time.
(Idem., Cap. XI.)

- q. By Babylon Is Understood Rome.
("Commentariorum in Isaiam," lib. xiii, cap. XLVII.)
- r. Antichrist to Sit in Temple at Large.
("Epistola cxxi, ad Algasiam.")
- s. Rome's Passing Will Bring Antichrist.
(Idem.)

10. THEODORET of Cyrus (c. 390-457)

Greek theologian, born at Antioch. Became bishop of Cyrus (near Euphrates) about 423. Deposed about 448, was restored by Council of Calcedon, 451. Wrote commentaries, and continuation of history of Eusebius.

- a. Christ the Stone "Cut Out" Through Incarnation.
("In Visiones Daniel's Commentarius," pp. 21, 22, Rome, 1562.)
- b. Stone Crushes Nations at Second Advent.
(Idem., p. 25.)
- c. 4th Beast Kingdom of Romans.
(Idem., pp. 81, 85.)
- d. 10 Kingdoms Contemporaneous, Not Successive.
(Migne, "Patrologia," S. Gr., Vol. 81, co. 1429, 1431.)
- e. Antichristian Little Horn Is Paul's Son of Perdition.
("In Visiones Daniel's Commentarius," pp. 81, 82.)
- f. 3 1/2 Times Equals 3 1/2 Years.
(Idem., p. 87.)
- g. 70 Weeks Equals 490 Years.
(Idem., p. 109.)

11. TICHONIUS (Latter Part of 4th Century).

Member of Donatist community, northern Africa, which came into existence after Diocletian persecution. Strongly influenced Augustine, who adopted his "seven rules." Spiritualized resurrection and secularized millennium, contending no millennium beyond present state. Original commentary on Apocalypse not preserved, except in quotations. Unsettled nearly all interpretation previously held, becoming fountain of misinterpretation for centuries. Writings discussed by many, from Augustine to Bede. Spanish priest Beatus (8th cent.) quotes heavily. (See Farrar, F. W., "Hist. of Inter.," pp. 23-26); Burkitt, F. C., "Book of Rules of Tychonius," Intro. XIII; Robinson, J. A., "Texts and Studies," Vol. III, "No. 1, The Rules of Tyconius," Cambridge, 1894.)

Interpreted "anagogically," counting symbols as metaphors, having no relation to actual events in world and church, but only to abstract truth. Some teachings too mischievous to pass without censure even from Augustine, who charged him with "excessive impudence." By interpretation of Rev. 20, Tichonius gave to hierarchy very weapon desired to prove secularized kingdom on earth predicted by prophecy. Untold harm resulted throughout centuries following. Age of theological learning succeeded by deep ignorance and superstition, interpretation of prophecy suffering in proportion.

- a. Tichonius Spiritualizes Away 1st Resurrection
(Gennadius, "Lives of Illustrious Men," ch. xviii, "Post-Nicene Fathers," Vol. III, p. 389.)

12. AUGUSTINE (358-434).

Bishop of Hippo, Numidia, Augustine was contemporary of Jerome and baptized by Ambrose. "City of God" consumed thirteen years in writing (413-426). Rome had just been sacked by Alaric (410), after 1100 years of triumphant progress. Difficult to comprehend shock produced, as overthrow generally believed to be prelude to destruction of world. Augustine projected philosophy of history under figure of two rival cities or communities--eternal city of God and perishing city of world. Was only philosophy generally known and recognized throughout middle ages. Exerted most powerful, permanent, and extensive influence of all churchly writers since apostles (Milman, "History of Christianity," bk. 3, ch. 10). No fewer than twenty editions just between 1457 and end of 15th century.

New theory of millennium projected--as present fact with Dan. 7 and Rev. 20 referring to first instead of 2nd advent. Tichonius 7 rules adopted. Thousand years ingeniously slipped back by "recapitulation" over entire Christian dispensation and dated from Christ's birth and ministry. First resurrection spiritual, taking place in this life; second resurrection that of body at end of world. Satan considered bound, with binding in Revelation 20 identified with dejection of dragon of chapter 12. Abyss is "non-Christian nations." Thrones of judgment are ecclesiastical benches.

Church militant is church triumphant. Camp of saints is church of Christ extending over whole world. 114,000 is church, or saints, or city of God. Imperial state church the stone shattering earthly kingdoms until fills whole earth. Old Testament prophecies claimed for new ecclesiastical empire. Holds to four empires, but antichrist made to come at end of thousand years. Union of church and state becomes carnal caricature of millennial kingdom before the time. New era in prophetic interpretation thus introduced. Theory of millennium spiritualized into a present political-religious fact, fastened upon church for thirteen centuries.

a. First Resurrection of Dead Souls.

("City of God," bk. xx, ch. 6.)

b. One Spiritual and One Corporeal.

"So are there also two resurrections,--the one the first and spiritual resurrection, which has place in this life, and preserves us from coming into the second death; the other the second, which does not occur now, but in the end of the world, and which is of the body, not of the soul, and which by the last judgment shall dismiss some into the second death, others into that life which has no death."--Augustine, St., "The City of God," bk. XX, ch. 6.

c. Devil Restrained for 1000 Years.

(Idem., bk. xx, ch. 7.)

d. 1000 Years Spans Two Advents.

(Idem., bk. xx, ch. 8.)

e. Satan Loosed 3 1/2 Years at End.

(Idem., bk. xx, ch. 8.)

f. Devil Bound Now Till End.

"Now the devil was thus bound not only when the Church began to be more and more widely extended among the nations beyond Judea, but is now and shall be bound till the end of the world, when he is to be loosed."--Augustine, St., "The City of God," bk. xx, ch. 8.)

- g. No Conversions During "Loosed" Period.
(Idem., bk. xx, ch. 8.)
 - h. Present Church Is Kingdom of God.
(Idem., bk. xx, ch. 9.)
 - i. Saints on Present Judgment Seats.
(Idem., bk. xx, ch. 9.)
 - j. "Beast" the Ungodly, Worldly City.
(Idem., bk. xx, ch. 9, 14.)
 - k. "Camp of Saints" Is Church.
(Idem., bk. xx, ch. 11.)
 - l. "Devouring Fire" Is Burning Zeal.
(Idem., bk. xx, ch. 12.)
 - m. "New Jerusalem" Church's Present Glory.
(Idem., bk. xx, ch. 17.)
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- n. Augustine Lauds Rules of Tichonius.
("On Christian Doctrine," bk. III, ch. 30.)
 - o. "Recapitulation"--Principle of Repetition.
(Idem., bk. III, ch. 36.)

PERIOD VI--AUGUSTINE TO GREGORY VII

1. POLYCHRONIUS, Bishop of Apamea (c. 375-430). *Syria*
Admirer of Porphyry, following his "Antiochus theory" of fourth beast. (See Mai, Scriptorum Veterum, Novo Collectio--Tom. I, 111-156. Rom. 1825.) Theory confined to few writers in Syria. (James of Nisibenus, Ephrem, and Polychronius). Lay dormant till 16th century, when discovered and revived by Broughton in 1590.
2. EVAGRIUS OF GAUL (c. 420)
(Associated with Sulpicius Severus.) "Romans are driven from their kingdoms; all is commotion; antichrist must be at hand."--Dacherii Spicilegium, i. 39.
3. PETRUS ARCHIDIACONUS (c. 450).
Author of 69 questions and answers explaining difficulties in book of Daniel. "But its feet and toes are partly of iron and partly of clay, which is most clearly acknowledged at this time."--Migne, P.S.L., Vol. 96, Col. 1547.

Note: Barbarian invasions of Empire, and establishment of kingdoms within its borders, instead of effecting ruin of papal kingdom strengthened and supported it, for they gradually embraced Roman faith and submitted to popes authority--such as Franks in Gaul at end of 5th century, Goths in Spain at end of 6th.

*Barbarians
accepted code
of Justinian*

4. ANDREAS OF CAESAREA (Cappadocia) 6th century. *Age of Justinian - united east and west*
"Commentary on the Apocalypse" (Migne, P.S.G., Vol. 106, col. 218-383.) and west mystical and pointless, except when citing Methodius and Hippolytus.
5. JUSTINIAN I, Flavius (483-565)
Most famous of all Eastern emperors, was born in Illyricum; married actress Theodora. Most familiar to history as legislator and codifier of law. Guided destinies of empire 38 years. Goal: Revival of glory of former empire barbarians had divided, and recovery of rights predecessors possessed. Largely realized through conquests in Italy, Africa, and Rome, as result of which was acknowledged overlord of barbarian kings established on Roman territory. Champion of Catholic religion, making unhesitating decisions on dogma. Objective of unity of church in East and West, through excluding sectarianism and making bishop of Rome head of all churches--judge of all others, but himself judged by none--succeeded all too well in West, though ultimately rejected in East. Intervention altered entire status of bishop of Rome.

*Heresy = that
which was contrary
to bishop of Rome*

Sixth century well called "Age of Justinian," his reign marking terminus of ancient world. Through briefly uniting East and West, was able to impose will and authority throughout both. Achievements profoundly affect Europe's subsequent history, as Corpus Juris Civilis inextricably woven into structure of nations, influencing whole future of Christendom. Shut up philosophical schools at Athens in attempt to secure unity of belief, pagans, Jews, and heretical Christians not being permitted to hold office in civil service or army. Fundamental principle stated thus:

"All will be able to perceive that from those who do not worship God rightly, human goods are to be withheld." (Cod. Just., bk. I, titl 5, n.12.)

Justinian's civil code, embodying imperial faith, which, having first been approved by Roman pontiff, acknowledged headship of the Roman bishop, was adopted throughout whole of Roman empire by different nations which had taken over territory. Thus primacy of Roman bishop, inserted into civil law, received sanction of supreme legislative authority of empire. Forfeiture of all civil rights, banishment, and even death, imposed for dissenting from faith prescribed. Bishop of Rome's answer, likewise incorporated, discloses equally important fact that he fully understood reference to formal recognition of See of Rome. Code became foundation of jurisprudence of virtually every state in Christendom. No earthly code of law ever more extensive or permanent, continuing to be base of European legislation, civil and ecclesiastical, till shaken by Revolution of France and superseded by code of Napoleon.

In summation, Justinian (1) recovered patrimony of church from barbarians; (2) united East and West under one sovereign; (3) placed universal church under one head; (4) incorporated canons of first four general councils as integral part of civil law of state; (5) specified "most holy Catholic and apostolic church" as only true and lawful communion; and (6) made dissent punishable by civil penalties.

In this way, complete legal establishment of little horn effected. Because men mistakenly looked for individual Jew to constitute antichrist instead of ecclesiastical succession in Roman church, they missed significance and actuality of legal enactment establishing predicted mystery of iniquity in Roman Church, whose 1260-year era would begin when hindering Ostrogoths in Rome were swept out of way.

- a. Defense of "Catholic Faith"--Religion of Peter.
(Code of Justinian, the Civil Law," (Tr. by S.F. Scott), Vol. 12, bk. I, titl. I, 1. Cincinnati, 1932.)
- b. Heretics Prevented from Holding Assemblies--drawn outside city, banished.
(Idem., Bk. I, titl. I, 2,3.)
- c. John, Bishop of Rome, acknowledges Head of all churches for purpose of overthrowing heresy.
(Idem; bk. I, titl. I,4.)
- d. Justinian Unites and Subjects Priests of East to Roman See--as head of all holy churches.
(Idem; See also Harduin "Councils," tom. ii. col. 1146.)
- e. All Bishops Learn True Doctrines Thru Roman Pontiff.
(Idem., bk. I, Titl. 1,4 (5).)
- f. Bishop to Cause Judges to Observe Laws.
(Idem., bk. I, titl. IV, 10.)
- g. Lawyers Must Profess Orthodox Religion.
(Idem., bk. I, titl. IV, n. 17.)
- h. Privileges of Religion Granted Only to Orthodox.
(Idem., bk. I, titl. V, 1.)

- i. Heresies To Be Suppressed Forever--heretic deviator from Catholic Religion.
(Idem., bk. I, titl. V. 2 (1).)
- j. Penalties: Assembly denied, fine, confiscation, buying-selling prohibited, scourged, exiled, death.
(Idem., bk. I, titl. V, 4-9.)
- k. Sunday Business Unlawful--day to be honored.
(Idem., bk. I, titl. XII, 3-10.)
- l. Magistrates Oath--Communicant Most Holy Catholic and Apostolic Church.
(Vol. 16, titl. III.)
- m. Ecclesiastics Sued Before Own Bishops.
(Vol. 17, Titl. V, ch. XXI)
- n. Canons of First Four General Councils Made Civil Law.
(Vol. 17, "New Constitutions," 131, 9th Collection, Titl. XIV, Ch. I.)
- o. Roman Pontiff Has Precedence Over All Patriarchs.
(Idem., titl., xiv, ch. II.)
- p. Extirpation of Heresy--Assemblies Prohibited, Buildings Confiscated.
(Idem., Titl. XV, No. 132.)

Note: Under reign of Constantine, Christianity became religion of emperor; under Theodosius (60 years later), became religion of empire--the bishops of Rome gradually becoming first in episcopal rank. Four edicts, by successive emperors (for edicts were then law of empire), conferred and confirmed increasing privileges, immunities, and authority, until Bishop of Rome virtually unchallenged head of all churches.

1. Edict of Gratian and Valentinian II, 378-9. *Rome, Antioch, Alexandria - equal*
2. Edict of Theodosius II and Valentinian III, 445.
3. Edict of Justinian, 533. *Rome head of all the churches.*
4. Edict of Phocas, 606.

No. 1: Recognized and declared equal authority of Rome, Alexander, Antioch, and Egypt,--within own respective patriarchates--Constantinople not yet having been recognized as "new Rome."

No. 2: Eastern and Western emperors conjointly recognized Roman bishop's primacy in West as grounded on Peter's merit. Roman bishop not recognized as sole judge of faith; Alexandrian bishop associated with him. Declining power of Western emperors left pope largely without control. Power increased by successful barbarian invasions. So imperial favor and national misfortune twin causes of advance.

No. 3: After permanent division of empire, under victorious armies of Justinian, new nations of West acknowledged Justinian as their superior and legitimate lord. In this period, legal establishment of Bishop of Rome as head of all churches accomplished. Tide of barbarian conquest soon again rolls over Italy, effacing ancient Roman control and leaving West

permanently in hands of barbarian masters, and to pope the exercise of greatness and power conferred on him.

- No. 4: Edict of Phocas, in 606, reiterated Roman bishop's pre-eminence over bishop of Constantinople, but Phocas' reign and authority confined to affairs of East, rather than West, which was scene of Little Horn's exploits.

Note: Papacy a horn before acquiring temporal principality. Was horn before subverting the three that fell before it. Was horn when Sabbath changed by Council action, prior to entry upon its designated 1260-year era, as Justinian decree of 533 became effective in 538 when Goths were overthrown in Rome, thus opening way for operation of papal prerogatives. Time dated from secular legalization by civil powers.

6. GREGORY I. Bishop of Rome (c. 540-604)
In famous dispute with John the Faster, Bishop of Constantinople who assumed title of ecumenical or universal bishop, Gregory objects to arrogance and presumption, affirming that whosoever calls himself universal bishop, or desires to be so called, demonstrates by pride and ambition that he is forerunner of antichrist. (See "Gregorii I Papae, Registrum Epistolarum," Tom. I, lib. V-327. Berolini, 1891; Hurd, "Introduction to the Study of the Prophecies," p. 227. London, 1772; also Daubuz and Waddington.)
7. ISADORE OF PELSIUM (Egypt) (560-638).
a. Fourth Beast Kingdom of Romans.
("Five Books of Epistles," Migne P.S.G., Vol. 78, bk. I, Epis. 218, Col. 320.)
8. SARGIS D'ABERGA, Ethiopic Governor of N. Africa (c. 575-640).
Four world powers; 70 weeks = 490 years ("Patrologia Orientalis," Vol. 13, pt. 1, pp. 44, 45. Paris, 1919.)

Note: Mohammedan Era Begins--622 A.D. Islam sweeps through Asia, North Africa, and Spain, hoping to encircle Mediterranean, drive out papacy, and seat self in city of 7 hills. Rise of Mohammedanism strengthens position of papacy. Through inroads upon Christendom and conquests that swept away 3 rival patriarchs in East who disputed Roman bishop's supremacy, importance of union beneath central authority emphasized.

9. VENERABLE BEDE, of England (673-735).
Seven churches span era; 4 empires; antichrist; time a year. ("Complete Works," ed. by Giles, Vol. XII, pp. 343-417.)

Note: Papal States Established, 755 A.D.--Rome and exarchate of Ravenna.

10. BEATUS, Archbishop of Toledo (8th century). *Spanish monk.*
Illustrated commentary restores teachings of Tichonius. Believed 6000 years nearly ended. Contends sign of antichrist would be enforced observance of Sabbath. (See "In Apoc.," ed. H. Florez. Madrid, 1770.)

Note: Forgeries of church major means of strengthening and consolidating superstition of spiritual and temporal dominion. Capitalized upon universal ignorance to impose on credulity. Donation of Constantine (alleged grant of city of Rome and Exarchate of Ravenna and supremacy over all sees, by

*Jerusalem
Antisels
Alexandria*

*Rupertus of
Mornun d. 718*

*"Thus we see - because
we see that the stone
has been cut out -
Angulaminus
theory"*

Constantine to pope) produced by Stephen to Pepin for securing see of Rome. For centuries, church appealed to this instrument as title deed, until exposed by Laurentius Valla and Cusa in 15th century.

- Donation of Constantine only basis for name Vicarius Filii Dei*
11. AMBROSE AUTPERTUS (d. 778).
3 1/2 days of Rev. 11 = 3 1/2 years.

- Ambrose of Milan*
12. CLAUDE OF TURIN (820-840).

Called 9th century "Protestant of the West" (Maddington, "Ecc. Hist.," ii, p. 52) along with eastern contemporary Serigius, the Paulician, called "Protestant of the East." Found churches "stuffed with images." Began to destroy, declaring against worship of images, saints, relics, crosses, pilgrimages. Papal power not yet established in Turin. After death body exhumed and insulted. Strongly commended by Ellen White (Review, June 1, 1886) as materially delaying final overthrow of church and as enunciator of 1st principles of gospel.

13. HAYMO of Halberstadt (776-853).
3 1/2 days of Rev. 11 = 3 1/2 years.

Gregory VII = height of papal state

Note: 800 A.D.--Holy Roman Empire inaugurated, as Charles crowned by Pope Leo III as "Emperor of the Romans"--of the West. Papal dominion enlarged. In theory, was continuation of Western empire. Frankish king, Charlemagne, considered self successor of Augustus, and styled himself "Augustus." Revived by German king Otto in 962. (Continued, despite shocks and changes of time, until 1806.) Antichrist not looked for until Roman empire destroyed. (See Lanfranc, Theophylact, Oecumenius.) Struggle begins between empire and papacy. Ends in subjection of temporal to spiritual.

14. ARETHAS, Bishop of Caesarea (Cappadocia) (10th century).

Ten Horns and Antichrist Yet to Rise in Last Times.

(Migne, P.S.G., Vol. 106, Col. 722, on Rev. 17: 12-17).

Note: General Blindness Toward Already Developed Antichrist, because--

1. Augustinian theory dominant.
2. Greek Byzantine rulers reckoned as still Roman.
3. 3 1/2 yrs. literal, at end of world.
4. Real character gradually unveiled, until identity could no longer be concealed through progressive assumption of (a) headship of churches; (b) rulership of nations; and (c) vicegerent of God on earth. (*Justinian*) (*Boniface VIII*)

- Gregory VII*
15. ADSO, ABBOT of Dervensis, France (d. 922).
Agitation over approaching 1000th year led French Queen Gerberge to seek information about antichrist from Adso. Answered by a treatise.

- a. Views on Antichrist Derived from Books.
("De Antichristi," Migne, P.S.L., Vol. 101, col. 1291-1298. 1851.)
- b. To Be Jew, Tribe of Dan. Born in Babylon.
(Idem.)
- c. Antichrist Not Yet Come--France Still Strong.
(Idem.)

Note: Two Classes of Expositors Develop--(1) Those who repeat theories of Tychonius, Augustine, and (2) those irregulars who, with Apocalypse in hand and Rome before their eyes, recorded progress of Babylon's career. Antichrist was expected and Roman tyranny had already evoked suspicion.

16. BISHOP OF ORLEANS at Synod of Rheims (991).—

As long as appearance of antichrist was expected, many an eye turned to Rome as probable scene of exploits. Papal tyranny had already provoked suspicion that some pope would turn out to be antichrist, or that man of sin might usurp pontifical throne. In Council of Rheims, Bishop of Orleans opposed papal claims. Gerbert usually given credit; Baronius divides credit, noting in margin "Horrible blasphemy of Gerbert or Arnulf." Appeals to whole council whether Bishop of Rome was not antichrist "sitting in the temple of God," perfectly corresponding to marks Paul had given of him. After rehearsing iniquities of John XII and Leo VIII, asked:

"What, O reverend fathers, do you think that he [the Pontiff] is-- what is he I say, who is sitting upon a lofty throne, radiant in purple vestment and gold? Truly, if he is lacking in charity, and is puffed up and extolled by knowledge alone, he is antichrist, sitting in the temple of God, and showing himself as if he be a god. But if he be not founded upon charity, nor governed by learning, he is as it were an idol in the temple of God, from whom to seek replies, 'is to consult a figure of stone.'"--Mansi, Sac. Concil. Tom. 19. Ann. 769-1070, col. 132. See also Magdeburgh Centuries, Cent. X, cap. 9; and Baronius, Annals, XVI, 287. Flury's Histoire Ecclesiastique, Vol. XII, pp. 264-274. Paris, 1706; Schaff, "History of the Christian Church," Fourth Period, p. 291; Villemain, "Life of Gregory VII," Tr. by Brockley, Vol. I, pp. 175, 176, London, 1874.)

This significant episode just at time when immediate approach of day of judgment, based on terminus of Augustine's false 1000 years, at close of which antichrist was expected to appear for 3 1/2 years. Almost all donations made to church during century carried words, "appropinquante mundi termino" (the end of the world being now at hand). (Mosheim, C.H. ii, 216, 218; Baronius, Ann. 1001.)

Note: Antichrist's character slowly recognized to be found in church.

17. BERENGER, Archbishop of Angers (c. 998-1088)

Began to attack dogma of transubstantiation and real presence about 1045. Condemned by synod of Vercelli (1050) and Rome (1059 and 1079).

Roman See Not Apostolic See but Seat of Satan.

"But Beringerius did not fear to return to his own vomit, and further, he presumed to blaspheme all heretics, Roman pontiffs, and the holy Roman church, by words and writings. Actually the holy pope Leo he called, not pontifex, but 'pompi-fex' and 'pulpi-fex'; and the holy church of Rome, the council of vanity, and the church of malevolence; and he did not fear to call, by speech and pen, the seat of Rome, not as of the apostles, but the seat of Satan."--Harduini, "Concilia," Tom. VI, P. 1. Col. 1014--"De Benergarii Haereticarum, Damnatione Multiplici."

18. 1000 A.D. EXPECTANCY OF EARTH'S END.

In various parts of Christendom, deep apprehension of world's end at 1000th year of Christ. Announced by Council ("Concil. Trosleian," sub. ann. 909), preached in Paris (Siècle, "Hist. Litt. de la France, X), proclaimed by Bernard of Thuringia (Lausser, "Study on the Xth Cent."), hymn sung concerning approaching day of wrath (Gebhart, "Moines et Papes," p. 4), and pilgrimage of Otto III, of Germany (Luden, "Hist. of German People," pp. 312,313) are tangible evidences.

Expectation of end in 1000 A.D. based primarily on wrong interpretation of Apocalypse by Augustine. Other cumulative factors, concentrating in this time, were (1) 6000-year theory, with concept of 4000 years prior to 1st advent, 5th thousand to end of 10th century when 6th millennium would begin, marked by visible reign of Christ; (2) vague presentiments of Sibyls concerning end of Roman empire, now linked to waning of Holy Roman Empire; (3) expectation of antichrist to reign 3 1/2 years just before end of 1000 years; and (4) supernatural phenomena and calamities--earthquakes, famines, councils, apparitions. Was thus based wholly on false premises and misinterpretations. Only panic of fear. Foreboding having passed, Christendom relapsed again into profound slumber, disturbed only by growing witness of prophetic interpretation of antichrist's identity.

Note: While some of descriptions of 1000 A.D. expectancy and its extent, are unquestionably exaggerated, attempts to virtually deny episode (Ampere, J.J., "Literary History of France," Vol. III, pp. 274,276, Paris, 1840; Pfister, Ch., "Studies in the Reign of Robert the Pious" [996-1031], pp. 321-325. Paris, 1885; Gebhart, Emile, "Monks and Popes," pp. 1-5. Paris, 1907; Duval, Frédéric, "Terrors of the Year 1000," Paris, 1908) do not offset contemporary testimony. Galaxy of brilliant, scholarly German, French, and British historians clearly sustain actuality of expectation. Experience of Otto III, of Germany, is a case in point, together with witness of Bernard of Thuringia, and witness of Abba, Abbot of Fleury, at Paris. *(preached from pulpit)*

(See Luden, Heinrich, "Hist. of German People," pp. 312,313. Gotha, 1832; Hagenbach, K.R., "Hist. of Chr. Doct.," Vol. II, p. 379. Edinburgh, 1880; Mann, H.K., "Lives of the Popes," Vol. V, p. 64. London, 1910; Waddington, Geo., "Hist. of the Church," 2nd ed., p. 40. London, 1835; Milman, H.H., "Hist. of Latin Christianity," 3d ed., pp. 327-329, Vol. 3, London, 1864; Mosheim, J.L., "Ecol. Hist.," Vol. I, pp. 457,458, London, 1765; Michelet, J., "Hist. of France," p. 111. Paris, 1835; Lausser, "Historical Study of the Xth Century," pp. 320-326. Aurillac, 1866; Lücke, "Einleitung in die Offenb.," pp. 514-519; Pardiac, "Life of S. Abbo," etc.

There are higher critics of history the same as of Scripture.

19. GREGORY VII (c. 1020-1085)

Gregory VII begins era of unveiling of papacy--dropping mask of shepherd and exchanging crook for scepter and sword. Full papal theocracy starts with Gregory's claim of unlimited and absolute control over states of Christendom as successor of Peter and vicar of Christ on earth. Had tremendous conception of welding states of Europe into priest-kingdom, which he would head. Successors pushed claim to fullest extent. Interdicts employed, and Europe brought to terms. At end of 13th century, assumed proud title of masters of world. Gregory VII, Innocent III, and Boniface VIII surpass each other in usurpation. (Hallam, "Hist. of Middle Ages," p. 384.)

Chorus of voices within and without church begin to designate church of Rome as "whore of Babylon." Unable to endure their testimony, popes drew sword and waged war. Innocent III employed crusades and inquisition in 13th century, entrusted to Dominicans--work of extermination being denominated sacred. Thus began unrestrained war against saints. In Waldensian valleys, Bohemia, and Britain, witnesses were burned. But words lived on, springing up later in tremendous tide of Reformation. Their power came from Scriptures--especially prophetic portions.

the

Read G.C. on Waldenses.

PERIOD VII--HILDEBRAND TO WYCLIF

Note: Throughout middle ages, standard expositors held that before anti-christ came, Roman empire must be destroyed. In 11th century 3 great writers opposed contention that antichrist was at hand--Lanfranc, archbishop of Canterbury ("In Pauli Epist."), Theophylact, archbishop of Bulgaria ("In Pauli Epist."), and Occumenius, ("In Pauli Epist."). In 12th century, Bruno of Ast projects theory Babylon is only Rome pagan, not Rome Christian ("In Apoc.," La Bigne, "Bibliotheca Patrum Maxima," tom. XX, 1706.) On contrary, Fluentius, Bp. of Florence, recorded protest against church of Rome, founded on Babylonish character (Hardium, t. VI, col. 1769.) Provost Geroch remonstrated to pope against styling herself "Court of Rome." (Baluze, Misc. ed. fol. t. ii. p. 197.) Peter Lombard counters with argument of continued Roman empire ("Pauli Epist." as also Peter Comestor. (Hist. Scholastica in Danielelem, cap. VII) and Hugo Etherianus ("De Regressu Animae," La Bigne, B.P.M. t. xxii.)

1. ANSELM OF HAVILSBURGH (1033-1109)

7 seals span Christian era with antichrist appearing under 6th ("Dialogorum," lib. 1, cap. VII--XIII, in D'Archery's "Spicilegium," quarto, tom. XIII.)

Note: Looking backward, men now began to see what early church could not see--a corporate antichrist, a system, a succession of individuals, a hierarchy bestriding the centuries. Identity of antichrist and reign now perceived, as historic fulfilment furnished the interpretation.

2. WALDENSIAN TREATISE CONCERNING ANTICHRIST (1120).

Arrogance of Bishop Sylvester of Rome (c. 314) occasioned 1st protest from church of valleys (Gilly, "Narrative ... Mountains of Piedmont," p. LVI, London, 1827). Then Ambrose, Bishop of Milan and No. Italy (c.374), protests introduction of images, contending that these superstitions had not penetrated mountainous valleys (Idem.). Next, Claude, Bishop of Turin and valleys of Piedmont (817), writes commentary on Exodus and Leviticus, against image worship (Idem.).

Like Paulicians of East, led by Constantine and Sergius in 7th century, so in West opposition to Rome was marked in "place prepared of God." Known under various names, such as Patarines (from Pataria, near Milan), they transmitted witness from generation to generation--on to Wyclif, Huss, and Jerome (Morland, VIII, 8,9). Their dispersion was means God used of spreading witness throughout Europe. Left priceless writings as legacies--"Noble Lesson" (1100), "Treatise concerning Antichrist" (1120), "Confession of Faith" (1120), as well as later fuller Confessions--which show remarkable concept of prophecies, and fact that antichrist was already of long standing. Earliest scriptures in vernacular called the Romaunt. Sometimes called Cathari, Poor Men of Lyons, Peterini, Publicani, Puritans, etc., Waldenses become object of frightful persecutions, beginning about 1204.

See Morland, Saml., "Hist. of Evan. Churches of ... Piedmont," London, 1658; Perrin, Paul, "Historie des Vaudois," Geneva, 1569; Leger, Jean, Histoire Generale ... de Piedmont, A Leyde, 1669; Allix, P., "Remarks ... Ancient Churches of Piedmont," London, 1690; Faber, Maitland, etc.)

- a. O Brethren, give ear to a noble Lesson.
 We ought always to watch and pray,
 For we see the World nigh to a conclusion.
 We ought to strive to do good works,
 Seeing that the end of this World approacheth.
 There are already a thousand and one hundred years
 fully accomplished,
 Since it was written thus, For we are in the last time.
 We ought to covet little, for we are at what remains,
 viz. at the later end.
 We see daily the Signs to be accomplished, . . .
 But when the Day of Judgment shall come,
 Every one shall receive their full Reward."
 --Noble Lecon (Mss. L. etr. 207, inv. 1352)
University Library Geneva; also University of
Cambridge Ms.; Eng. trans. in Morland.
- b. Purgatory Invented by Antichrist.
 ("Confession of Faith," 1120, Art. 9., in Morland, p. 33.)
- c. Antichrist Not an Individual but an Organization.
 ("Qual cosa sia Antichrist" (What Thing Is Antichrist), in
 Morland, "Hist. of the Evangelical Church . . . of Piedmont,"
 p. 143, London, 1658.)
- d. Antichrist Is Babylon--Beast--Man of Sin.
 "Iniquity thus qualified with all the Ministers thereof great
 and small, together with all them that follow them, with an
 evil heart, and blindfold; such a Congregation comprised to-
 gether, is that which is called Antichrist, or Babylon, or
 the fourth Beast, or the Whore, or the Man of Sin, the Son of
perdition, His Ministers are called false Prophets, Lying
Teachers, Ministers of Darkness, a Spirit of Error, the
Whore in the Revelation, the Mother of Fornications, Clouds
without Water, withered Trees twice dead and plucked up by the
Roots, Waves of the raging Sea, wandering Planets, Balaamites,
and Egyptians.
- "He is called Antichrist, because being decked and garnished
 with a shew of Christ, and of his Church, and faithful
 Members, he doth oppose himself to that Salvation which was
 wrought by Christ, and truly administered in the Church of
 Christ."--(Idem., p. 143.)
- e. All Identifying Marks Must Meet Together in One.
 "Antichrist could not come in any wise, but all these
 forementioned things must needs meet together, to make up a
 complete hypocrisie and falsehood, viz. The worldly wise
 men, and Religious Orders, the Pharisees, Ministers,
 Doctours, the Secular Power, with the worldly people joyntly
 together. And thus all of them together make up the Man of
 sin and error completely; for, although that Antichrist was
 conceived already in the Apostles time, yet being but in his
 infancy as it were, he wanted his inward and outward members."
 --(Idem., p. 144.)
- f. Has Grown From Infancy to Full Age.
 "He at length became a complete man, grew up to his full age,
 to wit, then when the lovers of the world in Church and State,
 blinde in faith, did multiply in the Church, and get all the
 power into their hands."--(Idem., p. 145.)

- g. Already Sits in Temple--No Longer Awaited.
 "This is that man of sin complete, that lifts up himself against all that is called God, or worshipped, and that setteth himself in opposition against all truth, sitting down in the Temple of God, that is, in his Church, and showing forth himself as if he were God, being come with all manner of deceivableness for those that perish. And since he is truly come, he must no longer be looked for; for he is grown old already by God's permission."--Idem, p. 146.
- h. Works of Antichrist Enumerated.
 (Latreia, Robbing Christ of Merits, Dead Works, Mass, Secular Power, Persecution.) (Idem, pp. 148-149.)
- i. Christians Must Separate from Antichrist--Flee from Babylon.
 (Idem., p. 151-154.)
- j. Antichrist Has Reigned Good While.
 (Idem., p. 156.)

3. BERNARD OF CLAIRVOUX (1091-1153) *Roman Catholic priest.*

- a. Ministers of Antichrist.
 "They are ministers of Christ and of the antichrist. . . He himself is the antichrist, who falsely asserts that he is not only the day, but even the mid-day, and raises himself above that which is called God, or the place which God inhabits; whom Jesus Christ will slay with the spirit of his mouth, and will destroy with the brightness of his coming, as also the true and eternal mid-day, the bridegroom and advocate of the church, who is above all things, God blessed forever. Amen."--(Opera Omnia divi Bernardi, Sermo XXXIII, Col. 877. Paris, 1586.)
- b. Beast seated in Chair of St. Peter.
 "Bernard of Clairvoux employed all the thunder of his rhetoric against its corruptions, exclaiming that the ministers of Christ were become the servants of Antichrist; and that the beast of the Apocalypse had seated himself in the chair of St. Peter."
 --Ministeri Christi sunt, et serviunt Antichristo. E. Serm. Sub. Cantic XXXIII.

Corruptions of church, too flagrant to be kept even from friends, now vigorously attacked.

Note: Thus once more, when antichrist had fully unveiled real character, men again recognized fulfilment of next stage of grand prophetic outline, and left their record. Many voices declare it, both within and without church--just as (1) in case of Rome's dominance as 4th power, and then (2) in time of Rome's division. Tardily recognized because of general abandonment of sound prophetic interpretation and acceptance of false Augustinian theory.

4. PETER COMESTOR (d. 1198)

- a. Four world kingdoms, followed by civil breakdown, to be succeeded by establishment of God's kingdom.
 ("Scholastic History of Peter Comestor," Migne, P.S.L., Vol. 198, col. 1453, 1454.)

Note: Scintillations of light now begin to stream through papal darkness. Lapse of centuries had been required to lay historic basis for true interpretation of apostasy and antichrist. Goth and Vandal had scourged empire. Saracens had accomplished mission. Convictions began to grow that marks of antichrist pointed to Rome, and Roman church was no less than Babylon of Apocalypse. Passing of year 1000 clarified 1260-year problem. Giving opportunity to apply year-day principle.

5. JOACHIM OF FLORIS (c. 1145-1202).

Abbot of Calabria, Italy, exerted greatest influence of all figures of middle ages. First to apply year-day principle to 1260 days, enunciating fundamentally sound principle, though making wrong application. Noted for exposition of Apocalypse. Richard the Lionhearted, of England, on way to crusade, called Joachim to Messina to hear him interpret prophecies. Richard understood popular belief that antichrist would arise from Dan and reign $3 \frac{1}{2}$ years. Joachim insisted antichrist already existed in Rome. (See "Chronica Majestra Roger de Hovedon, Anno 1190, Vol. III, Stubbs ed.; Collier, Jeremy, "Eccl. Hist. of Great Britain," Vol. II, pp. 387, 388, Year 1190, London, 1840.)

Joachim's three noted works were "Concord of Old and New Testaments," "Psalm on 10 Chords," and "Remarkable Exposition of the Apocalypse." Believed from Rev. 14:6, spiritual order must arise to proclaim eternal gospel to entire world. Commends Waldenses, calling them Poor Men of Lyons (Fournier, Paul, "Studies on Joachim," p. 13. Paris, 1909.) Held 42 generations of 30 years of Old Testament = 1260 years, which answered to 1260 years of New Testament on basis of year-day principle. Adduced all prophesied and historical fulfilments to demonstrate assurance of principle. Believed 42 months, 1260 days and $3 \frac{1}{2}$ years all one and same period and all equal 1260 years. Rev. 13 is secular and civil power of antichrist.

Denied Augustinian theory of resurrection, putting Christ's 2nd advent at beginning of 1000 yrs. (See "Apoc.," p. 212.) Bousset stresses this; "Joachim holds fast to a literal view of Rev. 20 in spite of Augustine's view." ("Die Offenbarung Johannes," p. 75. Göttingen, 1906.) Remained attached to Papal see, but inveighed against love of world and disregard of time of end.

Taught that Christ is both Priest and King and that Satan would put forth the 1st beast of Rev. 13 to usurp his kingship, and the 2nd to usurp this priestly dignity--the beast to have as its head some universal pontiff. Joachim's commentary popular and exerted influence for centuries, influencing men like Dante Wyclif, and Columbus. Joachimite school of interpretation (notably Peter John of Olivi and Ubertino) ensued.

a. 1260 Days Equal 1260 Years.

"The woman, clothed with the sun, who signifies the church, remained hidden in the wilderness from the face of the serpent, a day without doubt being accepted for a year and a thousand two hundred and sixty days for the same number of years."

--"Concordantia," bk. II, ch. 16, p. 12b. 1519 ed.

- b. 42 Months--1260 days--3 1/2 times.
 "These forty-two generations are of thirty years each, and are called forty-two months, or 1260 days, or a time and times and half a time."--Idem., bk. V, ch. 118, p. 134a, col. 2; see also "In Apocalypsim," ch. 12, Part V, p. 118.
- c. Babylon's Destruction Precedes Establishment of Kingdom.
 (Idem., p. 126, obversa.)
- d. Joachim and Daniel 2.
 (Idem., p. 127, obversa.)
- e. Stone About to Fill Earth.
 "Even until the stone, which was cut from the mountain without hands, falls upon it--even whose armies formerly conquered the Roman empire--conquers and destroys it. . . . So therefore that stone is precious, which descends from heaven, about to fill all the earth, when the universal kingdoms of the nations have been destroyed which fought against it."--Idem., p. 127, obversa.
- f. Introduces Saracens into Daniel 7.
 (Idem., pp. 128 recto and 128 obversa.)
- g. He-goat's Horn Is Alexander.
 (Idem.)
- h. 7 Seals End With Close of 1260 Years.
 (Idem., p. 135 recto.)
- i. Mysteries Fulfilled at End of 1335 Days.
 "And blessed is he who waits and comes to the thousand three hundred five and thirty days. I say one thing more fearlessly--take note--in reference to these complete mysteries, the seventh angel sounds with a trumpet, at which time all the sacred mysteries which have been written will be fulfilled, and there will be a time of peace in the whole earth. Concerning the mystery of this number to be manifested, no one may annoy me, no one may compel me to go beyond the decreed end: God only is powerful to make His own mysteries more clear as yet."--(Idem., p. 135, recto.)
- j. 5 Months Are 150 Days.
 (Apocalypse, "Rev. 9:4).
- k. At Advent and End Satan Will Seduce Nations.
 ("In Apocalypsim," p. 212 verso.)

6. INNOCENT III (1161-1216)

Innocent III applies new stimulus to devotion of crusaders, giving out that Mohomet was man of sin, whose kingdom would last 666 years, which were nearly expired. (Harduin, "Councils," t. vii. 3 A.D. 1213.) Likewise boldly declares himself to be bridegroom of Roman church. ("Innocent III, Sermo 3. In Consec. Pont. Max.")

Note: Inquisition established in 1215. Henceforth Rome is seen drunken with blood of saints. In same year auricular confession enjoined upon "every believer of either sex,"--neglect followed by excommunication. (4th Lateran Council, canon 21.)

7. ALEXANDER DE HALES (D. 1245)

- a. Babylon is City of Rome or some of her prelates.
 ("Alexander de Ales, in Apoc.")

8. EBERHARD II, archbishop of Salzburg (1170 (?) - 1246)

*Declares Papacy to
be "little horn."*

Under Innocent III, Papacy reached peak. In inaugural sermon, asserted dignity as Christ's vicegerent. One of first acts, as king of kings, was to summon kings to another crusade. Great aim was extirpation of heretics, particularly Albigenses. In zenith of power, held council at Rome (1215) and in opening address emphasized men with slaughter weapons of Eze. 9.

Clash between pope and emperor reaches climax under Frederick II, as Gregory IX, pronounces bans. Emperor acts against pope, writing of "wickedness of Babylon." Pope in turn calls Frederick "beast from sea," and forerunner of antichrist. Emperor calls pope great dragon and antichrist alluded to, the prince of darkness who misquotes prophecy. (Schröth, Joh. M., "Christian Church History," Leipsig, 1797, pp. 369, 373, 374; Matthew Paris, "English History," under A.D. 1239. London, 1852; Petri de Venci IX.XXI.)

Gregory IX preaches crusade against Frederick II. Most of German bishops stood with emperor, notably Eberhard II, chief counsellor. At Synod of Bavarian bishops at Regensburg (1240), sets forth fulfilment of prophecy of little horn, preserved by Aventinus in Bavarian annals. Calls pope wolf in shepherd's garb, son of perdition, called antichrist. Ten divisions of Roman Empire, with little horn uprooting 3. Declared Hildebrand laid foundations for rule of antichrist.

a. Savage Wolf in Garment of Shepherd.

"Under the title of Pontifex Maximus, we discern, unless we are blind, a most savage wolf, with the garment of a shepherd, the Roman priests have arms against all Christians, made great by daring, by deceiving, by bringing wars after wars, they slaughter the sheep, they cut them off, they remove peace and harmony from the earth, they cause internal wars, domestic insurrections by inferiors, day by day they weaken more and more the energies of all, so that they revile the heads of all, they devour all, they reduce all to slavery."--Aventinus, "Annalium Boiorum," Weissenhornii, 1554, pp. 683.

b. Priests of Babylon Sit in Temple of God.

"Those priests of Babylon alone desire to reign, they are unable to maintain peace, they will not desist until all things have been crushed under their feet, and they sit in the temple of God, and are exalted above all that is worshipped. . . . He who is servant of servants, desires to be lord of lords, then that he may be as if God He speaks great things as if here were in truth God. He ponders new counsels under his breast, in order that he may establish a special rule for himself, he changes laws, he ordains his own laws, he corrupts, he plunders, he pillages, he defrauds, ponders new counsels under his breast, in order that he may establish a special rule for himself, changes laws, ordains his own laws, corrupts, plunders, pillages, defrauds, kills, that incorrigible man (whom they are accustomed to call Antichrist) on whose forehead an inscription of disgrace is written: "I am God, I cannot err," he sits in the temple of God, and has dominion far and wide. But as it is in the secrets of the holy writings, let him that readeth understand: the

learned understand, all the wicked act wickedly, neither will they understand."--Idem, p. 684.

c. Papal Horn Springs Up Among 10 Roman Divisions.

"Ten kings exist at the same time, who have divided the circle of the earth, formerly the Roman empire, not for ruling but for destroying. There are ten horns, that which seemed incredible to D. Aurelius Augustus, the Turks, the Greeks, the Egyptians, the Africans, the Spaniards, the Gauls, the English, the Germans, the Sicilians, the Italians possess the Roman province and have cut off the Roman colonists in these parts. And a little horn springs up under these, which has eyes and a mouth speaking great things, he reduces to order the three most powerful kingdoms of Sicily, Italy, and Germany, and compels them to serve him, with an unendurable lordship he plagues the people of Christ, and the saints of God, he mingles the divine, the human and the abominable, he brings about the detestable. What is more clear than this prophecy: All the signs and wonders which that heavenly teacher pointed out to us (unroll [and read] the chronicles) have been fulfilled long ago."--Idem, p. 685.

Note: As predicted marks of antichrist began to appear inconcealably on the papacy, men began to speak increasingly of seven-hilled Rome as Babylon, Satan's seat, antichrist, Man of Sin, harlot, beast, and now finally as little horn of Daniel 7. Irrepressible conflict in very bosom of apostasy, a living "protest" that came to head under lead of Luther.

9. ROBERT GREATHHEAD, Bishop of Lincoln, (1175-1253).

a. Likens Pope to Antichrist

(Matthew Paris, "English History," Vol. I, tr. by Giles, pp. 36,46. London, 1852.)

10. MATTHEW PARIS (1200-1259)

English chronicler; so named because studied in Paris. So strong was resemblance between Babylon and Roman church, Matthew was forced to describe it in words of John.

a. Vulgar and Shameless Harlot

"At the same time, by the reaching out and administering of Pope Gregory [VII] thus far the insatiable ambition of the Roman church increased, confounding right and wrong, because in settled blush, as a harlot vulgar and bold-faced, for sale to all, and unprotected, she had spotted the other neighboring provinces, indeed, even the purity of the church by her contagion."--Matthaei Paris, "Historia Maior," Ann. 1241, p. 375. Parisiis, MDCXLIV.

11. CARDINAL HUGO of Saint Cher (France) (c. 1200-1263).

Antichrist arises out of Roman empire in time of division, stirred up from power gathered from emperors, from evil, and from devil. ("Cardinal Hugo in Apoc. c. vi. Tom. VII, p. 387.)

12. 1278-ANCIENT TREATISE BY SPIRITUALS

- a. Papacy the Prophesied Falling Away.
(Reprinted from 1278 by Osiander and Hans Sachs, 1527.)

13. PETER JOHN OF OLIVE (d. 1300)

Most noted of Joachim's followers. Sixty articles from notes on Apocalypse condemned as heretical by committee of doctors in report to pope. Note: citations from "Miscellaneous Works of Baluze," Paris, 1766, 1678, containing "Censure, made in 1318, by doctors of Rome of sixty articles drawn from notes on the Apocalypse by a monk of the order of the Minor Friars."

- a. Art. III--Judgment of Whore and 7-headed Beast.
"This article contains three heresies: 1. It calls the Roman church, which is the universal church, the great Whore. 2. It pretends that it is to perish. 3. It teaches about a new marriage of the Lamb with his Bride, whereas, having already taken place, this union is indissoluble and eternal."
- b. Art. IV--Harlot Babylon at Highest in Greatest Darkness.
- c. Art. VII--Catholic Church Called Babylon.
- d. Art. XLVIII--Catholic Church Declared Seat of Beast.
"Censure: This article reveals four heresies. 1. In that it makes the seat of the Beast to prevail over the seat of Jesus Christ, that is to say, the Catholic or Roman-Church, which, having become the seat of the Beast, would cease to be the church of Jesus Christ. 2. In that it says that her government will be darkened, for although many of its conductors are in deep darkness, her reign however is always luminous, always venerable, and will never be overthrown. 3. In that it calls the church: Babylon and the Whore. . . ."
- e. Art. LIV. Babylonish Harlot Apostolic Christian Church.
"Vocatur Ergo Meretrix magna" (therefore she is called the great harlot).

Note: 1302--Boniface VIII (Cajetan) issues famous Bull Unam Sanctum.

Note: All possible dates for expiration of 1260 years from Christ having passed (including 1260 years from John, in 96 A.D.), persecutions against Joachimites increased, especially under John XXII. Olivi's bones dug up and burned. Proceedings begun against spirituals. Arnold de Villanova (c. 1240-1313) looked to 1335th year (Dan. 12:12) as end of world. (Döllinger, "Prophecies," p. 135.) Beguins seize upon Daniel's 1335 years as date of destruction of Antichrist (Döllinger, "Christentum" p. 436).

14. UBERTINO DE CASALA, of Italy (c. 1229-1330).

Leader of Italian Spirituals. Wrote "Tree of Life of Crucified One" in 1305. (Printed in Venice, 1495.) Borrowed thoughts and words of Joachim. Bewailed corruption of church. Applied Rev. 13:1 to Boniface VIII, and Rev. 13:11 to successors.

Note: Much mischief caused by false 6000-year theory and 1000-year binding of Satan concept. Three expectations--in 6th, 10th, and 14th centuries--founded on false theories, marred the years. 1st was based on Septuagint chronology, with world's 6th chiliad expiring in 6th century. Next was in 1000 A.D., when men expected to hear last trump. After date passed, thousand-year theory still held sway, with beginning changed to 4th century Christianization of empire, under Constantine. Ottoman Turk invasion, coming during 3 centuries elapsing since 1000 A.D., regarded as Gog and Magog of Apocalypse. In 14th century, 3rd but less extensive panic by Flagellants and Loquis, followed by general opinion that thousand years are of indefinite duration. (Döllinger, "Prophecies and the Prophetic Spirit," p. 100. London, 1873; Hecker, "Epidemics of the Middle Ages," pp. 30-38. London, 1859; Milman, "History of Latin Christianity," bk. XI, ch. 2. London, 1864.)

15. DANTE, Poet of Florence (c. 1265-1321)

In harmony with conceptions of day, filled purgatory, hell, and heaven, in "Divine Comedy," with spirits of departed. In "Purgatory," XVI, portrayed from Rev. 17, Roman church intermingling temporal and spiritual powers, trafficking with kings, sullied with vices sunken in mire. Church symbolized by car attached to imperial powers. Seven heads and ten horns appear. Above car sits shameless woman. Giant strides by side exchanging kisses. In Hell, Rome "fastens to many an animal in wedlock vile." Greedy priests, popes, cardinals fill hell. Boniface VIII arrives. Reverence for kings restrains Dante from using stronger language.

a. Hell XIX--Portrays Rev. 17.

"If reverence of the keys restrain'd me not,
Which thou in happier time didst hold, I yet
Severer speech might use. Your avarice
O'ercasts the world with mourning, under foot
Treading the good, and raising bad men up.
Of shepherds like to you, the Evangelist
Was ware, when her, who sits upon the waves,
With kings in filthy whoredom he beheld;
She who with seven heads tower'd at her birth,

And from ten horns her proof of glory drew,
 Long as her spouse in virtue took delight.
 Of gold and silver ye have made your god,
 Differing wherein from the idolater,
 But that he worships one, a hundred ye?
 Ah, Constantine! to how much ill gave birth,
 Not thy conversion, but that plenteous dower,
 Which the first wealthy Father gain'd from thee."

b. Purgatory XXXII--Harlot and Lover.

"Like monster, sight hath never seen.
 O'er it methought there sat, secure as rock
 On mountain's lofty top, a shameless whore,
 Whose ken roved loosely round her. At her side,
 As 't were that none might bear her off, I saw
 A giant stand; and ever and anon
 They mingled kisses. But, her lustful eyes
 Chancing on me to wander, that fell minion
 Scourged her from head to foot all o'er; then full
 Of jealousy, and fierce with rage, unloosed
 The monster, and dragg'd on, so far across
 The forest, that from me its shades alone
 Shielded the harlot and the new-form'd brute."

16. POPE BOOK OF JOACHIM

Written by follower of Joachim. Had large circulation. 30 striking illustrations. Pictures Papacy rejecting God's law, taking carnal weapons, placing tiarra over imperial crown. Portrays Rev. 13 as realized in Papacy, devil crowning popes. Deals with the "great tribulation," and contains tract on "The Antichrist."
 ("The Writing of Joachim Abbas, a critical examiner of the most profound and eloquent sacred literature . . . penetrating the sacred writings by many internal and mystic authors. Especially a prophecy of the state of the earth." 1516 reprint.)

17. "FLOWMAN'S PRAYER AND COMPLAINT" England, in 1360).

Author unknown.

a. Antichrist Undoes Christ's Law.

"For Peter knowledged that thou were Christ and God, and kept the hestes of thy lawe: but these han forsaken the hestes of thy law, and hath ymaked a lawe contrary to thyne hestes of thy lawe. And so hee maketh himself a false Christ and a false God in earth. And I trowe thou gaue him no power to undoe thy lawe. And so in taking this power upon him, maketh him a false Christ and Antichrist."

(In Foxe "Book of Martyrs," year 1360.)

b. Antichrist Makes Men Worship Him as God.
 (Idem., p. 746.)

c. Appeals to God to Shorten Days.

"And Lord, geue our king and his lords, hart to defenden thy true shepheardes and thy sheepe from out of the wolues mouthes, and grace to know thee that art the true Christ, the sonne of thy heauenly father, from the Antichrist, that is the sonne of pride. And Lord, geue us thy poore sheepe patience and strength to suffer for thy law, the cruelnes of the mischieuous wolues. And Lord, as thou hast promised, shorten these dayes. Lord we axen this now, for more need was there neuer."
(Idem., p. 747.)

18. JOHN MILITZ of Kremsier (c. 1325-1374).

Prophetic light penetrated Bohemia where Greek church had planted Christianity in 9th century. Not fully brought under papal rule till 14th century. Militz of Prague, formerly secretary to Charles IV, was one of number of preachers embracing views of Joachimites. Forerunner of Huss, his mind fired with prophecies of antichrist whom he believed already existing. Believed 1335 days would end about 1365-1366 (on basis of Dan. 12:12 and Matt. 24:15), taking cross as starting point. Looked for 2nd advent. Reproved highest prelates. Powerful preacher, often preacher 5 times a day. In 1367, went to Rome. Pasted placard on door of St. Peters, reading, "The Antichrist has Come; he has his seat in the Church." Imprisoned, where he wrote tract "De Antichristo." Several papal bulls condemned spreading heresy. Mighty preacher to multitudes.

(See Torrey, Jos., "Gen. Hist. of Chr. Rel. and Ch.," Vol. 5, pp. 175-183. Boston, 1854; Gillett, E.H., "Life and Times of John Huss," Vol. I, pp. 23-31. N.Y., 1915.)

19. FRANCISCUS PETRACH, Poet of Italy (1304-1374).

a. Shameful Babylon a Shameless Whore.

("The Pope and His Court Comprises the True Babylon and Babylonian Whore," treatise undated and unpagged, in Staatsbibliothek, Berlin.)

b. Pope of Rome the Real Antichrist.

(Idem.)

c. Angels Beckon Honest Souls Flee from Babylon.

(Idem.)

(See also Petrarcae Epist. Rerum Senilium, Lib. i, sine titulo, ep. xx., Vol. XVI.)

20. JOHN WYCLIF of Lutterworth (1324-1384).

"Morning Star of the Reformation." Intellectual and spiritual giant. Chosen chaplain by king. Greatest work translation of Bible into English.

In 1377, censured by Pope. Bulls required Wyclif be seized and imprisoned. In 1418, Council of Constance ordered remains disinterred and cast out of consecrated ground, as 144 erroneous teachings declared false and heretical. Decree executed in 1428. Bones burned, ashes cast in the Swift, whence conveyed to Avon, the Severn, and thence to sea and ocean--emblem of world-wide dispersion of teachings.

Earliest writing--"Last Age of the Church" (1356)--mentions Joachim repeatedly, also Bernard. (Ms. in Ussher Collection, Dublin.) End seemed approaching. Influenced by 1335-year prophecy. Pope of Rome in blood-stained garments on high altar of central church of Christendom, was "man of sin" sitting in temple of God, true antichrist of prophecy. In 1380, in comment on 2 Thessalonians, declared "mysterie of wickedness worchith nowe." In "Speculum de Antichristo" (Mirror of Antichrist), unveils "deceits of antichrist and his clerks." His "Truth of Holy Scripture" (1378) demonstrates all-sufficiency of Scripture. Applies 4th kingdom to Rome, with pope as "blaspheming eighth little head." Recognized period of apostasy beginning with Constantine and ending when apostasy reaches height. Still held Augustinian 1000-year theory--after their ending multitude of lies to set in. Believed judgment nigh at hand. Believed teachers of primitive Christianity would be raised up to build up church like Paul. (Dial.," p. 271.)

a. 4 Empires of Daniel II.

"In the second chapter of Daniel relating to the dream of Nebuchadnezzar, to whom appeared the image consisting of four parts, signifying four monarchies, so that the head of gold represents the kingdom of the Assyrians, as Daniel explains in the same place, the second kingdom represented by the breast and arms of silver, was the kingdom of the Persians and the Medes, and the third kingdom, represented by the belly and thighs of brass, was the kingdom of the Greeks, for in the eighth chapter of Daniel we read, how he sees a ram, brandishing his horns toward the west, toward the north, and toward the south, and all beasts were unable to resist him, or to be freed from his hands. And afterward Gabriel explained this as related to the king of the Persians and Medes, and the vision in which he saw the he-goat conquering the ram with one notable horn, Gabriel explains as relating to the king of the Greeks, which he had proven after the occurrence of the event, as is shown in the eighth chapter of Daniel and the first of the Maccabees concerning Alexander the Great. Moreover the fourth part of the image, represented by the feet of iron, is explained concerning the kingdom of the Romans, which by civil rule and by wars overthrew the four horns coming forth from Alexander."

("De Veritate Sacrae Scripturae," Vol. III, pp. 262, 263. London: 1907.)

b. Antichrist Little Horn of Daniel 7.

"In the seventh chapter of Daniel anti-Christ is forcefully described by a horn arising in the time of the fourth kingdom. For the accumulation from our more powerful ones is more horrible, more cruel, and more greedy, because by reckoning the pagans and our Christians by name, a less struggle for the temporals is not recorded in any preceding time. Therefore the ten horns are the whole of our temporal rulers and the horn, arising from the ten horns,

having eyes and a mouth speaking great things against the lofty One, and wearing out the saints of the Most High, and thinking that he is able to change times and laws."

("De Veritate Sacrae Scripturae," Vol. III, p. 270. London: 1907.)

"For so our clergy foresee the Lord pope, as if told by the eighth blaspheming little head."--("De Veritate Sacrae Scripturae," Vol. III, p. 268. London: 1907.)

c. 3 1/2 Times Period of Churches Apostasy.

"By a time Daniel understands the whole period in which the church apostatizes, from the time of its first endowment even to the time in which Mahomet prevailed; and by times he understands the diversity of times from this time forward even to the time when the secular rulers compute in harmony their gifts which they bestow upon the poor; and by half a time he understands the residue of time during which the clergy by the power of their excommunication and the thunderbolt of their censures against those who do good to them, foolishly kick back by taking away the alleviation of their action."

("De Veritate Sacrae Scripturae," Vol. III, p. 268. London: 1907.)

d. 70th Week a "Week of Years."

(Idem., Vol. III, p. 272.)

e. Antichrist and clerks seek to thwart preaching and destroy Holy Writ.

("Speculum de Antichristo," Corpus Ms. X, in "English works of Wyclif," ed. by Matthew. London, 1880.)

f. Pope is antichrist; Cardinals "hinges" to devil's house.

("De Papa," Ashburnham Ms. MM, in Idem.)

g. Multiple description of antichrist.

(Workman, H.B. "John Wyclif," pp. 80, 81. Oxford, 1926; "Tracts and Treatises of Wyclif," pp. 30, 37, 60, 197, 198.)

h. Abomination of Desolation Set Up by Priests is attempted Transubstantiation.

("Trialogus," IV. c. 2. p. 248; c. 7, p. 268; "The Wicket," pp. 2-16.)

Note: "Lollards" an appellation early given to followers of Wyclif. Originated on continent to persons distinguished for piety. Generally remarkable for devotional singing.

Note: Fearful denunciations of Papal corruption came from Brigitta (1304-1373) of Swedish nationality (See Hase, C.H. "Hist. of Chr. Church," p. 344, N.Y., 1855), and Catherine of Sienna (c. 1347-1380). See Hauck, Hase, Pastor, and Döllinger.

PERIOD VIII--WYCLIF TO LUTHER

Note: From lonely candle of Joachim (discovery of year-day principle) light of prophetic interpretation increased in clarity and brilliance through succeeding centuries, light being added to light, principle to principle, and fact to fact. Divine enchantment of Advent hope was rekindled, taking shape and force as only hope of a ruined world--though ill understood by some, and oft in distorted form.

1. JOHN PERVEY of England (1390)

Writes first Protestant commentary--a protest against papal error and a testimony for evangelical truths, based on lectures by Wyclif. 100 years later treatise falls into hands of Luther. Contents are already in times of papal antichrist, and the predicted warnings must be given (Workman, H.B., "Dawn of the Reformation," p. 236). "Beast" is Papacy. Still holds to 1000 years as from first advent. (See Furvey, John, "Commentary on the Apocalypse," reprinted at Wittenburg, 1528.)

2. WALTER BRUTE (BRITTE) (d. 1391)

Oxford University graduate. Accused by doctors of declaring "Pope is antichrist," thus blaspheming high priest of Christendom. Defended positions by Wyclif's Bible--that it was Paul's man of sin, John's Babylon. Time for Daniel's "Veil of Mystery" to be removed (Foxe, "Acts and Monuments," Vol. II, p. 432). Denied Jewish-tribe-of-Dan-Antichrist theory. 70 weeks on year-day scale. 10 days of Smyrnian suffering = 10 years of Diocletian's persecution. 1260 days = 1260 years. Contended church fled to Britain for 1260 years.

a. Papal Desolation in God's Temple.

(Foxe, "Acts," Vol. III, bk. 5, year 1391, pp. 137, 184, 185. London, 1837.)

b. Paul's Man of Sin--John's Antichrist, Babylon, and Beast.

(Idem., pp. 138, 147, 183, 184.)

c. 1260 days--42 months--3 1/2 Times.

(Idem., p. 138.)

d. 2nd Advent Betokened.

(Idem., p. 141.)

e. Year-day Principle Applied to 42 months.

"There had passed twelve hundred and ninety days, taking a day for a year, as commonly it is taken in the prophets; and the times of the heathen people are fulfilled, after whose rites and customs God suffered the holy city to be trampled under foot for forty and two months. For although the christian church, which is the holy city, continued in the faith the ascension of Christ, even till this time."

(Idem., p. 142.)

f. Church in Wilderness (Britain) 1260 Years.

(Idem., p. 143)

g. Not 3 1/2 Literal Years at End.

(Idem., pp. 145, 146.)

h. Days Taken for Years (150 days; 5 months).
(Idem., pp. 146, 147.)

i. Daniel's 4 Empires Listed.
(Idem., pp. 161, 183.)

3. MATTHIAS OF JANOW (Austria) (d. 1394)

Talented disciple of Miltitz. Studied at Paris. Called the Wyclif of Bohemian Church. Greater writer than preacher. Remarkable familiarity with Scriptures. Stirred by papal corruptions. Rejected tradition. Declared antichrist had come, on basis of 2 Thess. 2 and Rev. 13 and 17. Satan's trick to contend still future. Babylon to be destroyed at 2nd advent. Impelled to expose antichrist. Most famous work "Anatomy of the Beast." After death, writings committed to flames. Paved way for Hussite movement. Konrad of Waldhanson contemporary witness.

(See Czarivonka, Bernhard, "Hist. of Evangelical Church in Bohemia," Vol. I, pp. 40-49, 116-119. Leipsig, 1869; Gillett, "Life and Times of John Huss," Vol. I, pp. 29-36; Torrey, "Gen. Hist. of Chr. Rel. and Church," Boston, 1854.)

4. JOHN HUSS OF PRAGUE (1369-1415)

Contemporary of Brute, and bore same evangelical testimony. Burned at stake by Council of Constance, May, 1415. Huss had learned to esteem Wyclif's writings, defending them in Paris and Heidelberg, after university had condemned 45 Wyclif propositions. Excommunicated in 1413. Persuaded jealousy of antichrist was at bottom of persecution. Influenced by Waldenses. With his associate Jerome, inveighs against Roman teaching of antichrist still future--was present reality. Wrote "On the Church," exposing antichrist. Hastened to stake on July 6, 1415, wearing cap inscribed "Arch-heretic." Ashes cast into Rhine. Taking name Taborites and Unitas Fratrum, witness carried on by others--such as Lukas of Prague (1496-1528). He visited Waldenses in valleys and reprinted noted treatise on "Antichrist." See Bonnechose, "Reformers Before the Reformation; Vol. I; Lenfont, "Hist. of Council of Constance, Vol. I; Gillett, "Life and Time of John Huss," Vol. I.

a. Pope and Retinue Conceal Abomination of Beast.
(Workman, H.B., "Letters of Johns Huss," Letter XXVI. pp. 118, 119. London, 1904.)

b. Papacy the Abomination of Desolation.
(Idem., Letter XXIX, p. 129.)

c. Days of Antichrist Shortened for Elect's Sake.
(Idem., Letter LXXIV, p. 255.)

d. Prays God Will Raise Up Revealers of Antichrist.
(Idem.)

e. Papacy the Harlot of Apocalypse.
(Idem., Letter LXXX, pp. 26, 27.)

Note: Renaissance--Great intellectual movement, marking transition from middle ages to modern world. Revival of letters. Humanism. Study of classical languages. Greek practically a new discovery. Astronomy reformed. Copernicus and Gallilio. Sciences started on unfettered career. National languages begin to flourish. Invention of printing and multiplication of books. Demands for political liberty.

5. LORD COBHAM (SIR JOHN OLDCASTLE) (d. 1417).

In 1413, called upon to abjure tenets of Wyclif. Refused, and was imprisoned in tower. Sentenced for naming antichrist. Burned at Smithfield. Applied the days of persecution predicted by Daniel, Christ, and John to papal persecutions. Cites sayings of Joachim. Suspended in chains and burned alive for his faith.

- a. Denounced Pope as Antichrist and Son of Perdition.
(Foxe, "Acts," Vol. III, bk. 5. A.D. 1391, p. 322.)

Note: Introduction of printing from movable metal type by Gutenberg (c. 1450) put to flight limitations of middle ages, and marked new era in history of man, and of prophetic interpretation.

6. NICHOLAS KREBS of Cusa (near Treves) (1401-1464)

As fulfilment of prophetic periods on year-day principle had been gradual and progressive, so with their perception. 1st the 70 weeks of years of Daniel 9; then the $3\frac{1}{2}$ days of Rev. 11:11 as years; next the 1260 days (or 42 months or $3\frac{1}{2}$ times) along with the 5 months; then the 1335 days as years--though mistakenly applied. Finally Cusa, profoundest thinker of his age, saw that 2300 days of Daniel 8:14 signified 2300 years, at end of which God's sanctuary would be cleansed. Knowing no other time from which to date, as connection with 70 weeks not yet perceived, considered would begin when Daniel wrote in time of Persia, and so would end in 18th century.

Krebs of Cusa, doctor of canon law, excelled in astronomy, philosophy, and mathematics, as well as theology. In field of astronomy, Cusa antedated Copernicus (1473-1543) in 2nd great astronomical discovery of Christian era--that earth rotated and moved in circuit (Berry, Arthur, "Short Hist. of Astronomy," p. 99. London, 1898.) Created cardinal in 1449. Maintained superiority of Councils over popes. Notable "Conjectures" written in 1452. Soon translated into French, and into German in 1745. Believed years of Christ's life signified corresponding number of years of Jubilee (50th year), based on Luke 4:17-21. So their end might be expected in 34th jubilee--after 1700, before 1750. Believed living in 29th Jubilee. As John Baptist prepared way for 1st advent, so in last days spirit of Elijah resting on men, would prepare way for second advent. Satan would, through persecution, seek to destroy church. But it would be revived and await Lord's coming in glory to judge world and redeem saints.

Cites Daniel 8:14 as proof, with 2300 starting with 1st year of Cyrus, when vision was given, about 599 B.C.--according to Jerome, Africanus, and Josephus. Living through fall of Constantinople (1453) and Renaissance, Cusa looked for deeper fall of papacy. Had illustrated copy of Joachim in personal library. (Dr. Klibansky, Oxford.)

a. Year-Day Principle 1st Applied to 2300 Days

"In the same way it was opened up to the prophet Daniel in what way the last reviling would be after the sanctuary shall have been cleansed and the vision shall have been fulfilled; and this after 2300 days from the hour of the going forth of the commandment. Whence in the third year of King Belshazzar this revelation was made to him according to Jerome of Africa and Josephus in the first year of Cyrus the king, who lived about 559 years before Christ, then was established the resurrection of the church according to the predicted number by resolving a day into a year, according to the unfolding made to the prophet Ezekiel, 1700 after Christ and before 1750; which agrees with what had been set forth."

("Conjectures of Cardinal Nicholas Von Cusa Concerning the Last Days," p. 934. Basil, 1565.)

b. Second Advent at Close of 2300 Years.

"In the thirty-fourth year of jubilee from the resurrection of Christ, Antichrist having been cast down by the justice of God, he will look for the victorious and glorious resurrection of the church. And this will be after the year 1700 of our Lord's birth, and before the year 1734. Moreover after that time will be the ascent of the church, Christ the bridegroom coming to judgment, but when he will come no one will know. For that advent will be unknown beforehand to all, as to the exactness of the time; just as his advent into the world was unknown to all as to the exactness of its time. Then the saints who know, that he will come and will not tarry, will pray that he may come welcomed by all nations."

(Idem., p. 934.)

c. Daniel's 2300 year-days Begin 559 B.C.

("Paulus Apostolus ad Galathas scribens." Extract from sermon, secured from Dr. Raymund Klibansky, Oxford Univ., cataloger of Cusa's library.)

Note: As mute cries of heathendom's pagan alters and victims were argument for truth of 1st Advent to provide an atonement for sin, much more the appeal of oppressed humanity in apostate Christendom cried out in support of the truth of the second Advent as sole hope for deliverance.

7. GIROLAMO SAVONAROLA of Florence (1452-1498)

Became Dominican friar in 1475, and prior of St. Marks, and head of theological school of Convent at Florence in 1491. Famed as preacher, scholar, and spiritual guide spread everywhere. In 1489, began to expound Apocalypse. So many people came, was scarcely room for monks. Condemned papal iniquities. Urged study of Scriptures. Was offered red hat by Alexander IV. Declared he would have no hat but martyrdom. Asserted Rome to be Babylon, a dwelling of iniquities. Even children sang his well-known song written in 1475, "Rome Has Vilely Fallen." ("Savonarola: Extracts from His Writings and Sermons," tr. by Schnitzer, Jenö, 1928.) Portrayed infidelity of Roman see to her trust in "Ruin of the World."

Restrained from preaching from pulpit, and deprived of privileges. Shortly before martyrdom in 1498, asserted Rome cannot quench this fire, or if quenched God will kindle another. (Döllinger, "Prophecies," p. 163.)

Inspired by Joachim's writings. Scriptures only book he read during last 8 years of life. Gripped by truth of righteousness by faith. Hanged and then burned at instance of pope, May 23, 1498. Ashes cast into river Arno.

"The Roman church is full of simony and things of shame and sins still worse than the Jewish church or even the Greek Oriental church.

"I saw in vision the sign of a black cross over Babylon--Rome, with the inscription: 'Wrath of the Lord.'" (Schnitzer, see above, p. 120.)

Note: Different men appear in latter part of 14th and the first half of the 15th centuries--such as Nicolas Clamengis, near Chalons, France, Gregory of Heimburg, and James of Paradise. These identify the papacy as Antichrist, the great harlot sitting upon many waters, drunken with the blood of saints. (See in full in "Appendix to a Fasciculum [Little Bundle] of Things to Be Sought and to Be Avoided," pp. 102-568. London, 1690.)

8. JOHN HILTON (d. about 1500)

Languished in prison from 1457 until death because he applied prophecies to corrupt papacy. In prison, wrote commentary on Daniel and Revelation, parts of which came to Luther and others. Denied papal claim to vicarship of Christ. Understood Rev. 17 fulfilled in corrupt papacy. Saw Gog and Magog in Turks. Looked for a reformation. Melancthon ("Apology") tells of Hilton's prediction of a Reform to come about 1518, which could not be resisted.

Note: True church scattered in Eastern and Western Europe, Armenia, Bulgaria, Southern France, Alps of Piedmont, Lombardy, England, and Bohemia.

9. CHRISTOPHER COLUMBUS (c. 1446-1506.)

Born in Italy, married in Portugal. Believing in rotundity of earth, sought to interest Portugese in reaching Asia by sailing westward. Failing, offered enterprise to Ferdinand and Isabella of Spain. In 1492, they agreed making Columbus admiral and viceroy for Spain in regions he might discover. Reached San Salvador, Oct. 22, 1492, then Cuba--believing they were outlying parts of Asia. Santa Maria wrecked on Haitian coast. Reached home by Pinta in 1493. 2nd expedition in 1493, discovering Porto Rico and Jamaica. Returned to Spain, 1494. 3rd voyage, 1498--Trinidad and South America. Revolt and opposition. Sent in chains to Spain, October, 1500. Sought to circumnavigate globe, 1502,--discovered Honduras. Returned to Jamaica in February, 1503. Privations. Ship sent to take them off, 1504. Isabella died soon after.

Discovery of new world prompted not by adventure, speculation, mathematics, or navigation, but by compulsive conviction that all prophecies must be fulfilled before fast approaching end of world, including proclamation of gospel to ends of earth. Based calculation on 6000-year expectancy and Septuagint Chronology. Believed only about 150 remained until great consummation. Feeling urge of hastening Redeemer's return and believing himself chosen instrument to that end, persuaded Ferdinand and Isabella of Spain to make great venture possible. Columbus wrote "Book of Prophecies" (Libro de las Profecias) comprising some 70 pages, in process of writing between 1501 and 1504. (Original Ms. in Sevilla, Spain, in "Biblioteca Columbina estante Z, tabla 138, book no. 25.)

(See also HARRISSE, Henry, "Notes on Columbus," N.Y., 1866; THATCHER, J.B., "Christopher Columbus, Vol. II. N.Y., 1903; and NAVARRETE, "Colección de los Viajes y Descubrimientos," Vol. II, Madrid, 1825.)

a. Exploratory Enterprise to Help Fulfill Prophecies.

"The execution of my Indian enterprise, human reason, mathematics and world maps were of no use to me; it was simple a fulfilment of what Isaiah had predicted. Before the end of the world, all the prophecies must meet their fulfilment, the gospel must be preached to all the earth, and the holy city [Jerusalem] must return to the Church. Our Lord has designed, through my trip to the Indies, to accomplish a great miracle. We must hasten to finish this work of divine inspiration (lumbre que fu del Espirito Santo [light from the Holy Spirit]), for, according to my calculations, there are until the end of the world (hasta el fenecer del mundo), only one hundred fifty years left."

(Letter to Ferdinand and Isabella, from Jamaica, July 7, 1503, "Libro de las Profecías," fol. IV, in LOLLIS' "Scritta di Cristoforo Colombo," p. 82. Roma, 1894; Humboldt, "Critical Examination of Geographical History of the New Continent," Vol. I, pp. 16, 17. Paris, 1836.)

b. Messenger of New Earth Foretold by Prophets.

"I came to Castilla, lovingly to serve your princes, and my services were such as never were offered before. The Lord has made me the messenger of a new heaven and a new world, a world already announced by the mouth of Isaiah, the prophet, and by St. John in the Apocalypse. It was also the Lord who gave queen Isabella both intelligence and will, and made her as his beloved daughter (cara y muy amada hija) heiress of everything."

(Idem., p. 81, of "Profecías;" p. 243 of Humboldt.)

c. 150 Year Expectation Based on 6000-year Concept.

"Saint Augustine teaches us, says Columbus, that this end will come in the seventh millenary after creation. Such is also the opinion of the holy theologians and of cardinal Pedro de Aliaco (Pierre d'Ailly, born at Compiègne in 1350). Your Highness knows that there are 5343 years and 318 days from Adam to the birth of Christ, according to the exact calculation of king Alfonso. Now, until today, nearly 1501 years have passed from the birth of the Lord; the world has therefore lived already 6845 years. And there remains, accordingly only 155 years until it be destroyed."

(Idem., p. 81, of "Profecías;" p. 257 of Humboldt.)

d. Led by Lord--Light from Holy Spirit.

After rehearsing training, travels, knowledge of planetary sciences, mathematics, geography, writes:

"Manifestly led by His arm, I navigated from here to the Indies; for the Lord gave me to will and to do, and in this ardor, I came to your Highness. All who heard about my proposition denied it

and made sport of me; all the sciences just mentioned were of no avail to me, and if faith and confidence remained in Your Highness alone, to whom shall we lay the light that shone upon your pathway and mine, if not to the Holy Spirit?" (Idem., Fol. IV of "Profecías;" also Humboldt.)

THE SETTING OF THE REFORMATION

Note: 5th Lateran Council (1512-1517), with its 12 sessions, was convened for extirpation of heresy, as had been the case with 3rd and 4th. Persecution by Council and Synod action method pursued. Fierce war had been waged against Waldenses of Piedmont and Dauphiny, English Lollards and Bohemian Hussites. In intervals between 7th and 8th sessions, Cardinal Thomas of Strigonium had full power to enter into discussion of differences, in hopes of an agreement (Harduin, "Councils," Vol. IX, col. 1722). Bull of 8th session called upon dissentients to appear and plead before Cardinal legate Thomas in Hungary and Bohemia (Harduin, IX, 1722), or before next session of Council, convened for May 5, 1514. (In 4th session, Venitian prelate Marcellus had declared of Leo X, "Thou art another God on earth.")

9th session arrived and Council met. No report from Cardinal legate gave intimation of word from Bohemian heretics. No officer announced deputies to plead before it. Not a lip opened to defend offensive heresies. Throughout length and breadth of Christendom, witnesses appeared silent. Orator of session ascended pulpit amid applause and pronounced psalm of triumph never before uttered--"Jam nemo reclamat, nullus obstitit." (Now no one cries out, not one objects). (Harduin, IX. Col. 1763.) "Now all Christendom sees that it is subjected to one head, that is, to thee." (Idem.)

Roman Catholic Christendom repeatedly called heavenly Jerusalem by Council. (Harduin, IX. 1687, 1786). With printing now in vogue, 10th session prohibited printing of books without previous censorship of pope's inquisitor in district. (Harduin, IX. 1780; also Fontana, "Monumenta Dominicana," p. 419.) In 11th session, in 1516, public exposition of antichrist or time of predicted judgment definitely prohibited. (Harduin, Session XI, col. 1808). Every soul required to be subject to Roman pontif. (Harduin, IX, col. 1808). Seemed as if all Christendom acquiesced.

Such was setting just before Luther broke forth denouncing Rome to be not New Jerusalem from heaven but great Babylon from abyss of hell, the homicidal Jerusalem by whose decrees and acts Lord was crucified. (Epist. to Staupitz, Feb. 1519; Waddington, "Reformation," I. p. 191.)

JEWISH INTERPRETERS OF FOUR EMPIRES OF DANIEL 2 AND 7;

AND OF YEAR-DAY PRINCIPLE FOR PROPHETIC TIME PERIODS

<u>Date</u>	<u>Name</u>	<u>Place</u>	<u>Interpretation</u>
1 37-c.105	<u>JOSEPHUS*</u>	Palestine and Rome	Four empires of Daniel 2, 7, and 8 = Babylon, Medo-Persia, Grecia, Rome.
2 ?-279	<u>JOHANAN BEN ZAKKI</u>	Palestine	Fourth empire = Rome.
3 c.300	<u>TANHUMA BEN ABBA</u>	Palestine	Fourth empire = Rome.
4 8-9th cent.	<u>BENJAMIN BEN MOSES</u> <u>NAHAWENDI</u>	Persia	1290 and 1335 = year-days.
5 c. 850	<u>PIRKE DE-RABBI ELIEZER</u>	Italy	The four empires
6. 930-?	<u>SAHL BEN MAZLIAH HAKOEN</u>	Palestine	2300 = year-days.
7 892-942	<u>SAADIA BEN JOSEPH AL-FAYYUMI</u>	Gaon of Sura Babylon	Fourth power = Rome; 1290, 1335, 2300 ($\div 2 = 1150$) = year-days.
8 10th cent.	<u>JEPHET IBN ALI HA-LEVI</u> (The karaite)	Palestine	Four powers of Daniel 2 and 7; Iron and clay = Romans and Arabs; Stone = Messiah; wilful king = Mohammedanism; 2300 evening-mornings = 1150 whole days, with day for year; 70 weeks = 490 years.
9 1040-1105	<u>SOLOMON BEN ISAAC (RASHI)</u>	Troyes, France	Four powers of Daniel 2 and 7; 1290, 1335, 2300 = year-days.
10 1065-1136	<u>ABRAHAM BAR HIYYA HANASI</u>	Spain	1290, 1335, 2300 = year-days.
11 1092-1167	<u>ABRAHAM IBN EZRA</u>	Spain	Four world powers of Daniel 2 and 7; 70 weeks = 490 years.
12 11th cent.	<u>TOBIAH BEN ELIEZER</u>	Bulgaria & Palestine	1335 = year-days.
13 1135-1204	<u>MOSES BEN MAIMON</u> (MAIMONIDES)	Sage of Cordova, Spain (later Egypt)	Rome = fourth monarchy.
14 1194-1270	<u>MOSES BEN NAHAMAN</u> (NAHMANIDES)	Spain	1290, 1335, 2300 = year-days.
15 13th cent.	<u>ISAAC BEN JUDAH HA-LEVI</u>	France	1290, 1335 = year-days.
16 1250-1340	<u>BEHYA BEN ASHER</u>	Spain	1290, 1335, 2300 ($\div 2$) = year-days
17 1288-1344	<u>LEVI BEN GERSHON</u> (GERSONIDES)	France	1290, 1335 = year-days.

*Names underscored treat of the four world powers (Babylon, Medo-Persia, Grecia Rome), of Rome as the fourth power, or as involving Rome in the interpretation of the fourth.

VIII--History of Prophetic Interpretation--57.

18. 14th cent.	<u>MENAHM BEN AARON IBN ZERAH</u>	Spain	1290, 1335 = year-days.
19 1361-1444	SIMEON BEN ZEMAH DURAN	Spain	1290, 2300 = year-days.
20 1437-1508	<u>DOM ISAAC ABRAVANEL</u>	Counsellor of King of Spain, exiled after 1492	Dan. 2 and 7 = four world powers; little horn = papacy; 1290, 1335, 70 weeks, 2300 = year-days.
21 15th cent.	<u>ABRAHAM SABA</u>	Spain	The four kingdoms.
22 1494-1539	JOSEPH BEN DAVID IBN YAHYA	Italy	Fourth empire; 2300 = year-days.
23 1527-1585	<u>MORDECAI BEN JUDAH DATO</u>	Italy	Four world powers; 1335 = year-days.
24 16th cent.	ABRAHAM HA-LEVI b. ELIEZER	Spain (exiled to Palestine)	1290, 1335, 2300 = year-days.
25 1512-1585	ELIEZER ASHKENAZI b. ELIJAH HAROFE	Turkey and Poland	1335 = year-days.
26 c. 1550	DANIEL BEN PERAHIAH		1335 = year-days.
27 16th cent.	NAPHTHALI HERZ BEN JACOB ELHANAN	Germany	1335 = year-days.
28 1604-1657	<u>MANASSEH BEN ISRAEL</u>	Holland	Four powers = Babylon, with Rome and Mohammedanism as two legs of iron. Commentary illustrated by Rembrandt, with metallic parts of image labeled.

PERIOD IX--REFORMATION

I. GERMAN AND SWISS EXPOSITORS OF 16th CENTURY.

Note: Like stormy sunrise after dismal night, 16th century Reformation era dawns--era of light, liberty, truth, progress. Europe awake from slumber of superstition. Turning point in history of mankind. Became preeminently the Age of the Book. Scriptures again supreme in Reformer ranks, with traditionalism crowded into background. Bible translated into various vernacular languages. With this, came inevitable revival and advance in prophetic interpretation. Hundreds of volumes written in contest of Protestant and Catholic pens regarding charge that papacy was predicted antichrist, with its allotted time fast expiring. Prophecies concerning antichrist became center of controversy as reformers point incriminating prophetic finger, saying, "Thou art man of Sin."

1. LUTHER, MARTIN, of Wittenberg (1483-1546)

Luther's break with Rome a spectacle equalling, if not surpassing, in moral sublimity any other scene unfolded in Christian era. Reformation born of Luther's twofold discovery: (1) of Christ, and (2) of antichrist. Arose from his finding a Bible, and so finding Christ and justification by faith through imputed righteousness. Posting of 95 theses on Wittenberg castle-church door, October 31, 1517, followed as matter of course.

Consequent upon this discovery of Christ, came discovery of Antichrist. In June, 1520, Pope hurled bull of condemnation at Luther--giving 60 days to retract. On Dec. 10 (1520), Luther burned papal bull (which he called "bull of antichrist"), the canon law, and decretals, outside east gate of Wittenberg, having become fully persuaded pope was antichrist, and Papacy kingdom of Babylon. Thus proclaimed determination to wage ceaseless warfare against papal antichrist. Denied validity of decretals. Reached Diet of Worms with mind fortified from Daniel 7 and 8. Next translated New Testament into German, prefixing views on prophecy to Apocalypse, with beast of Revelation 13 as papal empire, and Babylon the Papacy. In "De Antichristo," says "Turk cannot be antichrist." Conclusions drawn primarily from Daniel and Paul. Many supporting writings beyond those here quoted.

To Reformers, since Rome was Babylon of Apocalypse, and predicted "mystery of iniquity," separation from the church of Rome and its pontifical head regarded sacred duty. All Christians urged to obey command, "Come out of her my people. To them separation from Papacy not separation from Christ, but from antichrist. This was principle upon which they began and prosecute Reformation. That alone explains their courage in face of uniform papal subjugations of past.

Because of Luther's key position in Reformation, and because of scope and detail of his expositions of prophecy, his interpretations rather fully stated, associates and successors presented in amplification, variation, or contrast--though often clearer or fuller. 1st Old Testament prophet to be translated by Luther was Daniel (Hausmann, in De Wette, Vol. III, pp. 539,533), in 1530. Luther changed number of positions as he matured, such as the Little Horn of Daniel 7, once applied to the Turk, later confined specifically to Papacy. (Luther, "The Pope Confounded," p. 7, tr. by Cole, London, 1836.)

a. Daniel II Given Historic Interpretation.

"The first kingdom is the Assyrian or Babylonian kingdom; the second, the Medo-Persian; the 3rd, the great kingdom of Alexandria and the Greeks; and the 4th, the Roman Empire. In this the whole world agrees, and history supports it fully in detail.

"But the prophet has the most to say about the Roman empire. . . the legs, the feet and the toes. The Roman empire will be divided. Spain, France, England and others emerged from it, some of them weak, others strong, and although it will be divided there will still be some strength as symbolized by the iron in it. . .

"This empire shall last until the end; no one will destroy it but Jesus Himself, when His kingdom comes."
("Explanation of the Book of Daniel," p. 898, in "Martin Luther's Works," Vol. VI, St. Louis, 1897.)

[Maintains Stone not Virgin Mary, nor Jewish nation, but Christ.]

b. Daniel VII Likewise Given Historic Interpretation.

"This prophecy of Daniel is by all teachers uniformly explained to represent the kingdoms of Babylon, Medo-Persia, Greece, the kingdom of Alexander the Great, and the fourth, the Roman empire, which is the most powerful and the last on earth. Daniel states that after the fourth the judgment will sit. No other kingdom shall follow after the fourth universal empire, but the kingdom of the saints will last forever."

(Idem.)

[10 horns are "Spain, France, Italy, Africa, Egypt, Syria, Asia, Greece, Germany, etc."] ("Sermon," Oct. 28, 1529, "Works," Vol. XX, col. 2161.)

c. Little Horn Is Papal Kingdom.

"And Daniel has most clearly foretold the same, chap vii. 8, saying that after the 'dreadful and terrible beast' that had ten horns, (which all agree is the Roman empire,) he considered, and 'Behold there came up among them another little horn;' (this, as we have before said, is the Papal kingdom rising up in the middle of the Roman empire;) and behold, in this horn were eyes like the eyes of a man, and a mouth speaking terrible things."

("The Pope Confounded and His Kingdom Exposed," pp. 94, 95, Cole tr., London, 1836.)

"Daniel 7 also mentions the pope. . ."

"The Little Horn coming up among the ten horns is the 'regiment' of the pope who came into existence in the center of the Roman empire. . ."

("Revelation of Antichrist from the Book of Daniel," unpagged, Wittenberg, 1524.)

"He [Daniel] saw another little horn grow out from amidst the ten horns. (That symbolizes the papal rule, which came out of the pagan rule, as we have previously seen.) The eyes of the horn were as the eyes of a man and its mouth spoke great words of blasphemy. These eyes symbolize the cunningness of the papal power and its mouth speaks blasphemy against the Christ."
 ("History of the Reformation," p. 344, Vol. VII, Frankfurt, 1865.)
 "Martini Lutheri, Opera Latina," in

[In other writings Luther had held Turk was little horn. See "Sermon Against the Turk," Oct. 28, 1529, Luther's "Works," Vol. XX, col. 2166.]

- d. 2300 Days Literal; Notable Horn (Dan. 8) Symbol of Antichrist.
 " (Explanation of Book of Daniel," "Works," Vol. VI, col. 906.)
- e. 70 Weeks-Year, From Second Year of Darius.
 ["All teachers are in harmony that these are years-weeks."]
 [Cross not placed in midst of 70th week, but after the 62nd week. Osiander and others follow this exegesis.]
 (Idem.)
- f. Antichrist Appears in Daniel 11:36.
 ["Speaks plainly of the Pope----very clear picture of the Pope---- further description in 2 Thess. 2:1-11."]
 (Idem., col. 925-933: "Table Talks," "Works," Vol. XXII, col. 844.)
 ["That is no one else but the Pope of Rome."] (Sermon, Oct. 28, 1529, "Works," Vol. XX, col. 2157.)
- g. Unsealing Book of Daniel.
 "This is the work which we are doing at the present time. We are trying to open the book of Daniel (See paragraph 25, chapter 11). It is a fact that prophecies can only be perfectly understood after they have been fulfilled."
 (Idem., Vol. VI, col. 936.)
- h. 1290 and 1335 Periods Are Years.
 (Idem.)
- i. 7 Churches, Seals, and Trumpets Interpretation Hazy.
 [6th woe "Mahommed and his hordes, the Saracens."]
 ("Introduction to the Book of Revelation, 1545," in 2nd Leipzig edition; "Works," Vol. XIV, col. 859.)
- j. Revelation 13--1st Beast Imperial Rome; 2nd the Papacy.
 (Idem.)
- k. 666--Years of Pope's Temporal Rule.
 (Notes on Rev. 13:18; "Table Talks," "Works," Vol. XXII, col. 859.)

1. Messages of Revelation 14 Against Antichrist.
(Idem.)

Note: Not a few in Germany and England apply 1st or 3rd angel to Luther. Sprang from and was tied (1) to false Augustinian theory of thousand years, which was still dominant generally; and (2) to concept of 2-horned beast of Rev. 13 specifying old world pope and clergy, with warning of Rev. 14 restricted to papacy, Europe and immediate present. Fuller discussion later.

m. Revelation 17 and 18 Symbolize Papacy.
(Idem.)

n. 1000 Years (ch. 20) Reign Began When Apocalypse Written.
(Idem.)

Note: At time of first edition (1522, Wittenberg), Luther skeptical about Revelation's canonicity. Later resolved his doubts. See "Works," Vol. XIV, "Introduction to Book of Revelation."

o. Held 6000 Year Theory---Living Midst of Last 1000.
("Supputet's Annorum Mundi," Wittenberg, 1545.)

p. Pope Is Antichrist, the Man of Sin.

"We have, moreover, done with this question--what is the Pope? and we have concluded, that 'the Pope is Antichrist.' . . . For the flame of my spirit having entered upon this third part, under (I believe) divine direction, has set fire to all the ordinances of the Pope, that very holy Father in Christ, that vice-god upon earth, and burnt them up as being the dogmas of Antichrist."

("The Pope Confounded," pp. 7,8, Cole tr., London, 1836.)

["The Pope is the real Arch-Antichrist whom the Lord will cast into the bottomless pit and into hell at His soon coming to the earth."]

("Has the Pope Power to Demand Confession?" Wittenberg, 1521.)

"The Turk is not the antichrist because he does not sit in the church of God. . . But the pope sits in the holy church and demands all the honors which belong to God alone. No one can be antichrist who is completely outside the church of God."

("Table Talks," "Works," Vol. XXII, ch. 27, col. 875, par. 58;

See also "Works," Vol. XXI, p. 339, Erlanger, 1832; Vol. XXIV, Pt. II, p. 141. Frankfurt, 1883.)

q. Unable to Grasp Time Reckonings.

("Letter No. 1985, June 24, 1533," "Works," Vol. XXI.)

r. Judgment Day Believed Less than 400 Years Distant.

"No. 549. 'The opinion of many is that the world would last 6000 years. From 1532 on, there would still be 400 years left. But the Lord is already beginning to manifest Himself and we can expect that He will shorten the time.'"

("Table Talks" no. 549, 551." "Works," Vol. XXII, col. 1881. St. Louis, 1887.)

s. Believes Signs of Advent to Appear in Sun and Moon.

[Terrestrial and celestial signs. "Signs on the sun and moon shall appear. The Kingdom of the God is drawing nigh."]

("Consoling Sermon Concerning the Appearing of Christ," Wittenberg, 1532; also "Church Postilla" on "Signs of the Times," "Works," Vol. XI, No. 1--7, No. 3. St. Louis, 1882.)

Note: Voice of Waldenses, Wyclifites, and Hussites, protesting against Papacy as Beast, and Rome as Apocalyptic Babylon, soon revived in unparalleled power after the temporary suspension. Vain was authoritative prohibition of writing or preaching in 1516 on subject of antichrist by 5th Council of Lateran (Harduin, "Councils" IX, col. 1808.) In Germany, Switzerland, England, France, Denmark, and Sweden, Papacy as antichrist was received as self-evident and fundamental truth by founders of various Protestant churches, and was therefore a sufficient justification of act of separation from Rome.

Note: In 1540, Jesuit order founded under Ignatius Loyola, to combat Protestantism, regain lost ground, and promote world wide dominion of papacy. Sought weak places in Protestant positions. Worked way into universities as teachers, courts as counsellors, pulpits as orators, heathen lands as missionaries. Through tracts and public discussion, sought to disprove Protestant change of antichrist. In fighting Nigrinus, Bullinger, et al, denied contentions because interpretations lacked distinct identification of mark of beast of Rev. 13. Introduced counter-systems of interpretation to annul Protestant teaching on Antichrist.

2. OSIANDER, ANDREAS, of Königsberg (1498-1552)

Instructor in Hebrew, Augustinian convent, Nürnberg; then professor at Königsberg. Took stand against antichrist at Diet of Nürnberg, 1524. Declared Roman system most wicked sun ever shone upon. Stressed justification in actual effect. Major writing, "Conjectures of the Last Times" (Latin, 1544; German, 1545; Tr. George Joye into English, 1548.) Declared, "when Constantine moved out of Rome, antichrist moved in." (Möller, W., Andreas Osiander's Life and Choice Writings," p. 14, Elberfeld, 1870.) Little Horn not single person, but succession; same as Paul's Man of Sin and John's Beast. 1260-year papal period from Constantine. Republished Joachim's writings, illustrating with wood cuts, titling same: "Wonderful Prophecy of Papacy, and What Fate will Be at End of World." (Idem, p. 97.) Accused as "time-setter" by Cochläus (Idem., p. 264.), believing end of 6000 years would come about 112 years hence. ("Conjectures," p. 12.)

a. Favors 6000 Year View.

("Conjectures Concerning the Last Times," Ch. I, Nürnberg, 1545.) [According to his calculation, would extend c. 145 years more, or to c. 1688; but no one knows day nor hour (p. 12.)

b. Follows Cusa re Jubilee Years.

(Idem., p. 18.)

c. Dan. 7, Rev. 13, 14 and 2 Thess. 2 apply to Papacy.

(Idem., p. 26.)

d. 7 Heads of Rev. 13 & 17 = 7 Forms of Government.

(Idem., p. 53.)

[Kings, Governors, decemvirs, dictators, triumvirate emperors, foreign emperors.]

- e. 1260 Years Date from Alario's Sack of Rome.
(Idem., ch. 4.)
- f. 10 Horns Enumerated.
(Idem., p. 55.)
[Spain, Portugal, France, England, Scotland, Denmark, Poland, Bohemia, Hungary, Holy Roman Empire.]
- g. Denies Papal 3 1/2 Years for Antichrist.
(Idem., p. 65.)
- h. 10 Horns Not Turk to Destroy Papacy.
(Idem., p. 88.)

3. MELANCHTHON, PHILIP, of Wittenberg (1497-1560)

Educated at Tübingen. Prof. of Greek at Wittenberg. Revised Augsburg Confession in 1530.

- a. Dan. II--4 Empires, Divisions, Approaching End.
("The Prophet Daniel," Explained by D. Philipp Melanchthon, pages unnumbered, Wittenberg, 1546.) Same ref. for b. to k.
- b. Christ's Kingdom Soon to Be Established, at World's End and Judgment.
(Idem.)
- c. Dan. VII--4 Kingdoms, 10 Divisions, Little Horn the Turk.
[Italy, Spain, France, Germany, Illyricum, Grecia, Africa, Egypt, Asia, Syria.]
[No explanation of 1260 years.]
- d. 2300 Days Literal, Applied to Antiochus.
- e. Great Horn (Dan. 8) Applied to Antichrist.
- f. 70 Weeks--490 Years from 2nd of Longimanus.
- g. Anointing Most Holy--Jesus as Priest.
- h. Transgression of Desolation--False Taking Place of True Worship.
- i. Dan. 11:45 Refers to Roman Pope.
- j. At Great Day of God, Dead Will Rise.
- k. 6000 Years to End World--Therefore Not far Distant.
- l. About 400 Years Until Judgment Day.
(Luther's "Table Talks," Works," Vol. XXII, no. 551, col. 1881. St. Louis, 1887.)

Note: 700 page anonymous commentary on "Book of Revelation," Wittenberg, 1558, stresses pope is antichrist, the Babylonian whore; puts 1260 years from Bishop Samosata, in 261, to Diet of Worms, in 1521; has dragon of Rev. 12, Satan, and pagan Rome; beasts of ch. 13, papacy; little horn of Dan. 7 not Turk but empire of popes; 666 the years of papal rule; 1290 years as 261 + 1290 = 1550; 1335 years run 45 years beyond; threefold message the Reformation, Luther, etc.

4. ARMSDORF, NICHOLAS, of Wittenberg (1483-1565)

Professor of Theology in Wittenberg in 1511. Later assisted Luther in Scripture translation. In 1524 called to Magdeburg. In 1542, Bishop of Naumburg. Always appeared when controversial battle on. In 1554, wrote "Five Prominent Signs of the Coming of the Judgment Day" (on Luke 21, Matt. 24).

- a. Turk Not Antichrist (Nothing to Do with Church)
("Five Prominent Signs of the Coming of the Judgment Day," Unpagged, Jena, 1554.) Same ref. b to e. [Little Horn of Daniel 7 is papacy.]
- b. Daily Sacrifice Is Preaching of True Gospel.
[Abomination of desolation is setting up of tradition and commandments of men. Lord must come, else true gospel wiped out.]
- c. Babylonian Whore Is Papacy.
- d. Mark of Beast--Canons, Decrees, Ceremonies.
- e. Day of Judgment Cannot Be Far Distant.

5. SOLIS, VIRGIL of Nürnberg ()

Illustrated Commentary of Old and New Testaments in 1560. Presents the four world powers of Dan. 7, with antichrist's as the fifth, which God will destroy. Geographically placed on Mediterranean basin. Beneath is the legend:

a. 4 Beasts of Daniel 7.

"Four kingdoms are proclaimed on earth
That will succeed each other.
The anti-Christ, the fifth, erects,
But God subverts its fraud and cunning."

(Biblical Figures of the Old and New Testaments. Dani. VII.
Frankfurt on the Maine, 1560.)

- b. Beast with 7 Heads and 10 Horns Tortures Saints.
(Idem., "Apoc. XIII.)
- c. Woman on Beast with Golden Cup.
(Idem., "Apoc., XVII.)

6. CONRADUS, ALPHONSUS, of Mantua ()

One of many Italians compelled to leave fatherland for religious convictions. Found haven in Switzerland. Wrote Commentary of Apocalypse in 1560, strongly affirms pope to be antichrist.

- a. Not to Wait for Antichrist--Already Here.
"It is useless to wait for the coming of antichrist. The pope is antichrist."
("Commentary on the Revelation," p. 222, Basle, 1560.)

- b. 3 1/2 Times--1260 Days--12 Months (Year-day)
(Idem., p. 210.)
- c. Beast of Apocalypse Same as Little Horn.
"The beast coming out of the sea is the antichrist. This same beast is seen in the seventh chapter of Daniel in the person of the little horn. The beast with the ten horns is the Roman Empire. The antichrist is the head of the fourth beast. The pope is the antichrist. See also 2 Thessalonians 2:4-8."
(Idem., p. 279.)
- d. 666--Number of Name of Pope.
(Idem., pp. 306, 307.)
- e. Babylon Is Rome and Papal Infamy.
(Idem., p. 369.)
- f. Woman on 7 Hills Is Papacy.
(Idem., p. 386.)
- g. 1000 Years Binding to Follow 1260 Years.
(Idem., p. 451.)
- h. 70 Weeks Began 2nd Year of Longimanus.
("Chronicle of the World," unpagged, Ursel, 1570.)
- i. Cross in 34--Greek, Roman, Jewish and Astronomical Reckoning.
(Idem.)
- j. 2300 Day Literal Years under Antiochus.
(Idem.)
- k. 1260 Years Possibly Dated from 441 A.D.
(Idem.)
- l. Persecuted Woman Is True Church.
(Idem.)
- m. Little Horn Both Papacy and Turk.
(Idem.)
- n. Daily Sacrifice of True Gospel Supplanted by Mass, Saint Worship.
(Idem.)
- o. Antichrist's Overthrow "Not More than 200 Years Away."
(Idem.)
7. FUNCK, JOHANN of Nürnberg (1518-1566)

Court preacher in 1549. Champion of Osiander on righteousness by faith. About 1st to begin 70 weeks in B.C. 457. Gave most thorough, complete and conscientious study to material and data, both from history and scripture. Gave strong reasons for beginning weeks in 7th of Artaxerxes, and 7th week to end 3 1/2 years after Cross by a series of paralleling reckonings. Wrote two monumental works.

- a. 70 Weeks Are Weeks of Years.
("Explanation of Latter Part of 9th Chapter of Daniel," unpagged, 1564. References the same for b to d.)
- b. Must Begin With Persia.
(Idem.)
- c. Cites Weaknesses of Argument for Beginning and End Years.
(Idem.)
[As employed by Luther, Melancthon, and Bibliander.]
- d. 70 Weeks Begin 457 B.C. (7 reckonings).

"You must begin to figure the 490 years with the other (second) year of the 80th Olympiad, or from the year after Creation 3506, or from B.C. 457, or from the 22nd year of Prince Rosa Hosullam in the 16th year of the High Priest Joachim or in the 7th of the reign of Artaxerxes of the Persians, or 42 years of Alexander Amynte Sone in Macedonia, or from the 294th year of the time of the founding of Rome, or you will find many other dates to which you can link this event." (Idem., last page.
See also "In Chronologiam," lib. II, Wittenberg, 1576.)
- e. Begins With Ezra and Nehemiah (under Artaxerxes).
(Idem., lib. II.)
- f. 70 Weeks Are Solar Years.
(Idem.)
- g. Covenant Confirmed by Christ and Apostles.
(Idem.)

8. STYFEL, MICHAEL (1486-1567)

Mathematician. Applied Beast of Rev. 13 to Pope. Attempted to solve 666 out of name "mystery." Especially esteemed Apocalypse. Despite Luther's caution, published "Booklet on Numbers of Antichrist" (1532). Believed prophetic times solved by curious triangular numbers. So 2300 would designate beginning of time of end and 1335 the blessed time. Fixed upon Christ's appearance for 8 a.m. Sunday, Oct. 19, 1532. Refused to heed Luther's warning. Disappointment of deluded knew no bounds. Failure became odious stain on Protestant cause.

- a. Antichrist Is Papacy Not Turk.
("Numbers of Antichrist," unpagged, Wittenberg, 1532; "A Wonderful Word Calculation," Königsberg, 1553.)
- b. Daily Sacrifice Refers to Errors of Rome.
(Idem.)
- c. 1260 Days--42 Months; 360 Days in Year.
(Idem.)

Note: Re Turk As Little Horn.--Application by some Reformers of little horn of Dan. 7 and beast of Rev. 13 to Mohamet or Turks, had origin in crusades. [1st crusade in 1096-99, on to 7th, in 1270.] Joachim on visit to holy land imagined 4th beast and its 10 horns to be Saracens, and little horn Mohamet ("Concordia," p. 127); also indicated under 7th head of beast of Rev. 13 ("Joachim in Apoc.," under 4th seal). In 1213, Innocent III, addressing 4th Lateran Council, made Beast and false prophet both to be Mohamet, and applies 666 to name. (Harduin, "Councils," VII. col. 3, A.D. 1213.) In 1320, De Lyra could see little in Apocalypse but Byzantines and Turks, and false prophet as Mohamet. ("Postilla in libros sacros.") In 1480, Mannius considered Babylon literal city rebuilt by Turks under name of Bagdad--undisturbed by specification of 7 hills; making Mohamet man of sin and antichrist. In 1580, Genebrard found 666 in name Mohamet. Thus when Reformation launched, while there was unanimity regarding Papacy as antichrist, beast, Babylon, and harlot, some had Turk as little horn, 3 horns plucked up being Egypt, Africa, and Greece. Others had both an eastern and a western antichrist, while a growing majority contended reference was to Papacy alone. Position on Turk supported by Catholic Monk Hector Pinto. ("In Danielelem.")

9. OCLAMPADIUS, JOHANN, of Switzerland ()

Defends book of Revelation, despite depreciations of Luther and Zwingli. Takes issue with Polychronius, of 5th century, that Antiochus is little horn. Claims is papal antichrist.

- a. Dan. II--Usual Interpretation.
("The Prophet Daniel," ch. VII, Geneva, 1567.) All references from same.
- b. Dan. VII--4 World Powers, 10 Divisions in Europe.
- c. Little Horn--Triple Crowned Antichrist.
[Revelation 13 gives further illumination. Turk also embraced in scope.]
- d. Time of Popes--42 Months.
- e. Stresses 2nd Advent.

Note: Had advanced so far into Christian era that it became primary concern with all expositors, in calculating probabilities of future, to consider probable commencing date of prophetic periods--as termination of prophetic periods might fix consummation. Practically all German, Swiss and English expositors held to year-day principle (except on 2300 days). Aretius of Berne (d. 1574), for example, considered 3 dates; (1) 1260 years from 312 (Constantine's establishment of Christianity) to 1572; (2) 412 (Alaric's sack of Rome) to 1672; and (3) 606 (Phocas' decree) to 1866. Others were less definite.

10. FLACIUS, MATTHIAS, of Illyricum (1520-1575)

Born in Illyricum, studied in Venice to become monk. Joined Lutheran movement, finally becoming professor of Hebrew at Wittenberg in 1544, and Jena in 1557. Controversy with Osiander. One of greatest scholars of time. Principal work "Magdeburg Centuries," 1st Protestant church history (1559). Became Protestant arsenal. Denounced by monks as a

most "pestilential book." Applied 2 Thess. 2 and Rev. 17 to Papacy. Endorses Year-day Principle. Distinguishes 1260 years of spiritual supremacy from 606 to 1866, and 666 years of worldly supremacy. "Catalogue of Witnesses of Truth," who withstood the Pope Before Our Time. Flacius prophetic year-day principle endorsement quoting such men as Joachim and Cusa became prevalent among Protestants.

a. Papacy the True Babylon.

"The pope with his prelates and clergy constitutes the great antichrist, and that his kingdom is the true Babylon, the mother of harlots, and the source of all abominations on earth..." ("The Antichrist," 1570.)

b. Reign of Antichrist 1260 Literal Years.

"In Revelation, John has given the time of his reign--1260 days, which are literal years, for in the Scriptures a day often stands for a year. He also describes the person who will again, at least in part, establish the declining Empire of Rome (Rev. 13). This, the papacy has already accomplished. The place is also mentioned Babylon, and the papists themselves understand the Babylon of the New Testament to be Rome." ("Catalogue of True Witnesses," p. III, Frankfurt, 1573.)

c. Cites Preliminary Witness of Irenaeus and Ambrosius.
(Idem., LXXXVIII)

11. BULLINGER, HEINRICH, of Zurich (1504-1575)

Friend and successor of Zwingli. Became acquainted with writings of Luther and Melancthon. First teacher in convent at Cappel in 1529, then took father's place as pastor in Bremgarten. In Zurich, had leading role in Reformation. Gained influence with Edward VI of England and Reformed church of France. Wrote extensively on prophecies. When "5 sermons" published on pope as antichrist in 1545, so severely attacked church that printers first refused to print 105 sermons on Apocalypse. (Latin ed. in 1557, German trans. in 1556, English ed. 1561. Also printed in French, Dutch, and Polish.) Fundamental thesis was that antichrist which was to come has already come. Quotes Arnulf, Joachim, and Eberhard's speech in 1240, re Papacy. Also cites Joachim, and quotes many from apostolic times onward. Writings surcharged with longing for 2nd advent. Prophecy understood only as fast and far as fulfilled.

a. Little Horn (Dan. 7) Papacy, Not Turk.

"By the little horn many understand the kingdom of Mohammed, of Saracens and of the Turks. . . . But when the apostolic prophecy in Second Thessalonians 2 is more carefully examined, it seems that this prophecy of Daniel and that prophecy of the apostle belong to the Roman kingdom of the pope, which kingdom has arisen from small beginnings and has increased to an immense size." ("Daniel the Most Wise Prophet," Ch. VII, 1576.)

b. 2300 Day Held Literal for Antiochus.
(Idem., p. 91 a.)

- c. 70 Weeks Date from 7th of Artaxerxes.
 "Therefore when we already had announced from what terminus the computation of the seventy weeks must be commenced, and until when it must be extended, namely from the seventh year of Artaxerxes Longimanus to the suffering and death of the Lord Jesus Christ, the computation is now easy and plain, certainly if we progress through the Olympiads and through the years from the founding of the city."
 (Idem., p. 106a)
- d. 1290 and 1335 Days Literal.
 (Idem., p. 139)
- e. That Pope Is Antichrist Is Incontestably Established.
 ("Hundred Sermons Upon the Apocalypse," preface, Eng. tr., 1561.)
- f. 7 Churches Span Christian Era.
 (Idem., p. 74 ff.)
- g. 7 Seals--Persecutions of Saints.
 (Idem., Preface.)
- h. 7 Trumpets--Include Papacy and Turk.
 (Idem., pp. 270-273.)
- i. Rev. 13--Beast Identical With Papal Little Horn and Rev. 17.
 (Idem., pp. 44, 265, 368 ff.)
- j. 666--Years from 97 (Writing of Apoc.) to Establishment of Papacy (763).
 (Idem., pp. 429, 434.)
- k. 1260 Days--Years, Chronology Not Determined.
 (Idem., p. 315.)
- l. 2 Horns--Spiritual and Temporal Power.
 (Idem., p. 288.)
- m. Compells Worship of 1st Beast--By Introducing Paganism.
 (Preface)
- n. Begins Papal Reign with Phocas.
 (Idem., p. 388)
- o. Rev. 14--End Comes After Gospel to World.
 (Idem., p. 446 ff)
- p. Papal Babylon Has Fallen.
 (Idem., p. 451 ff.)
- q. Rev. 20--Follows Augustine.
 gospel to world in 60 A.D.,
 [From Incarnation, Ascension, or Destruction of Jerusalem.]
 (Idem., p. 593.)

- s. First Resurrection Spiritual.
(Idem., p. 305)
- t. Four Beasts of Dan. 7--Standard Interpretation.
(Idem., pp. 372, 519)
- u. Antichrist Begins After Rome Taken Away.
(Idem., p. 386)
- v. Little Horn Not Mohammedanism, Saracens, or Turks.
("Exposition of Daniel," p. 79a, 1576)
- w. 2300 Days Are Literal.
(Idem., p. 91a.)
- x. 70 Weeks Begins with 7th of Artaxerxes.
(Idem., p. 106.)

Note: Increasing tendency to defend Reformation positions (1) by citation of purer Catholics from Council of Rheims (991) onward; (2) by appealing to witness of early Christian fathers before great Roman apostasy became pronounced; and (3) by citing prior dissentients--such pre-reformation witnesses as Waldenses of Piedmont, Wyclifites of England and Hussites of Bohemia.

12. STIMMER, TOBIAS, of Basel. ()

Produced impressive, illustrated commentary. Dan. VII portrayed by 4 beasts in row with names--Assyria, Persia, Grecia, and Rome--beneath. 4 winds of strife are blowing. On 4th beast, Little Horn with triple crown supplants 3 horns. ("New Figures of Art on Biblical and Historical Themes," Basel, 1576.)

13. MUSCHULUS, ANDREAS (1540-1581)

Held to 2 antichrists--Papacy for the West, Turk for the East.

- a. World Will Not Last Over 500 Years Longer.
("Day of the Lord," 1559.) (same ref. for b and c.)
- b. End Comes When Gospel Preached Throughout World.
- c. Antichrist: Pope for Occident, Turk in Orient.

14. LAMBERT, DANIEL, ()

Title: "Tract on the Antichrist," unpagged, Geneva, 1582. (For all references)

- a. Pope the Antichrist--Cannot be Turk.
- b. Rome the Seat of Antichrist.
- c. Does Not Appear Before Fall of Empire.

- d. 666--from John the Revelation (Antichrist appears before close)
- e. 1000 Years from 666 (+ 1000 = 1666)
- f. 10 Kings --10 Powers that Destroyed Roman Empire.

15. NIGRINUS, GEORGE, of Giessen ()

Professor of theology. Illustrated Commentary on Apocalypse in 1573; written "to disprove Jesuit claim." Wrote "Complete Revelation of Antichrist," in 1586. Held Turk is little horn of Dan. 7. 2300 days are years, from time of Vision. If computed from time of vision, 180 years left. 1290 and 1335 also years. Daily sacrifice and Gospel of Christ. Takes us into very heart of developing controversy between beast and true church. Jesuits, recently established attack him by name. Follow book results.

- a. The Pope, High Priest of Roman Church, Is Antichrist.
("Complete Revelation of Antichrist," unpagged, 1586.) Same references for b to k.)
- b. Not Single Individual as Jesuits Assert, but System.
- c. Prophecied in Rev. 13 and 17.
- d. Numbered Name is "Latimos," as Irenaeus Suggests.
- e. Already in Last Days; Needless to Wait for Antichrist's Appearance.
- f. Contends for Near Advent (Despite Styfel Extravagance).
- g. Tertullian Cited re Antichrist's Appearance After Rome's Breakup.
- h. 3 1/2 Times Not Literal But Prophetic Time.
- i. 7 Heads 7 Forms of Government.
(Kings, Counsels, Decimers, Triumvirate, Dictators, Council of 5, Emperors.)
- j. 10 Horns Are Rome's Divisions.
(Italy, Spain, France, Syria, Egypt, Asia, Pannonia, Africa, Anglia, Grecia.)
- k. Living in Last Days When Gospel to Be Preached to Whole World.

16. SELMECKER, NICHOLAS, of Juna (1530-1592)

Court preacher at Dresdem. Professor at Jena. Stresses imminence of last days.

- a. Dan. II--Whole World Agrees to 4 Empires.
"The first kingdom, Babylon, the second, Medo-Persia, the third, the great kingdom of Alexander, the fourth, the Romans. In this all the world is of one opinion."
("The Prophets," p. 433 ver., Leipzig, 1579.)

- b. Mountain Jewish Nation from Which Stone Was Cut.
(Idem.)
 - c. Dan. 7--Turk the Little Horn.
(Idem., p. 434 ver.)
 - d. 2300 Days--Literal Time, Antiochus Is Symbol of Antichrist.
 - e. 70 Weeks--490 Years, from 2nd of Longimanus.
(Idem., p. 435 ver.)
 - f. Dan. II--Papal Antichrist Portrayed.
17. CHYTRAEUS, DAVID of Rostock (1531-1600)
- Close associate of Melanchthon. One of ablest theologians of age. In 1575, helped found University of Braunschweig. Defender of Augsburg Confession.
- a. Antichrist Began With Gregory I.
("Explanation of Book of Revelation," unpagged, Rostock, 1572. Same references for b to i.)
 - b. 6th Trumpet Rising of Mohammed and Turks. X
 - c. 1260 Years Possibly from 412 (Goths) or 606 (Phocas).
 - d. Beast of Rev. 13 Same as Little Horn.
 - e. Follows Augustine on 2nd Resurrection.
 - f. 1000 Years from 1st Cent. to Greg. VII.
 - g. Little Horn Same as 2 Thess. 2.
 - h. Judgment not far Hence.
 - i. 6000 Years Approaching Close.

II. BRITISH REFORMERS

Note: Reformation took place in stages during period extending more than half century. Commencement reckoned from year Luther posted Theses against indulgences, in 1517. In Germany, close dated from Peace of Augsburg, in 1555, confirming Protestants in rights and possessions, recognizing complete national and ecclesiastical independence from pope. In England, full establishment of Protestant church in 1563. Reformation more than spiritual revival. Gave world new ecclesiastical system, establishing reformed churches in separation from Rome--national churches, in some cases with secular monarchs at head. Was movement of renovation and liberation, spreading in ever-widening circles, from individual to group, to church, to nation. Early battles were of words, not deeds.

Because of terrific papal reaction, struggle to maintain position gained occupied much longer period in central Europe, even beyond Peace of Westphalia

in 1648. In France and England, extended till close of 17th century, when settled in favor of Catholicism in France, by Revocation of Edict of Nantes, and in favor of Protestantism in England as act passed excluding papal monarchs from throne. Achievements hailed as glad deliverance. Brought long and cruel sufferings to end. World reeled under fierceness of papal wrath over escape of so many of prey. Thunders rent air, anger caused blood of saints to flow in torrents, as Inquisition attests. So terrible was sacrifice, that world at last turned on him and deprived him of power and dominion. Thus "days" of persecution shortened.

1. TYNDALE, WILLIAM, Bible Translator (1484--martyred 1536)

Translator of New Testament. Marginal cross references and cuts borrowed from Luther's Bible, show some Protestant interpretation (e.g., Rev. 13, 10-horned beast cites Apoc. 17 and Dan. 7.) Exposed to persecution because of sympathy with Protestant cause (1524), left for Wittenberg and settled in Cologne, then Antwerp. New Testament published in 1526. Arrested at instance of Henry VIII in 1535. Imprisoned, tried for heresy. Strangled Oct. 6, 1536, body burned at stake.

a. Whore of Babylon Is Antichrist of Rome.

"And have set up that great idol, the whore of Babylon, antichrist of Rome, whom they call pope; and have conspired against all commonwealths, and have made them a several kingdom, wherein it is lawful, unpunished, to work all abomination."

("Against the Pope's False Power," p. 191, in "Obedience of a Christian Man," Tyndale's "Doctrinal Treatises," Parker ed., Cambridge, 1848.)

b. The Pope Is the Antichrist.

["A Sure token that the pope is Antichrist," subtitle followed by proofs, including 2 Thess. 2.]

("Answer to Sir Thomas More's Dialogue," pp. 103, 104. Parker ed., Cambridge, 1850.)

c. Pope the Real Antichrist.

"Now though the bishop of Rome and his sects give Christ these names, yet in that they rob him of the effect, and take the significations of his names unto themselves, and make of him but an hypocrite, as they themselves be, they be the right antichrists, and deny both the Father and Son."

("Exposition of 1st Ep. of St. John," p. 183, "Tyndale's Exposition's," Parker ed., Cambridge, 1849.)

2. BARNES, ROBERT, Martyr of Smithfield (1541)

Doctor of Divinity. Educated University of Cambridge and Lovaine. Specialist in languages. Professor in Cambridge. Wrote "Lives of Popes from St. Peter to Alex. I."

a. Antichrist Reigns Under Name of Christ.

"But now seeing that they will doe the open deeds of antechrist, they must be content that I may also geve them his name. And that all the world may openly know, the Antechrist doth raine in the world (yea and that under the name of Christ.)"

("Works of Dr. Barnes," p. 301, London, 1573.)

Impressive illustration contrasting weight of God's Word as against chaff of popish tradition, as Justice holds balances with legend:

"How light is chaffe of Popish toyes, if thou desire to trye,
 Loe Justice holdes true became without respect of partiall eye:
 One ballance holdes Gods holy word, and on the other parte,
 Is layde the dregs of Antichrist, devisde by Popish arte:
 Let Friers and Nunnes and baldpate Priestes, with triple crowne
of Pope,
 The Cardinals hatt, and devill him selfe, by force plucke downe the rope:
 Bryng bell, booke, candle, crosse, & beades, and mitred Basan bull,
 Bryng buls of leade and Popes Decrees, the ballance downe to pull:
 Yet shall these tares and filthy dregs, invented by mans brayne,
 Through force of God most mightyword, be found both light and vayne.

3. JOYE, GEO. (d. 1553)

Graduated at Cambridge in 1513. Wrote "On the Unity and Schism of the Ancient Church." "Exposition of Daniel," London, 1545 and 1550--largely gleaned from Melanchthon and Oclampadius.

- a. Dan. II--Historic Position on 4 Empires and Divisions.
 ("Exposycion of Daniel the Prophete," unpagged, Ch. 2., 1550.)
- b. Everlasting Kingdom at End of World.
 (Idem., ch. 2.)
- c. Dan. 7--Babylon, Persia, Macedonia.
 (Idem., ch. 7.)
- d. 10 Horns Enumerated (Italy, Spayne, France, Germany, Illyrik, Grece, Afrik, Egipt, Asia, Syria) (Idem.)
- e. Little Horn is Papacy.
 "This lyttle horne was and is the antichristes kingdom of the popes of Rome with al their unclene clargye." (Idem., ch. 7.)
 [Apoc. 13 and 17 and 2 Thess. 2 cited in support.]
- f. Spiritual Kingdom of Antichrist Is Babylon.
 (Idem., ch. 7)
- g. Modern Divisions of Daniel 7.
 [France, Portugal, Spayn, Pole, Denemarke, Englande, Irelande, Scotland, Maples, Boheme, Hungarye.]
- h. "Rame Is Persye," "Gote Is Grece."
 (ch. 8.)
- i. 70 Weeks--490 Years, from 2nd of Longimanus.
 (ch. 9)
- j. 1290 Days Equals Years.
 (Ch. 12.)

4. RIDLEY, NICHOLAS, Bishop of London. (1500-Martyred 1555)

Chaplain to Cranmer and Henry VIII. Contends church built on faith, not person of Peter.

a. Antichrist Now Enthroned in Church.

"A Pious Lamentation," Works of Nicholas Ridley, D.D., p. 63, Parker ed., Cambridge.)

b. Coming of Lord in Clouds Near.

"The signs mentioned by Christ in the Gospel, which should be foreshewers of this terrible day, are almost already all fulfilled."

("End of All Things at Hand," 12th sermon, p. 388, Parker ed.)

c. "Beast of Babylon," "Whore of Babylon"

[Not to drink "wine of her filthy stews and whoredom."]
(Idem., 418.)

5. HOOPER, JOHN, Bishop Worcester and Gloucester (c. 1495-martyred 1555)

Fled from England in 1539 to escape prosecution for heresy. Resided in Zurich, 1547-9. Later returned to England. On accession of Mary, imprisoned, accused of heresy, executed.

a. Whore of Babylon Sits upon 7-Hilled Rome.

"That wicked and pestilent see and chair of Rome, which is indeed the very whore of Babylon that St. John describeth in the Revelation of Jesus Christ, sitting upon a seven-headed beast, which St. John himself interpreteth to be seven hills, and the children in the grammar-school do know that Rome is called civitas septem montium, the city of seven hills."

("An Apology Against. . . Slanderous Reports," p. 554, Parker ed., Cambridge, 1852.)

6. PHILPOT, JOHN, Archdeacon of Winchester (c. 1500-Martyred 1555)

Entered Oxford in 1534. Inveighed against Papal use of Latin.

a. Antichrist Sits in Temple of God.

"In the New Testament is mention made of two churches, as it appeareth in the Apocalypse; and also St. Paul to the Thessalonians maketh mention that antichrist, with his false generation, shall sit in the temple of God."

("Eleventh Examination," p. 107, Parker ed.) See also "Catholic Doctrine, Prop. 5, pp. 346, 347.

b. Dan. 2--Christ's Kingdom to Supplant Earthly.

(Idem.)

c. Rev. 13--Beast the Papistical Synagogue.

("Letter I (C)," "Exam. and Writings," p. 222.)

d. Rev. 17--The Whore of Babylon.

"You are at this present in the confines and borders of Babylon, where you drink the whore's cup."

[Letter VI. (c)]

"Whore of Babylon, wherewith she hath sotted and made drunk the most part of Christendom."
(Coelius Secundus Curio, " p. 322.)

"The Papistry and her congregation to be that whore and beast which is spoken of by the prophecy of John."
(Curio's Defense of the Church, " p. 427.)

e. To Depart Out of Babylon.

"Finally, in the 18th of the Apocalypse, God biddeth us plainly to depart from this Babylonical synagogue, and not to be partakers of her trespass."
(Letters I (c), p. 222)

7. BRADFORD, JOHN (1510-martyred 1555)

Chaplain to Edward VI, in 1552. Charged with heresy, tried, and burned at Smithfield.

a. Rome Is Babylon.

"O deaf ears, that will not hear the blast of the angel's trump, warning us to come from amongst these whorish Babylonians, belly-god massmongers, lest we perish with them! 'Come out from her, my people,' saith God. If thou be one of God's people, thou must come from her: but, if thou be not, tarry still."
(*"Hurt of Hearing Mass," "Writings of Bradford," Vol. II, p. 329, Parker ed., see also Vol. I, p. 443.*)

b. Pope Is Man of Sin, or Antichrist.

"Undoubtedly that great antichrist, of whom the apostles do much to admonish us."
(Idem., Vol. II, p. 142.)

"Wherefor I now am condemned and shall be burned as an heretic. For, because I will not grant the antichrist of Rome to be Christ's vicar-general and supreme head of his church here and every where upon earth, by God's ordinance."
(Idem., Vol. I, p. 441; see also p. 435.)

8. CRANMER, THOMAS, Archbishop of Canterbury, 1489-martyred 1556)

Cambridge Univ. graduate. Charged with heresy in 1532. Recanted. Identified himself again with Reformers. Cited with Ridley and Cranmer.

a. Dan. 7--Antichrist's Kingdom Revealed.

"In like maner can the false Church of Sathan, and Antichriste, never cease from persecuting, as it appeareth througheoute the Histories of the whole Bible. Of the tirranie, and cruelty of Antichrist in persecuting of Christes true Church, prophesied Daniel long before: speaking of the Empire and Regiment of Rome. The 4. beast (saith he) shall bee the 4. Kingdome, which shall be greater then all other Kingdomes: it shall devour, tread downe and destroye all other landes, hee shall speake wordes against the highest of all, he shall destroy the Saintes of the moste highest, and think that he can change times and lawes."
(*"Confutation of Unwritten Verities," p. 72, London, 1582.*)

- b. Dan. 8--Horn Prefigures Antichrist.
 (Idem.) See also "Works," Vol. II, Preface, p. 15.
- c. Revelation--the "Whore of Babylon".
 "Speaketh also Sainte John in the 6. Chapter of his Apocalips, under the opening of the foure and five seales: and in the 17. chapter, he lively setteth forth the Pope in his own colours, under the person of the whoore of Babilon, being dronken with the bloud of saintes; pointing as it were with his finger who this whore of Babilon is, and the place where she shall raign, saying: the woman, which thou sawest, is that greate citie, which reigneth over all kinges of the earth. Now what other citie reigned at that time or at any time since under the Christian kinges of the earth, but onely Rome? Whereof it foloweth Rome to bee the seate of Antichrist, and the Pope to be very Antichrist himselve. I could prove the same by many other scriptures, olde writers & strong reasons."
 (Idem., pp. 72, 73; also p. 79; see also "Book on the Sacrament," in "Fathers of the English Church," p. 330, London, 1809.)

Note: Cranmer, Ridley, Latimer, and Bradford all burned for their testimony against papal antichrist, just as Huss, Jerome, and Cobham had been before them. Reformers unanimous in their stand as to identity of antichrist. Was this clearness of concept and conviction that led them to protest with such dauntless courage, to resist claims of papacy to utmost, sustaining them even to the stake, and making them unconquerable.

9. BEACON, THOMAS, Chaplain to Cranmer (1511-1567)

Prolific writer. In 1560 discourses against "Antichrist's broude of Rome," "idolatrous priests of Babilon" the "sacrament of antichrist." ("Homely Agaynst Whoredom," 2nd Book, fol. XXXIII-XXXVIII, 1560.)

224 propositions on antichrist as against Christ ("Acts of Christ and of Antichrist," "Works" pp. 504-539, Parker ed.)

"We may easily discern the church of Christ from the Synagog of Satan."
 "Catechism of Faith," "Works," Part II, p. 42.)

10. BALE, JOHN, Bp. of Ossory, Ireland (1495-1563)

Embraced doctrine of Reformers in 1529. Renounced Monastic orders. Prolific writer--author of 85 works, some published under assumed names. Persecuted, fleeing from England twice--under Henry VIII and Mary--to Germany, Switzerland, and Holland. "Image of Both Churches," a commentary on revelation, tracing true and false. Gives list of Apocalyptic expositors from earliest times.

a. Rev. 12--Roman Empire the 6th Head.
 ("Image of Both Churches," Ch. 12, p. 407, Parker ed.)

b. 7th Head--"The Very Papacy Here in Europe."
 ["Is the general antichrist of the whole world--called the apostate and man of sin."] (Idem.)

- c. 10-Horned Beast the Papacy.
 "By the monstrous, ugly, and most odious beast rising out of the sea, with seven heads and ten horns, is meant the universal or whole Antichrist, comprehending in him all the wickedness, fury, falsehood, frowardness, deceit, lies, crafts, sleights, subtilties, hypocrisy, tyranny, mischiefs, pride, and all other devilishness, of all his malicious members which have been since the beginning."
 (Idem., p. 420)
- d. Identical With Daniel 7.
 (Idem., p. 423.)
- e. 2nd Angel's Message--Preachers declaring Fall of Babylon.
 (Idem., p. 458.)
- f. Rev. 17--The Whore Is Roman Church.
 (Idem., pp. 493-497)
- g. Papal Head (7th) Began Under Phocas.
 [Not yet 1000 years since Phocas; God has promised to shorten period.]
 (Idem., pp. 503, 504.)
- h. 10 Horns Tabulated.
 [England, France, Spain, Portugal, Castile, Denmark, Scotland, Hungary, Bohemia, Naples.]
 (Idem., p. 505.)
- i. 1000 Years from Sylvester to Wyclif.
 (Idem., p. 560.)
- j. 1st Resurrection Spiritual.
 (Idem., p. 568.)
- k. Gog and Magog the Turk.
 (Idem., p. 571.)

11. JEWEL, JOHN, Bishop of Salisbury (1522-1571)

Oxford graduate. In 1533, deprived of fellowship. "Apologia pro Ecclesia Angelica," 1st methodical statement of Church of England's position against church of Rome. Complete works published in 1609.

- a. Dan. 7--Divided 4th Kingdom Followed by Papacy.
 "The fourth beast was fearful, and terrible, and very strong: it had great iron teeth: it devoured and brake in pieces, and stamped the residue under his feet: and it was unlike to the beastes that were before it: for it had ten hornes. And below, there came up among them another little horne, which had eies like a man, and a mouth speaking presumptuous things. This beast is the Empire of Rome, the greatest Empire that ever was. It was divided into ten, or, into sundry kingdomes, as I shewed you, and as we see this day. The little horne is Antichrist. The Empire shall be divided and weakned, then Antichrist shall come. He shal speake words against the most high, and shal consume the Saints of the most high and thinke that he may change times and lawes, and they shall be given into his hand.

Daniel, saith he, shall speake words against the most high, and shall thinke he may change times and lawes, and they shall bee given into his hand. Wherein hee sheweth not onely the pride and presumption of Antichrist, but that he shall also prevaile for a time. Such a one there hath been and yet is. Hee blasphemeth God, murdereth the saints, hath changed times and lawes, the Lawes of God, and the Lawes of nature. He is Antichrist."
 ("Exposition. . .Thessalonians," pp. 130, 131, London, 1611.)

b. Rev. 17--Babylon Is Beast and Antichrist.
 (Idem., p. 141.)

c. Paul's Antichrist Sits in Temple of God.
 "He is antichrist as S. Paul sheweth you that sitteth in the temple of God and advancing himself above all that is called God."
 ("Defence of the apology of the church of England," Part 4, p. 365, London, 1631.)

d. Prophecied Abomination in Church Not the Turks.
 (Idem., p. 402.)

e. To Be Destroyed at 2nd Advent.
 (Idem., p. 393; "Treatise on Holy Scripture," "Works," Vol. IV, p. 1181, Parker ed.)

12. KNOXE, JOHN, of Scotland (1505-1572)

Lollards back in 1494 had as 32nd article--"That the Pope is the head of the Kirk of Antichrist." (Knox, "Hist. of Ref.," lib. 1. p. 3. Ann. 1494, London, 1644.) Knox saw exact identity between Harlot of prophecy and papacy of history. Pronounced church of Rome antichrist of Apocalypse. Recognized how preceding expositors for 3 centuries laid foundation for Reformation interpretation. Prophecy no longer sealed book. Knox was about to depart for Germany where Reformation was gaining ground, when constrained to take John Rough's part in 1547, against Romanist Dean John Annan. Struck keynote of Scottish Reformation in famous initial sermon in St. Andrews. Worsting Annan in argument, the dean fled to last refuge--authority of the church. Then came Knox challenge, in St. Andrews:

"For as for your Romane Church, as it is now corrupted, and the Authority thereof, wherein stands the hope of your victory, I no more doubt but that it is the Synagogue of Sathan, and the Head thereof, called the Pope, to be that man of Sin of whom the Apostle speaketh, then that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem. Yea, I offer my self by word or writing, to prove the Romane Church this day farther to degenerate from the purity which was in the dayes of the Apostles, then was the Church of the Jewes from the Ordinance given by Moses, when they consented to the innocent death of Jesus Christ."
 (Knox, "Hist. of Ref. . .of Scotland," pp. 74, 75. Edinburgh, 1732.)

Then people cried out:

"We cannot all reade your writings, but we can all hear your Preaching:

"Therefore we require you in the Name of God, That ye let us heare the approbation of that which ye have affirmed: For if it be true, we have beene miserably deceived."
(Idem., p. 76.)

Next Sunday took text from Dan. 7, concerning little horn.

a. Dan. 7--Little Horn Is Man of Sin, Antichrist, Whore, Babylon.

"And made a short discourse of the four Empires, The Babylonian, the Persian, That of the Greekes, And the fourth of the Romanes; in the destruction whereof, rose up that last Beast, which he affirmed to be the Romane Church. . . .He shewed that the Spirit of God in the new Testament gave to this King other new names; to wit, The man of sin, The Antichrist, The Whore of Babilon. He shewed, That this man of sin, or Antichrist, was not to be restrained to the person of any one man onely, no more then by the fourth Beast, was to be understood the person of any one Emperour."
(Idem., p. 76, ed. of 1732.)

b. Description Inapplicable to any Other.

"In handling the notes of that Beast given in the Text, he willed men to consider if these notes (There shall another rise, unlike to the other, having a mouth speaking great things and blasphemous) could be applyed unto any other, but to the Pope, and his kingdome: For if these (said he) be not great words and blasphemous, The Head of the Church, most holy, most blessed, that cannot erre; That can make right of wrong, and wrong of right; That of nothing can make somewhat; And that had all verity in the Shrine of his brest; yea, That had power of all, and none power of him. May, not to say, That he doth wrong, although he draw ten thousand Millions of souls with himself to hell."
(Idem., p. 77.)

Note: Anonymous treatise "Of the End of This World, and Second Coming of Christ, a Comfortable--Discourse, for these miserable and dangerous days," (London, 1577). Based on "Matthew 24, Mark 13, and Luke 21," offers "prooffe from prophesies," citing Daniel 2, 7, 8, 9, and 11, all climaxing with 2nd advent (fol. 3).

- a. 2nd Advent Like Stone Smiting Image.
(fol. 4.)
- b. Dan. 7--4 Monarchies, Little Horn--Turk and Pope.
(fol. 16.)
- c. 2nd Advent Destroys Turk and Pope.
(Idem.)
- d. Rome the Hinderer--(Jerome, Tertullian, Lactantius).
(fol. 22)
- e. Eberhard's Speech on Pope as Little Horn Quoted.
(fol. 23, 24)

13. FOXE, JOHN, Martyrologist (1516-1587)

Wrote Commentary on Apocalypse in 1586. Only up to Rev. 17 at time of death. Held (1) 1000 years from Constantine to outbreak of Ottoman Turks; (2) 6th trumpet the Turks, 7th at 2nd advent; (3) temple of Rev. 11 the church; (4) 3 1/2 "days" from Dec. 8, 1414 (Council of Constance), to May 22, 1418; (5) Woman of Rev. 12 the church.

- a. Rev. 13--1st Beast, Empire; 2nd Beast Papacy.
("Four Questions Propounded," in "Acts of Monuments," pp. 526,527.)
- b. Rev. 20--Satan About 1360 A.D.
[After 1000 years from close of pagan persecutions of Rome.]
(Idem., p. 725.)
- c. Truth Preached Increasingly Since Wyclif.
(Idem., p. 5.)

14. SANDYS, EDWIN, Archbp. of Worcester, London, and York (1519-1588)

Graduate of Cambridge. In 1553 Vice chancellor of University. One of Translators of Bishops Bible.

- a. Lord's Coming Is Near.
("Sermon 20: End of All Things Is At Hand," in "Sermons of Edwin Sandys," p. 388, Parker ed. Cambridge, 1841.)
- b. Dan. 7--Outline Almost Entirely Fulfilled.
"The signs mentioned by Christ in the gospel, which should be the foreshewers of this terrible day, are almost already all fulfilled. The prophecies of Daniel of the four monarchies, of the little horn, and of the times, weeks, and days, are manifestly come to pass. The defections or fallings away, which are spoken of in holy scriptures, are also in great part accomplished. The provinces, the ten kingdoms, are fallen from the Roman empire, and that wicked one hath wrought the mystery of iniquity."
(Idem., p. 388.)
- c. Antichrist's Full Portrait Painted.
"This is our apostasy. We have forsaken him that hath forsaken God, and whom God hath forsaken: we have left that man of sin, that rose-coloured harlot with whom the kings of the earth have committed fornication, that triple-crowned beast, that double-sworded tyrant, that thief and murderer, who hath robbed so many souls of salvation, and sucked so much innocent blood of christian martyrs, that adversary unto Christ, that pretended vicar, who hath displaced the person, not only taking upon him Christ's room and office, but also boasting himself as if he were a god, and being content of his parasites so to be called. This wicked man of sin is at length revealed by the sincere preaching of the gospel. Daniel in his prophecies, Paul in his epistles, and John in his revelations, have most lively described and pointed him forth even as it were with the finger."
(Idem., p. 389.)

- d. Destruction Awaits at 2nd Advent.
[Already staggering, caught in cramp, arm shortened.]
(Idem., p. 389.)
15. FULKE, WILLIAM, Puritan divine, (1538-1589)
- a. Bishop of Rome Is Antichrist.
("Discovery of the Dangerous Rock of the Popish Church,"
Ch. II, "Fulke's Answers," Vol. II, p. 269.)
- b. 2 Thess. 2--Antichrist Settled in Church.
(Idem., Ch. XVII, p. 366.)

III. FRENCH WRITERS

Note: French writers much fewer in number, of course, than German, English, or Swiss; and come mostly in post-Reformation (17th and 18th) centuries, chiefly from Huguenots.

1. JUDA, LEON (1482-1542)
- French Protestant. Published paraphrase of Erasmus on H.T., to which he added paraphrase on Revelation. (English ed. in 1549.)
- a. Rev. 13--1st, Imperial Rome; 2nd, Papacy.
("Paraphrase upon Revelation," unpagged, ch. XIII, 1549.)
- b. Rev. 17--Abomination of Whoredom, the Papacy.
(Idem., ch. XVII.)
- c. Papacy to Be Cast Down.
(Idem., ch. XVIII.)
2. ANONYMOUS (Geneva, 1543)
- a. Rev. 13--7 Heads Are Successive Empires.
[3rd, Assyrian; 4th, Medo-Persia; 5th, Greeks; 6th, Romans; 7th, Antichrist.] ("Exposition of Apocalypse," p. 339. Geneva, 1543.)
- b. Rev. 21--State of Eternal Rest.
(Idem., p. 374.)
3. MALORAT, AUGUSTINE (1506-1563)
- Made compilation of "divers noted Protestant writers." (English tr. in 1574.) 5th trumpet Mohammed, 6th trumpet antichrist.
- a. Rev. 13--Same as Dan. 7 (Romish Antichrist)
("Exposit. on the Revelation," fol. 183b, 1574)
- b. Antichrist Not Single Man But Whole Kingdom.
(Idem., fol. 195b.)

4. CALVIN, JEAN, of Geneva (1509-1564)

Studied in Paris, Orléans, and Bourges. Embraced Reformation c. 1528. Banished from Paris 1533. Published institutes at Basel and fled to Geneva 1536. Banished, and returned in 1541. Under Calvin, Geneva became training school of missionaries, but scene of endless conflict. What justification by faith was to Luther, predestination was to Calvin. Persecutor of all dissenters. No mercy shown under theocracy (e.g., Michael Servetus).

Clear conception of Papacy as antichrist, but least satisfactory of all Protestant leaders regarding prophecies. Followed Augustine in many things--stone of Daniel 2, birth of Christ, with spiritual kingdom to smite all earthly kingdoms. Thousand years the various troubles awaiting church militant. (Institutes, bk. III, ch. 25.) Averse to giving any explanation to prophetic periods--1260 years "any period, the termination of which is in the counsel of God." (On Dan. II, 68, 393.) Made little horn Julius Caesar, and 42 months an indefinite time (commentary on Dan., ch. vii). Made 1290 days to mean anything except 1290. Avoided writing on Apocalypse. Has no followers of his curious system.

- a. Dan. 2--Babylon, Medo-Persia, Macedonia, Rome.
("Lessons. . . on the Book of Daniel," fol. 26b, Paris, 1569;
Eng. trans., p. 15, London, 1570.)
- b. Stone--Spiritual Kingdom of Christ (established by 1st coming).
(French ed., fol. 27a, 28a)
- c. 3 1/2 Times = 3 1/2 Years.
(Idem., fol. 94b)
- d. Papal Antichrist in Temple of God.
Daniel and Paul foretold that antichrist would sit in the temple of God (Dan. 9:27; 2 Thess. 2:4); we regard the Roman pontiff as the leader and standard-bearer of that wicked and abominable kingdom. By placing his seat in the temple of God, it is intimated that his kingdom would not be such as to destroy the name either of Christ or of His church."
("Institutes of Chr. Rel.," Vol. III, bk. 4, ch. 1, p. 54; also ch. 9, p. 180; ch. 7, pp. 152-153. Beveridge Tr., Edinburgh, 1846.)

5. BROCARDO, JACOPO (d. 1600)

Native of Venice who became Protestant. Sought to show principal events of the time predicted in Bible. Labored to effect union of all Protestant states. Cites Joachim, Petrarch, etc. French Commentary on Rev. 1580. (Eng. tr. 1582.)

- a. 1260 Days Are for Years of Papal Tyranny.
[Papacy to tread down Church.]
("Revelation of St. John," fol. 110a; 123b, 126b, London, 1582.)
- b. Period Begins with Sylvester, 313 (Ends 1573).
(Idem., fol. 111b.)
- c. Joachim Possibly 1st Angel; Savonarola, 3rd.
(Idem., fol. 132b, 133a.)
- d. Rev. 20--Augustinian Theory (Spiritual Resurrection).
(Idem., fol. 153b)

PERIOD X--CATHOLIC COUNTER-REFORMATION

Reformation of 16th century brought great papal reaction of latter half of 16th and 1st half of 17th centuries, to turn force of Reformation and divert incriminating finger of prophecy. This Reaction included (1) founding of order of Jesuits, in 1540, (2) actions and decrees of Council of Trent [1545-1563], (3) Catholic counter-systems of prophetic interpretation, and (4) Persecutions--(a) Marian persecutions in England, (b) French wars against Huguenots; (c) Spanish inquisition, (d) attempts of Duke of Alva in Netherlands, (e) St. Bartholomew's Massacre in 1572, (f) invasion of Spanish Armada in 1588, and related events in other places.

For time following outbreak of Reformation, Papal doctors unable to meet force of Protestant application of prophecies regarding antichrist. Lateran theory held that papal dominion was Daniel's 5th monarchy--existing Roman church being identified with New Jerusalem. Therefore Protestant theory was intolerable and must be parried. Catholics must defend their citadel on prophetic grounds. Compelled to produce system of interpretation that would turn force of Protestant application. No way but to deny application to Roman church. So symbols must be pushed out of entire field of mediaeval and modern history, either forward or backward.

Situation gripped by 2 stalwart Jesuits who task up gauntlet--Ribera (d.1591), Spanish Jesuit of Salamanca, putting forth futurist view, and Alcazar (d.1613), of Seville, likewise Spanish Jesuit, projecting praeterist theory. These joined by great controversialist Cardinal Bellarmino (d. 1621). Either suited objective equally well--one making the prophecy stop short of papal Rome altogether, the other overleaping altogether time of papal dominion, putting antichrist into future, just before consummation.

Though Reformation restored large portions of primitive interpretation, it was not complete. Protestants were proclaiming Babylonish character of Rome, so Jesuits declared that Babylon meant pagan Rome that had shed the blood of saints. They placed man of sin in diminutive, liminutive, literal 3 1/2 year period at end of world in far-off future--a cunning Jew of tribe of Dan, a clever infidel to set himself up in Jewish temple at Jerusalem. Thus prophecies only had to do with 1st three centuries after Christ and 3 1/2 years sometime in future. Between the two was great gaps of spreading centuries--prophecies had naught to do. Antichrist hasn't come because end hasn't come.

A. FUTURISM INTRODUCED

1. RIBERA, FRANCIS, S.J., of Salamanca (1537-1591)

Specialist in Latin, Greek, and Hebrew. Began renowned commentary on Apocalypse in 1755; published in 1585. Denying application of prophecies to existing Roman church. Contended early portion of Apocalypse belonged to Ancient Rome, while rest restricted to 3 1/2 year reign of Antichrist just before Second Advent. Taught Antichrist would be single individual, preceded by reappearance of Enoch and Elias, would rebuild temple in Jerusalem, abolish Christian religion, deny Christ, be received by Jews, pretend to be God, conquer world--and all in space of 3 1/2 literal years.

Made apocalypse begin with early church. 1st seal gospel triumphs of apostolic era; 4th seal, Trajan's persecutions of church. 6th seal placed just before 2nd advent. Chapters 1 to 11 deal with signs of future. Chapters 12 to 22 with outcome of seals, power of Antichrist, and final judgment. In Rev. 12, persecution of church by Antichrist placed just before Advent, as woman flees into wilderness 3 1/2 years. (See Ribera on Rev. 9:10, p. 192), and on 11:2 (p. 214). Dragon is Antichrist. Shortly before consummation, 10 horns overthrow Papacy because of sins. One paragraph discloses Ribera scheme.

"And they shall prophesy 1260 days." [Rev. 11] It signifies three years, and a half a 'time,' not complete. . . Note that these days do not make up three and a half full years, just as Christ did not complete a half year of preaching. And since it is probable that they would begin to prophesy at the same time in which the tyrant Antichrist begins, since, as it were, they had been given as his antidote, they are killed by the same Antichrist 20 days before the end, and before his death.

"But it is a question to be asked why he numbers the time of their prophesy by days, when he numbers the time of Antichrist by months? Simple, and plain is the answer that the time of Antichrist was not numbered by years, because it was shorter, and easier, since the years were not whole; but by months, since 42 months were given for the persecution of Antichrist. So, therefore, the time of prophesying of the two prophets is not counted by years, nor by months, since they were not whole future years or months, and therefore it remained that they should be computed by days." ("Commentary on the Revelation," p. 118, Lyons, 1593.)

Note: Futurism, be it remembered, is literalism, and literalism in interpretation of symbols is denial of their symbolic character. It substitutes imaginary for real, and the grotesque for the reasonable.

2. MALVENDA, TOMAS, Spanish Dominican (1566-1628)

2 chapter headings will reveal support of Ribera's futurism.

- a. "Antichrist Will not Come Unless Near the End of the Age."
("Concerning Antichrist," Ch. XXXI, London, 1647.)
- b. "Exact time of the coming of Antichrist and of the end of the Age to be wholly unknown to man."
(Idem., Ch. XXXII.)

3. BELLARMINE, ROBERTO, Italian Cardinal (1542-1621)

Jesuit theologian and controversialist. Joined S.J. in 1650. Taught classics in Florence; Prof. in Lovain, etc.; Instructor in controversial theology; Archbp. of Capua. Chief effort to nullify prophetic year-day principle used by Protestants as main proof of 1260 years of papal tyranny. Sought to deprive them of Scripture support, though contending Scripture dependent upon tradition. Searched whole range of Scriptures, fathers, and Protestant writers--citing them and their arguments. First to attack generally accepted year-day principle. Book called forth more than 120 Protestant counter-writings. Assigns Apocalyptic symbols to distant past and distant future--thus to eliminate reference to long papal apostasy. Positions may be summarized thus:

(1) Contended prophetic "time" could only denote a "unit"--as a day, a year, a millennium. Thus "3 1/2 times" might amount to 3,500 years; (2) Antichrist still carefully maintaining daily sacrifice of mass (Dan. 12:11); (3) Roman empire still in existence; (4) Protestants disagree as to beginning and ending of 1260 years; (5) Spiritual rule of Papacy longer than 1260 years; (6) Secular rule longer than 666 years; (7) 666 he applied to Luther, who was falling star, with locusts as Protestant teachers. (8) Antichrist will not appear till end of world. ("de Rom. Pont." lib. IV, cap. 4.)

Protestants contended "letting" power of Roman empire had been removed and Papacy had followed upon fall of Rome. Bellarmine contended that succession of Roman Emperors had continued in East, so that statue of Dan. II always had one leg to stand on--with Holy Roman empire in West still existant. (Idem., lib. VIII, cap. V.)

a. Roman Empire Has Always Had Leg to Stand On.

"This has not ever been thus far fulfilled, since, up to this time, a name and succession of the Roman emperors remains, even by the marvelous providence of God, when the western Empire fell, which was one of the legs of the statue of Daniel, there remained the whole empire in the east, which was another leg. But since the eastern Empire had to be destroyed by the Turks, as now we see happened; again God raised up in the west the former leg, that is, the western Empire, through Charles the Great, which thus far endures an empire." Col. 855.

("Polemic Lectures Concerning the Disputed Points of Christian Belief against the Heretics of this Age," Ch. V, col. 855. Ingolstad, 1590.)

b. Pope Not Antichrist Because of 15th Century Duration.

"The fifth argument is taken from the duration of Antichrist. Antichrist will not reign except for three years and a half. But the Pope has now reigned spiritually in the church more than 1500 years; nor can anyone be pointed out who has been accepted for Antichrist, or who has ruled exactly three and one-half years; therefore the Pope is not Antichrist. Then Antichrist has not yet come." (Idem., Ch. VIII, Col. 863.)

B. Praeterism Projected

4. ALCAZAR, LUIS, Jesuit of Seville, (1554-1613.)

From 1569 onward, buried himself in philosophy and then in Scripture to meet Protestant positions. His "Detection of Hidden Sense in Apocalypse" result of 40 years study--800 page commentary, published posthumously. Dedicated to Catholic Church. Introduced Praeterist theory; that is, prophecies fulfilled in past. Says Rome, head of pagan idolatry, was changed into metropolis of Catholic church. Roman church triumphing gloriously, always reigning in honor.

Prophecies of apocalypse up to ch. 12, applied to Jews; and from ch. 12 to 20 to pagan Rome. All fulfilled in first ages of Christianity, or by 5th and 6th centuries. 3 1/2 years not definite time period. Alcazar 1st to apply praeterism to Apocalypse. [Had been applied to Daniel

century before, Calvin making little horn to be Julius Caesar. (See Calvin, In Danielelem, VII).] So contends Apocalypse reveals glory of primitive church in twofold conflict and victory of Judaism and paganism. Seals describe progress of gospel to time Christians are rescued from Jerusalem. Trumpets describe judgments upon fallen Jerusalem. Rev. 20 tells story of peace since days of Constantine. Rev. 21,22, is church as the New Jerusalem. Opposes Ribera. Attacks Augustine's and Ribera's view of 1st resurrection, and is in turn severely attacked by Malvenda."
 (See "Detection of the Hidden Sense in Apocalypse," Antwerp, 1614, especially pp. 35, 49, 94, 115, 121, 578, 673.)

Note: Battle with Rome not without advantages. Forced intensified study of prophecies by Reformers, in defence of positions. Two results follow: (1) With some it strengthened true positions of past, revealed inconsistencies, corrected mistakes. (2) With others there was bewilderment, capitulation, and acceptance of Roman Catholic counter-interpretation and positions,--as witness Grotius of Holland and Hammond of England, in Post-Reformation Period.

C. Protestant Acceptance of Counter-Interpretation

5. GROTIUS, HUGO, of Holland (1583-1645)

Jurist, statesman, and theologian. Founder of science of international law. "Truth of the Christian Religion" published in many languages. Extremely liberal. Friend of Jesuit Petavius. Avowed aim was to bring about union between Catholics and Protestants. Used diplomacy to this end while serving as Swedish Ambassador to Paris. "Commentary on all Texts where Antichrist Is Mentioned" (pub. 1640) sought to remove great prophetic stumbling block to union. Followed Jesuit Praeterism in explanation, believing pope not mentioned in any one. For example, applied 2 Thess. 2 to Caligula, Domitian and Trajan. Friends turned against him. Stirred Cocceius of Bremen to write commentary on all prophecies relating to antichrist that won him theological professorship in 1643.

- a. Rev. 13--Beast Pagan Rome.
 [3 1/2 years persecution under Domitian; 2-horned beast a secret; 666 refers to Trajan. 7 heads, Roman emperors; 10 horns Roman divisions.]
 ("Commentary on all the Texts where Antichrist Is Mentioned," pp.33-47, Amsterdam, 1640.)
- b. Rev. 17--Woman and Babylon is Pagan Rome.
 (Idem., pp. 49-56.)
- c. Rev. Ch. 1-11, History of Jews.
 ("Observations on the Apocalypse," p. 1119, Leipzig, 1756.)
- d. Rev. Ch. 12-20, History of Pagan Rome.
 (Idem.)
- e. Seals--Jewish-Roman Wars.
 (Idem., pp. 1165-7.)

- f. Trumpets--Controversies Over Jerusalem.
(Idem., pp. 1175-8)
- g. 42 Months--Temple of Jupiter to Barcochba.
(Idem., p. 1190)
- h. 3 1/2 Years--Persecution Under Domitian.
(Idem., p. 1210-11)
- i. Rev. 20--1000 Years begin with Constantine.
(Idem., p. 1268.)

6. HAMMOND, HENRY, of England (1605-1660)

Oxford graduate. Archdeacon of Chichester in 1643. Canon Christ Church, Oxford, 1645-8. Followed Grotius in "Paraphrase and Notations." Omitted using Grotius name that book might have more ready hearing. Uses Praeterist key in explaining Apocalypse, stressing "which must shortly come to pass." False flag of Grotius made more Protestants change their course than direct writings of Jesuits who iriginated Praeterist system.

- a. Rev. 13--Refers to Pagan Rome.
("Paraphrase and Annotations," p. 967, London, 1653.)
- b. 2-Horned Beast to Heathen Priests.
(Idem.)
- c. Rev. 17--Iniquities and Persecutions of Imperial Rome.
(Idem., p. 985.)
- d. 7 Kings--Pagan Emperors.
(Idem.)
- e. Rev. 18--Desolation of Rome by Barbarians.
(Idem., p. 990.)
- f. Rev. 20--1000 Years from Constantine; Resurrection Spiritual.
(Idem., p. 996.)
- g. Compassing City--Mohammedan Conquest of Constantinople.
(Idem.)

PERIOD XI--POST-REFORMATION PERIOD

Note: Because of marked increase in number of expositors and commentators on prophecy in post-reformation period (17th and 18th Centuries), only leading writers who make definite contribution will be noted in detail as in Reformation period. Minor contributions will merely be listed according to dating.

A. BRITISH INTERPRETERS (17th Century)

1. NAPIER, JOHN, of Scotland (1550-1617)

Mathematician and Theologian. Works tr. into French (1607), and German (1612-15). Cites Sibyls.

- a. All Prophetic Periods on Year-day Principle (360 to year).
("Plaine Discovery of the Whole Revelation," p. 1, Edinburgh, 1593.)
- b. 5th and 6th Trumpets Are Turks.
(Idem., pp. 3-5.)
- c. 1/2 Months = 1260 days = 3 1/2 Times (From about 300 or 316).
(Idem., pp. 22-25.)
- d. Rev. 11--Witnesses are 2 Churches.
(Idem., p. 32.)
- e. Rev. 12--Woman the True Church.
(Idem., p. 33.)
- f. Rev. 13--Latin Empire, including Papacy (7 forms of government).
(Idem., p. 36.)
- g. Pope ~~Is~~ Only Antichrist (not the Turk).
(Idem., pp. 40, 41.)
- h. 666 Not Years but Name.
(Idem., pp. 51-53.)
- i. 1000 Years--from Constantine (Res. Spiritual.)
(Idem., pp. 62, 63.)
- j. 10 Kingdoms Enumerated.
(Idem., pp. 151, 166.)

2. JAMES, KING of Great Britain, France, etc., (1566-1625)

In 1604 appointed commission to revise English trans. of Bible. Work completed, 1611.

- a. Rev. 13--Beast Is False and Papistical Church.
[Cross references to ch. 17 and Dan. 7]
("Works of Most High and Mighty Prince James," p. 39, London, 1616.)

3. BRIGHTMAN, JOHN (1557-1607)

Works of Bellarmine and Ribera resulted in host of Protestant refutations, chief among which was Brightman's "Revelation of the Apocalypse."

4 editions issued between 1600-1644; 16 chapters devoted to refutation of Bellarmine's 16 arguments, reviewing each. (Page 612ff.) Then Ribera's book fell into hands, arousing his indignation:

"Is it even so (said I) doe the Papists take heart again, so as that book which of a long time before they would scarce suffer any man to touch, they dare now take in hand to intreat fully upon it? What? was it but a vain image or bug, at the sight whereof they were wont to tremble a few years since, even in the dim light, that now they dare be bold to look wishly upon this glasse in this clear sun-shine, and dare proclaime to the world that any other thing rather is poynted at in it than their Pope of Rome? O we sluggith and lazy creatures, if we suffer ithat! I thought it fit therefore that the croking of these fellowes should be somewhat repressed, thinking it worth my labour to make the Jesuites see, how wickedly they rage, how foolishly they trifled, how they understand nothing of the mysteries, how it cannot be possible that they should have any wit or reach at all in this matter."
(Preface)

- a. 7 Churches Cover Christian Era.
[Thyatira the Roman Jezebel, Sardis Applied to Lutherans.]
("Revelation of the Apocalypse," pp. 9, 10, London, 1644.)
- b. Beasts of Rev. 13--The Papacy (civil and spiritual)
(Idem., ch. 13.)
- c. Babylon Is Rome--Permanent Seat of Antichrist.
(Idem., p. 586.)
- d. 7 Heads--Forms of Government.
(Idem., p. 588.)
- e. Stresses Year-day Principle for Papacy.

"I will whisper as low as I can, and will tell you in your eare, that the time of dayes is not one day, but three hundred and threescore dayes, times twice so much; namely, seven hundred and twenty; half a time, an hundred and fourscore: so likewise the time of years is three hundred and threescore years; times, seven hundred and twenty, half a time an hundred and fourscore. So the time of months is twelve moneths, times four and twenty, half a time six; I pray you think of these things when you are awake and in the meantime sleep sweetly and soundly all those three thousand five hundred years, which you have inforced your adversaries to make by your calculation."
(Idem., p. 686.)

[Sadly amiss on the 1000 years, following still the Augustinian theory, from Augustine to Wyclif, the resurrection spiritual, and Wyclif, Huss and Luther the three angels of Revelation 14.]

4. GOODWIN, THOS., Lecturer at Cambridge (1600-1679)
 - a. Turkish Period (1 yr., 1 mo., 1 day, 1 hr.) from 1453, Ending in 1849.
("Expositions on the Book of Revelation," p. 596, London, 1843 reprint.)
Orig., 1639.)
 - b. Eastern and Western Antichrist (Turk and Pope).
(Idem., p. 596.)

- c. Rev. 13--Description of Western Antichrist.
(Idem., p. 597.)
- d. 1260 Years End at Antichrist's Fall, Perhaps in 1866.
(Idem., p. 603.)
- e. Three Angels--1st, Waldo; 2nd Wycliff and Huss; 3rd, Luther.
(Idem., p. 611.)
- f. 6th Vial--on Euphrates (Seat of Turk)
(Idem., p. 618.)
- g. 7th Vial--on Both Turk and Pope.
(Idem., p. 618.)

Note: There is perhaps no point on which historical interpreters are more agreed from Goodwin and Mede onward than application of 5th and 6th trumpets to overthrow of corrupt and apostate Eastern Empire by Saracens and Turks.

5. TILLINGHAST, JOHN ()

70 weeks, as falling within 2300 year-period, 1st recognized by Tillinghast. Was another major step in solving the 2300 year problem, though not placed as beginning synchronously until just before French Revolution by Petri of Germany and Wood of Ireland (18th cent.).

a. 70 Weeks Lesser Epoch within 2300.

"This seventy weeks is a lesser Epoch comprehended within the greater of two thousand and three hundred years, consisting of four hundred and ninety dayes; for seventy weeks being reduced into dayes, amount to the aforesaid number, which according to the Prophetical way of speaking is so many years, viz. four hundred and ninety years."

("Knowledge of the Times," pp. 152,153. London, 1654.)

b. Begins Decree with Artaxerxes (20th Year).

(Idem., pp. 193, 195.)

c. Little Horn Not Mohammedanism.

(Appendix, pt. 2, ch. 3, sec. 2).

d. 2300 Days Signify Years.

(Idem., pt. 3, ch. 1., sec. 3.)

e. 70 Weeks End with Cross.

(Idem., sec. 2.)

f. 2300 Days = Years (By Numbers and Ezekiel)

"Exposition of the Two Witnesses," p. 118, London, 1665.)

g. 1260 and 1290 End Together.

(Idem., p. 120, 121, 122.)

- h. 2300 and 1335 End Together.
(Idem., pp. 135-,137.)
- i. Ending of 2300 Years at Second Personal Advent.
[Believed to end about 1701]
(Idem., 138.)
- j. 2300 and 1335 End Together.
("Key to the Mystical Numbers of Daniel and the Revelation," p.135,
London, 1655.)
- k. 2300 Days from Beginning of Persian Monarchy.
(Idem., p. 138.)

Note: Literal Resurrection begins to be increasingly stressed, as witness this title: "R.O.--Man Wholly Mortal, A Treatise Wherein 'tis Proved. . . the Resurrection is the Beginning of our Immortality," Title Page, London, 1655, (1st ed. 1643).

6. MEDE, JOSEPH, of Cambridge (1568-1638)

Prof. of Greek at Cambridge. Strikes at futurism and literal 3 1/2 years ("Apostasy of the Latter Times," p. 72, London, 1641). Established the synchronizing and succession of principal visions. Established "noble quaternion of prophecies"--(1) 1260 days of woman in wilderness, (2) 42 months of beast, (3) 42 months of treading of outer court, and (4) witnesses prophecying in sackcloth 1260 days. Begin and end together.

- a. Dan. 2 and 7--4 Kingdoms the ABC of Prophecy.
(Works," Bk. IV, p. 734, 1677 ed. [1st ed. 1607.]
- b. 1260 Years "Synchronize" with Similar Periods.
(Idem., Bk. III, p. 656; bk. IV, 744.)
- c. 10 Kingdoms Enumerated.
Idem., p. 661.)
- d. 70 Weeks "Cut Off."
(Idem., p. 697)
- e. 7 Trumpets--1st 4, Barbarian Incursions; 5th and 6th Saracens and Turks.
(Bk. III, p. 595; bk. V, p. 920.)
- f. Rev. 13--Beasts Symbolize Papal Rome.
("Key to the Revelation," part 2, p. 64, 65. London, 1650.)
- g. Rev. 14--Angelic Voices When Judgments Impend.
(Idem., p. 87.)
- h. Babylon Is Papal Rome.
(Idem., p. 93.)
- i. 2nd Advent Introduces 1000 Years.
(Idem., p. 123)
- j. 1000 Years--Bounded by 2 Resurrections.
(Idem., p. 126.)

Note: From 4th and 5th centuries up to Reformation, binding of Satan introducing millennium regarded as past event. Church of middle ages believed herself living in millennium and Reformers first considered outbreak of persecution at close of middle ages as fulfilment of loosing of Satan for "little season," prior to Great Day of Judgment. By middle of 17th century, season so lengthened as to prove error. Mede perhaps first to appreciate this fact and to demonstrate futurity of millennium. Was great advance, marking new era in interpretation.

7. SHERWIN, WILLIAM ()

- a. Resurrection of Saints Introduces Millennium.
("The Saints Rising Out of the Heap or Mass of Dead Bodies Contained in the Globe of the Earth and Sea at the First Blessed Resurrection," pp. 18, 19, London, 1674.)
- b. 2300 Years Literal.
(Idem., p. 18.)
- c. Bodily Resurrection of Saints Begins 1000 Years.
("Times of Restitution of All Things, with the Near Approach of the Ruin of the Beast," p. 38, London, 1675.)
- d. 2300 Are Years from Captivity of Babylon.
(Idem., pp. 73, 74.)
- e. 1335 End with 2300.
(Idem., p. 76.)
- f. Christ Comes at End as well as Beginning of 1000 Years.
("The Holy, the Great, the Beloved New Jerusalem Shortly to Come Down from God out of Heaven," p. 1.)
- g. Papal Period Fast Expiring.
("Prodromus," p. 6.)

Note: Again the literal resurrection is stressed by Dr. Nathanael Homes, in "The Resurrection Revealed: or the Dawning of the Day-Star," London, 1653. (Reprinted, London, 1661, and 1833.) Introduction by Peter Sterry says: "Like a peece of rich coine, it hath been long buried in the earth, but of late days digged up againe. . . Now it appears again in our times, as a morning-star, to. . . the second appearance of our Saviour."

8. MORE, HENRY, (1614-1687)

Writes effectively against Ribera's futurism and Grotius' praeterism in "Modest Inquiry into the Mystery of Iniquity," (Bk. II, ch. I, London, 1664.)

- a. Dan. 7--4 Empires and Papal Little Horn.
("Exposition of--Prophet Daniel," pp. 1-70, 1681.)
- b. 70 Weeks Are Cut Off.
(Idem., p. 105.)

- c. Papacy the Power of Dan. 11:36ff.
(Idem., p. 203.)
- d. Turkey King of North.
(Idem., pp. 213, 214.)

9. BEVERLY, THOMAS ()

("A Scripture Line of Time. . . the 2300 Ev.-Morn. Dan. 8:14," p. 1. 1684.) Published 20 treatises. 46 separate entries in B.M. catalog. German trans. in 1695, of "Scripture Line of Time.")

a. 2300 Year-days "Daniels Grand Line of Time."

"The Vision of the 2300 Evenings and Mornings, dates most exactly, and precisely the Time from the very Beginning of the Persian Monarchy or the First of Cyrus to the cleansing of the Sanctuary, at the new Jerusalem, and the breaking of Antichrist without hand, or by the stone cut out of the Mountains without hand, at the Kingdom of Christ, Dan. 8. 14. 25."
(Credit given above.)

b. 2300 from Persia to Kingdom of Christ.
(Idem, p. 1.)

c. 2300--Persia to Antichrists Overthrow.
(Idem., p. 3.)

d. 2300--Persia to 2nd Advent, and Christ's Monarchy.

"Those 2300 are not the Gauge of the daily Sacrifice taken away, but of the whole Vision, from the Persian through the Grecian, to the end of the Roman, Antichristian Monarchy, and the Kingdom of Christ." (Idem., p. 4; Also pp. 6, 7, 12, 14, 18.)

e. 2300--Night of Monarchies and Antichrist; Morning of Christ's Kingdom.
(Idem., p. 13.)

f. Sanctuary Cleansed at 2nd Advent.
(Idem., p. 13.)

g. 2300 to Babylon's Fall and New Jerusalem.
(Idem., p. 17.)

h. Taking Away Daily = Worship of Saints.
(Idem., p. 17.)

i. All Time Periods on Year-Day Principle (Eze. 4.)
(Idem., p. 18.)

j. Turkey King of North, Jews Kings of East.
(Idem., p. 44.)

k. 7 Churches Cover Christian Era.
[From Christ's Resurrection to New Jerusalem and end of World.]
(Idem, pp. 62, 63.)

- l. 1335 and 2300 End Together.
(Idem., p. 46.)
- m. Kingdom of Christ Not Yet Come.
(Idem., p. 7.)
- n. Beast's Days Not Yet Run Out, nor Christ's Kingdom Proclaimed.
(Idem., p. 29.)
- o. Dan. 2 & 7--God's Calendar of Time.
(Idem., pp. 6-22.)

Note: 2300 prophetic days increasingly though slowly recognized as years, from time of Persia to end, or 2nd Advent, just as originally projected by Nicholas Krebs of Cusa (15th century). Relation to 70 weeks not at first discerned. No general emphasis or interest, until after time of French Revolution with its ending of 1260 years.

10. BURNET, THOMAS (1635-1715)

Fellow of Christ's College. Master of Charter house in 1685.

- a. 6000 Year Theory and Supporting Fathers Cited.
("Sacred Theory of the Earth," p. 34, London, 1690. Orig. Lat. 1680; 7 Eng. eds. by 1759.)
 - b. Early Expectancy Based on Erroneous Septuagint Chronology.
(Idem., p. 36.)
 - c. 1260 Years do Not Reach to End of World.
(Idem., p. 36.)
 - d. Spiritual Resurrection Theory Challenged.
[Then why is not 2nd resurrection spiritual?]
(Idem., pp. 152-154.)
 - e. 7th Trump at End of World and Resurrection.
(Idem., p. 154.)
 - f. Early Church Testimony Regarding Millennium.
(Idem., p. 173-181.)
 - g. Theory of World's Destruction Odious to Papacy.
(Idem., p. 182.)
 - h. Mystical Babylon to Fall before Christ's Kingdom Comes.
(Idem., Bk. IV, pp. 172, 173 ed. of 1691.)
 - i. 1000 Years Cannot Commence Till End.
(Idem., Bk. IV, pp. 190, 191.)
11. ANONYMOUS, "Mysteries of God Finished," London, 1699.
- a. 2300 Years Dated From Beginning of Persia.
(Idem., p. 6.)
 - b. 1335 End with 2300.
(Idem., p. 30.)

12. CRESSNER, DRUE ()

Attacks Ribera's, Bellarmine's and Alcasar's contentions that 1260 days are mystical and Babylon not Papacy. Also controverts Grotius and Hammond. Remarkable assemblage of witness of early centuries in masterly defence of propriety and validity of Protestant position as against counter-reformation attacks, in "Demonstration of the First Principles of the Protestant Applications of the Apocalypse together with Consent of the Ancients Concerning the Fourth Beast in the 7th Chapter of Daniel and the Beast in the Revelations," London, 1690. Appendix, pp. 1-15.

- a. All Interpreters Agree Babylon is Rome.
("The Judgments of God upon the Roman Catholick Church from its First Rigid Laws for Universal Conformity to It, until Its Last End, with a Prospect of These Near Approaching Revolutions," p. 1, London, 1689.)
- b. Little Horn Subdues 3 Roman Divisions.
(Bk. II, p. 112.)
- c. Kingdom Established at Second Coming Not First.
(Idem., p. 112.)
- d. Daniel 7 Reaches to 2nd Advent and Judgment.
(Idem., p. 113.)
- e. Little Horn Identical with Beast of Revelation 13.
(Idem., p. 113.)
- f. 1260 Years End about 1800.
"The first appearance of the Beast was at Justinians recovery of the Western Empire, from which time to about the year 1800 will be about 1260 years."
(Idem., p. 309, ed. of 1684.)
"For if the first time of the Beast was at Justinians recovery of the City of Rome, then must not it end till a little before the year 1800. And then since the last Vial is to bring the Beast to his end, The last Vial must also end about the same time."
(Idem., p. 312)
- g. Beasts of Rev. 13 and 17 Identical.
("Prop. 10. Cor. 1," in "A Demonstration of the 1st Principles of Protestant Applications of the Apocalypse," London, 1690.)
- h. 5th and 6th Trumpets--Saracens and Turks.
(Idem., "Theor. 19a.")
- i. 10th Part of City Is One of 10 Kingdoms.
(Idem., "Theor. 21, Conseq. 1, 2")
- j. Rev. 14--Preaching of Reformation in Time of Beast.
(Idem., "Theorem 35, 42.")

- k. Beast Not Begin Till After Rome's Division.
(Idem., bk. II, p. 87.)
- l. Beast is Succession of Many Persons.
(Idem., bk. III., p. 177.)
- m. Beast's First Appearance at Conquest of Goths.
(Idem., bk. IV., pp. 238, 239.)
- n. Dated from Belisarius Ending of Gothic Opposition.
(Idem., p. 239.)
- o. Justinian Establishes Church by Law with Pope Head.
(Idem., p. 239.)
- p. Witness of 1st Five Centuries to Rome as 4th Beast.
[To meet demand for unanimous consent of the Fathers (p.4).
Jewish writers also cited (p.5).]
(Idem., "Appendix, ed. of 1690, pp. 1-15.)

Note: Before Reformers were aware, backbone of Lateran theory was broken. The 1000 years were thrown back into future, as held in early centuries. Medieval position was flanked and turned. Pretended kingdom of Christ was seen to be "Babylonian empire of antichrist," as Eberhard had phrased it. Apostolic doctrine of the church was restored.

B. French Interpreters

Note: International character of prophetic witness continues to be most impressive. Appearing simultaneously in several nations and languages, same truth of fulfilment of event or epoch is stressed, with leading writings often translated into other tongues.

1. PACARD, GEORGE ()

Writes after St. Bartholemew's Massacre. Inveighs against recently projected futuristic theory, and the Bellarmine contention that Rome still exists and so antichrist had not yet arisen. Extensive citation of some 30 early, medieval, and later writers on Antichrist--including Joachim, Arnulf, Waldenses, and Eberhard on little horn. Mohammed not antichrist. Mark of beast is obedience to teachings of Rome.

- a. To Sit in Church, Not Jerusalem; To Be Christian, Not Jew.
("Description of Antichrist and His Kingdom," p. 89, Niort, 1604.)
- b. In Seven Hilled Rome; Between Seas.
(Idem., pp. 105-150.)
- c. Offers Himself for worship.
(Idem., ch. 14.)
- d. Sets Aside Commandments of God.
(Idem., pp. 230-248.)
- e. Dominates for 1260 Year-days (42 Months, 3 1/2 Times).
(Idem., pp. 214-216)
- f. 2 Witnesses Are Old and New Testaments.
(Idem., p. 324)

2. de MORNAY, PHILIP ()

Knight and counsellor to King.

- a. Sits in Temple as Vice-God.
("The Mystery of Iniquity, That Is, the History of the Papacy," p. 12, Saumur, 1611.)
- b. Is Paul's Mystery of Iniquity; John's Babylon.
(Idem., p. 597.)
- c. Is Beast of Rev. 13.
(Idem.)

3. CAPPEL, JACQUES ()

Professor of theology, Academy of Sedan. Confutes Alcasar's "Allegories."

- a. 7 Churches Span Christian Era (Not Confined to Apostolic Days).
("The Books of Babel or the History of the Roman Seat," p. 863, Sedan, 1616.)
- b. 1260 Days Equivalent to Years
(Idem.)

- c. 7 Seals Spread Over the Centuries.
(Idem., p. 864.)
- d. Rev. 13--Beast Is the Papacy.
(Idem., pp. 902-903.)
- e. Dan. 2 and 7--Standard Interpretation.
(Idem., pp. 998-1004.)
- f. 70 Weeks of Years Begin with 7th of Artaxerxes, 457 B.C.
(Idem., p. 1004.)

4. de la PERIE, JONAS [M. de Launay] ()

Contends against Ribera.

- a. 2 Witness (Rev. 11)--Old and New Testaments.
("Paraphrase and Exposition of the Apocalypse," p. 299, Geneva, 1651.)
- b. 42 Months or 1260 Days--Literal Years.
(Idem., p. 307.)

5. AMYRAUT, MOYSE (1596-1664)

Converted by Calvin's "Institutes." French Protestant theologian. Professor at Saumur.

- a. Kingdom Not Given to Saints Till After Judgment.
("On the Thousand Years Reign, or the Prosperity of the Church," p. 73, Saumur, 1654.)

6. ANONYMOUS, "Elucidations on the Apocalypse of St. John," Amsterdam, 1687.

- a. Rev. 17--7 Heads Are Forms of Government.
(Idem., p. B.)
- b. Pope Is Antichrist of 10-Horned Beast.
(Idem., p. 34.)
- c. Is Paul's "Man of Sin," and John's Antichrist.
(Idem., p. 35.)
- d. 5th Trumpet--150 Years.
(Idem., p. 170.)
- e. 1260 Years Dated from 445.
(Idem., p. 246.)

7. JURIEU, PIERRE, of Rotterdam (1637-1713)

Student at French Protestant schools at Saumur and Sedan. Prof. of Hebrew and Theology, Sedan. Last 32 years resident of Rotterdam. Constant student and writer on prophecy. Controversies with Jesuits and Jansenists. Championed religious liberty. Prolific writer--60 works, one of which passed through

22 French and 26 English eds. Incurred Voltaire's wrath. Contends against Ribera and Bellarmine. Contends 1000 years begin at resurrection.

- a. End of Papal Empire Imminent; and Establishment of Christ's Kingdom.
("Accomplishment of Scripture Prophecies," preface, Eng. ed., London, 1687.)
- b. Papal 1260 Year Period Nearly Ended (Dated from 455).
(Idem., p. 31.)
- c. 5th and 6th Trumpets--Saracens and Turks.
(Idem., p. 29, 71-73.)
- d. Rome's 10 Divisions Named.
(Idem., p. 54.)
- e. Rev. 13--Beast Is Antichrist.
(Idem., p. 98-103.)
- f. Antichrist a System; at Rome, not Jerusalem.
(Idem., p. 107.)
- g. Rev. 17--Woman Is Papal Babylon.
(Idem., p. 176.)
- h. Kingdom Established at World's End.
(Idem., p. 290.)
[Elaborate and effective controversial treatise, "New System of the Apocalypse," London, 1688, covers much the same ground in conflict with Jesuit Futurism.]

8. ANONYMOUS, "A New Discovery on the Apocalypse," Amsterdam, 1699.

Excoriates Donation of Constantine forgery.

- a. Papal Period 1260 Years (360 Days to Year).
(Idem., p. 66.)
 - b. Beast is Babylon.
(Idem., p. 67.)
 - c. Plucks Up 3 Horns.
(Idem., p. 111.)
9. ANONYMOUS, "Essay on the Apocalypse, with Elucidations on the Prophecies of Daniel Concerning the Last Days," 1729.
- a. 1260 Years from 455 A.D.
(Idem., p. 140.)
 - b. 2300 = Literal Years from Date of Prophecy.
(Idem., p. 391 ff.)
 - c. 1290 and 1335 Are Literal Years (from 445).
(Idem., p. 431.)

Note: 2 French Papists--Bossuet (1627-1727), Bp. of Meaux, and Calmet (1672-1755) write on prophecies, Bossuet championing futurist view, and Calmet the praeterist.

Secondary Treatises

1. TAFFIN, JAN, "Clear Exposition of the Apocalypse of St. John," Flessingue, 1609.
2. ANONYMOUS, "Explanation of the Apocalypse of Jesus Christ," Leyden, 1633.
3. COTTIERE, MATHIEU, "Manual or Brief Description of the Church of Rome," Saumur, 1653.
4. BOURIGNON, ANTHOINETTE, "Antichrist Unveiled," Amsterdam, 1681.
5. de SACY, LeMAISTRE, "The Revelation of St. John," Brussels, 1703.
6. ANONYMOUS, "The Christian Religion Proved by the Fulfilment of the Prophecies of the Old and New Testaments," Paris, 1728.
7. ANONYMOUS, "Commentary upon the Apocalypse," Avignon, 1762.

C. German Interpreters (17th Century)

Note: Protestant reformation did 3 things: (1) fixed destruction of antichrist at 2nd Advent; (2) Made impossible rightful interjection of 1,000 years between that destruction and 2nd advent; and (3) threw 1,000 years into future out of medievalism and beyond Advent--this 3rd point being the slowest and hardest to effect.

1. ANDREAS HELLWIG, of Friedland ()

Invited to teach in Grey Convent in Berlin. Instead, accepted call to Stralsund. Served for 15 years as rector in Berlin. Conspicuous ability in Greek and Latin won him honor of crown poet. Wrote "Antichristus Romanus" in 1612.

Cites 5 Hebrew names, each yielding 666, applied by writers to Pope. Also cites 5 Greek names, some reaching back to 3rd century, each likewise yielding 666. Likewise cites 5 Latin names used by or applied by others to pope (a) Vicarius Christi, (b) Vicarius Filii Dei, (c) Ordinarius Ovilis Christi Pastor, (d) Dux Cleri, and (e) Dic Lux, each likewise yielding 666.

Shows mystic name (1) must yield required number; (2) must agree with papal order, (3) not be vile name applied by enemies but acceptable to antichrist himself, and (4) one of which he can boast. Takes Vicarius Filii Dei as an extension or equivalent of officially used papal title Vicarius Christi, and shows that it conforms to the 4 requirements, citing Sleidanus ("Commentariorum de Statu Religionis et Reipublicae," Carolo Quinto Caesare, libri XXVI. 47, 48. Argentorati, also Fr. ed. Geneva, 1574, Ann. MDXX.) for the decretal of Aeneas Sylvias which employs title Vicarius Christi only.

a. Vicarius Filii Dei (Lengthened Equivalent of Vicarius Christi) Used.

"Wherefore, since that protracted name [productum, lengthened, drawn out, or extended] Vicarius Filii Dei, is best adapted to the Roman Antichrist, truly in the which are all the conditions, whatever Bellarmine has thus far demanded for his name of pope: just as this is the true and peculiar name of the very Antichrist, as clearly is it evident from other things which we have drawn out for the good of all, so must it surely be concluded."
("Demonstration of the Name of Antichrist, to which the number in Apocalypse 13, last verse, answers;" in "Roman Antichrist," IV, unpagged, Wittenburg, 1612.)

b. Is Substituted Equivalent of Vicarius Christi, by "Hypothesis."

"But behold this present name (Vicarius Filii Dei) in every way answers to such as is required. For first, it is a Latin name, and exactly returns with significant letters that Apocalyptic number; then it harmonizes with the papal order in itself, (even though by hypothesis [ex hypothesi] wholly and always, as no pontiff denies; then it is not offensive or vile, as imposed by adversaries, but is especially honourable to this very one, venerable, and formidable to others: because all the pontiffs have now already ascribed to themselves from more than 600 years

(as is apparent), and do ascribe today, and wish to be ascribed: on which account they vehemently boast, and boast with the voice of cursing that they hold in human affairs an empire, divided as it were by the all-powerful God throughout the earth. This is that, among other things (for who does not strike against the bombasts of papal bulls) Aneas Sylvius the pope (who wished later to be called Pius) splendidly made that public decretal in the year 1459, published at Mantua, which John Sleidanus notes, in which he took care lest anyone should call him by Pontiff at the council, because he said that from the nature of things nothing could be greater above Vicarius Christi." (Idem., III.)

Note: Annotated Bibles in Swedish (1622) and Danish appear in the 17th century with illustrative cuts on Daniel and the Apocalypse Luther's Bible appearing--thus carrying essentially the same witness relative to the prophecies common in central Europe.

2. PISCATOR, JOHANN, (1547-1625)

Prof. at Heidelberg. Defender of Calvinism. Compelled to give up Univ. position because of dominant Lutheranism. Head of school at Siegen and founder and principal of high school of Nassau.

- a. Rev. 13--2nd Beast Is Papacy.
("Commentary on Daniel," p. 1549, Nassau, 1613.)
- b. Rev. 20--Saints Reign 1,000 Years with Christ.
[Following general Resurrection]
(Idem., p. 1568.)

3. PAREUS, DAVID, Professor at Heidelberg (1548-1622)

Attracted students from foreign lands. Summoned Protestants to meet Jesuit principles. Declared "Everyone to be saved must above all flee the Roman papacy." 30 Theses proved all marks mentioned by Daniel, Christ, Paul, and John fulfilled in Antichrist. Apocalypse chief study for 30 years. "Commentary" substance of lectures delivered in 1608. Published 1618 (Eng. trans., 1644). Crowded seals and trumpets farther back in time than some. Rebuked Alcazar and Bellarmine ("Commentary upon the Revelation," p. 34, Eng. ed., Amsterdam, 1644), and stressed ridiculousness of futurist "gap theory," assigning to 3 1/2 literal years all the manifold achievements of Antichrist. (p. 346.) Assigns 1260 years from Phocas, in 606, to 1866. 2 beasts of Rev. 13 the pope, who claims to be Christ's vicar (p. 305). Holds to Augustinian theory of millennium, and 1st resurrection as spiritual.

4. COCCEIUS, JOHANNES (1603-1659) "The Antichrist."

Studied Greek and Hebrew in Holland. Professor of Biblical philology, Bremen. In 1650, Prof. at University of Franke. Since, after death of reformers, Lutherans and Calvinists began fighting each other, Jesuits improved opportunity afforded. Learned Hugo Grotius of Holland (1583-1645) about 1st Protestant to go on record against decrying Pope as antichrist. As friend of Jesuits, sought to unite Catholics and

Protestants. Grotius misrepresentations stir Cocceius to write, declaring such try to hide true meaning of prophecies.

a. Seat of Antichrist to Be City of Rome.
 ("The Antichrist," fol. 109a, in Opera, t. IX, Bremen, 1643.)

b. The 4 World Powers and Antichrist.
 (Idem., fol. 112, 117.)

5. HOFFMAN, MATTHAEUS ()

a. Churches, Seals, Trumpets Run Parallel.
 ("Chronotaxis--Visions of Revelation," pp. 70-76, Jena, 1667.)

6. SCHINDLER, JOHANN, of Braunschweig ()

a. 2 Antichrists--Occident (Pope), and Orient (Mohammed).
 ("Short Explanation of the Revelation of John," unpagged, Braunschweig, 1670.)

b. Luther Angel of Rev. 14:6.

c. 1,000 Years from 453 to 1453 (or 521 to 1521).

d. 1260 Years for East and West.

e. Turk the King of North.

f. 2300 Are Literal Days.

g. Daily Sacrifice the Gospel.

7. LUCIUS, JOHN ANDREW ()

Spent years reading noted commentaries before feeling prepared to publish his 230 sermons on Apocalypse. Castigates Alcazar's opinion of 1,000 years as "silly" (p. 271).

a. 1260 Days Are Literal Years (Beginning 606).
 ("The Revelation of St. John the Apostle and Evangelist," p. 630, Dresden, 1670.)

b. Dan. 7 and Rev. 13 Represent Roman Antichrist.
 (Idem., p. 754.)

c. 3rd Angel--Preachers of True Gospel (from Luther to End of World).
 (Idem., p. 881.)

8. HOE, MATHEW ()

In polemic treatise (1,000 folio pages), contends Pope meets all predictions of Rev. 13. Breathed such violence as to gain name of "holy war against Roman popes."

- a. Turk Oriental Antichrist; Papacy Occidental.
("Commentary on the Book of Revelation," pp. 435, 401, Leipzig, 1671.)
- b. 1260 Years of Papal Antichrist (606-1866).
(Idem., p. 360.)
- c. Whore of Rev. 17 is Papal Rome.
(Idem., p. 87.)

Note: Recognition by many interpreters of retribution under seals and trumpets upon both Western and Eastern Rome, led to extending analogy to two Antichrists--eastern and western.

9. HEUNISCH, CASPER, of Schweinfurth ()

Pastor and Professor of Schools.

- a. 1260 Years Begin with Papal States.
("Key to the Book of Revelation," pp. 16, 17, Schleissingen, 1684.)
- b. Image of Beast--Reestablishment of Form and Spirit of Papacy.
(Idem., pp. 88, 89.)
- c. Mark of Beast--Not Yet Time for Understanding.
(Idem., pp. 90, 91.)
- d. Christ Our High Priest in Heavenly Sanctuary (2 Phases of Service).
(Idem., pp. 136, 137.)

10. HORCHEN, HEINRICH, ()

- a. 2300 Year-days Begin with Persia; End at Kingdom of Christ.
"The 2300 of Dan. 8:14 extend from the time of the Persians until the end of the Roman reign and until the destruction of antichrist. . . . What do we understand by the evening-mornings? Those are prophetic days--literal years. . . . Had these prophetic years, this prophetic time period already begun in those days? Yes. Ezekiel mentions the day-year period. Ezekiel 4: 5, 6. An evening-morning is a day. Gen. 1:5, Heb. 4:9, Act. 3:20. This long time period shall last until the eternal Sabbath rest at the end of the world. Revelation 6. . . ." ("The Alpha and Omega of Time Rekening of the Holy Scriptures," p. 163-167, Leipsig, 1697.)
- b. Extend From Persia Till Destruction of Antichrist.
(Idem., p. 164.)
- c. Evening-morning Are Prophetic Days (Literal Years, Eze. 4).
(Idem., p. 167.)
- d. Daily Service of Sanctuary Abolished for a time.
(Idem.)
- e. Little Horn to Stand Up Against Prince of Princes.
(Idem., pp. 170, 171.)

- f. 2300 Years to Establishment of Christ's Kingdom.
(Idem., p. 169.)
 - g. Death of Christ in Midst of 70th Week.
(Idem., p. 176.)
 - h. 70 Weeks 1st Part of 2300 Years.
(Idem., p. 179.)
 - i. Sardis,--Church of Reformation.
(Idem., p. 188.)
 - j. 5th and 6th Trumpets Saracens and Turks.
(Idem., pp. 206, 207.)
 - k. 2300 Years End at 2nd Advent.
("Mystic and Prophetic Bible," Daniel, ch. 12, Marbury, 1712.)
 - l. Heavenly Jerusalem Descends after 2nd Resurrection.
(Idem., Rev. ch. 21.)
 - m. Believed Living in Philadelphia Era.
("Hour of Trial of Philadelphia," p. 1, Marbury, 1715.)
 - n. Thought 3 Angels' Messages Largely Future.
(Idem., p. 3.)
11. SPENER, PHILIPP JACOB, of Berlin ()
- a. 1000/^{Years}Have Neither Begun Nor Ended.
("Scruples Regarding Several Theological Points," pt. II, 1692.)
12. BRÜSSKEN, CONRAD ()
- Court Chaplain, Offenbach.
- a. 7 Churches By Periods.
[Ephesus, cross to 303; Smyrna, 303-437; Pergamum, Middle Ages; Thyatira, church of Reformation (1500-1700); Philadelphia, preparation for coming of Lord; Laodicea, tribulations.]
("Key to the Book of the Revelation," p. 40 ff., Offenbach, 1703.)

Secondary Treatises

- 1. ALSTED, JOHANN HEINRICH, "Prophetic Theology," 1622.
- 2. GERHARD, JOHANNES, "Notes on the Apocalypse of John the Theologian," 1643.
- 3. VITRINGA, COMPEGIUS, "Anacrisis Apocalypsios of the Apostle John," 1625.
- 4. SCHINDLER, JOHANN, "Tract on The Millemnium of Christ on Earth," 1670.
- 5. CALOVIUS, ABRAHAM, "Explained Bible," (1612-1686).

D. American Colonial Interpreters

1. HUIT, EPHRAIM, of Windsor, New-England ()
 - a. Dan. 2--Standard Exposition.
("Whole Prophecie of Daniel Explained," pp. 46-48, London, 1644.)
 - b. Dan. 7--Standard Exposition.
[10 horns--Brittaine, France, Germany, Spayne, Italy, Africa, Asia, Syria, Egypt.]
(Idem., pp. 174 ff.)
 - c. Dan. 8--Standard Exposition.
(Idem., p. 218 ff.)
 - d. 2300 Are Literal Days.
(Idem., p. 230.)
 - e. Dan 8--Great Horn the Papacy.
(Idem., pp. 328, 329.)
 - f. Dan. 11:36-40--The Papacy.
(Idem., p. 321 ff.)
 - g. 1260, 1290, 1335 Are Years.
[1335 ends 1695.]
(Idem., p. 355 ff.)

2. PARKER, THOS., of Newbery, N. E., ()
 - a. 1260, 1290, 2300 Periods Are Years.
("Visions and Prophecies of Daniel Expounded--Mistakes of Former Interpreters Modestly Discovered," Preface, London, 1646.)
 - b. Stone Kingdom--Not Spiritual Kingdom at 1st Advent.
"And the stone cut out of the mountain, Christ at his first coming, and his Spiritual Kingdom following. This cannot stand. . . . Neither can the stone that smote the Image be Christ at his first coming, and his Kingdom immediately following unto the end; first, because the kingdom signified by the stone, must break in pieces all the other kingdoms." (Idem., pp. 1, 3.)
 - c. Kingdom of Saints to Be Set Up at Downfall of Antichrist.
(Idem., pp. 4, 51.)
 - d. Dan. II--Standard Interpretation, 10 Divisions.
(Idem., pp. 5, 6.)
 - e. Little Horn--Only Papacy (Not Seleucide, or Mohammed).
(Idem., p. 15.)
 - f. Dan. 8--Great Horn the Papacy.
(Idem., pp. 43-45.)
 - g. Papacy Casts Down True Worship (Daily Sacrifice).
(Idem., pp. 45, 133.)

- h. 2300 Evening-Mornings Are 1150 Whole Prophetic Days.
(Idem., p. 49.)
 - i. Daniel 11--Antichrist in vs. 36-45.
(Idem., pp. 118-125.)
 - j. 1260 Years Begin About 600 A.D.
(Idem., p. 141.)
3. COTTON, JOHN, of Boston, N. E., ()
- a. Rev. 13--1st Beast the Papal State.
("An Exposition upon the 13th Chapter of the Revelation," pp. 1-7,
London, 1655. Sermon preached in 1639; reports in "short-writing.")
 - b. 7 Heads--Forms of Government, with Popes the 7th.
(Idem., p. 9.)
 - c. 42 Months = 1260 Year-Days (Eze. 4; Num. 14.)
(Idem., p. 85.)
 - d. 2nd Beast--R. C. Visible Church.
(Idem., p. 225.)
 - e. 666--Number of a Man (Not 666 Years or 666 A.D.).
(Idem., pp. 250, 251.)
4. HUTCHINSON, SAMUEL, of Boston, N. E. ()
- a. At 2nd Advent--Saints Raised, Satan Bound.
("Future Glorious Estate of Church to be Here upon Earth, at
Christ's Personal Appearance for the Restitution of All Things,"
p. 3, London, 1667.)
 - b. Church Only Delivered from Trouble at Advent.
(Idem., p. 17.)
 - c. Wicked Raised at End of 1000 Years.
(Idem., p. 22.)
 - d. Saints Not All While on Earth (Part Time in Heaven).
(Idem., p. 23.)
 - e. Christ Should Come at End of 1335 Years.
(Idem., p. 26.)
 - f. Turk--Tidings Out of East (Jews).
(Idem., p. 27.)
 - g. New Jerusalem Literal City.
(Idem., p. 30.)
 - h. 2300 Years Not Yet Run Out.
"But in the number of years I do acknowledge that I cannot bring
them to a just sum; for so much as the 2300 is not double as much
as 1290: But this thing I shall leave to the all-seeing Providence,

as all other things are to be left to him. But this, I conceive, is certain, that if we take that Idol of Desolation set up by Antiochus in the Temple, to be it, then the 2300 years are not yet out; and if we take the Desolation of Jerusalem by Titus, to be it, then the 1290 days, are much past; and if we take the polluting of the Ordinances to be it, then it is not yet fulfilled: However, I must leave it as a secret, touching the time, waiting when the Lord will deliver his People." (Idem., p. 31.)

5. LANGDON, SAMUEL (D.D.) of Portsmouth, N. H. ()
 - a. 42 Months Are 1260 Year-Days (Num. and Eze.).
("Rational Explication of St. John's Vision," p. 12, Portsmouth, 1774.)
 - b. Same Period Mentioned 5 Times.
(Idem.)

E. Protestant Confessions of Faith

1. "Homelies, Appoynted by the kinges Majestie, to be declared and redde" (1547).

"And concerning the usurped power of the bishop of Rome, which he most wrongfully chalengeth, as the successor of Christ, . . . he ought therefore rather to be called Antichrist, and the successor of the Scribes and Phariseis, then Christes vicar, or S. Peters successor."

(Art. "Obedience")

2. "A Short Catechisme, or Playne Instruction" (1553).

"We see not yet all thynges in subjection to Christe: we see not the stone hewed off from the mountayne wythoute the woorke of man, which allso brozed and brought to nought the image whiche Daniell, describeth, that the onlye rocke Christe may obtayn and possese the dominion of the hole world, graunted hym of his father. Antichrist is not yet slayne. For thys cause do we longe for, and praye that it may at length come to passe and be fulylled, that Christe may reign with his saintes, according to Gods promises."

("Articles Agreed upon by the Bishops. . .at London," 1552.)

3. "Seconde Tome of Homilies--set out by the authoritie of the Queene's Majestie" (1563).

Concerning Images:

"Is not this to worshyppe images, so earnestly forbidden in God's word. If they denie it, let them reade the XI chapter of Daniell the prophete, who sayeth of Antichrist: He shal worship God whom his fathers knew not, with golde, sylver, and with precious stone, and other thinges of pleasure."

("Against Perill of Idolatrie," . . .To be read in every paryshe churche agreablye. 1563.)

4. "Advice of the Assembly of Divines. . .sitting at Westminister" (1647).
Concerning Christ's return:

"Shall come again at the last day a great power, and in the full manifestation of his own glory, and of his fathers, with all his holy Angels, with a shout, with the voice of the archangell, and with the trumpet of God, to judge the world in righteousness."

("Concerning a Larger Catechisme. . .printed only for the use of the members of both Houses and of the assemeby of Divines," p. 13, London, 1647.)

5. "National Covenant, or Confession of Faith of the kirk of Scotland"(1580).

"We abhor and detest all contrary Religion and Doctrine: But chiefly, all kind of Papistry, in general and particular Heads, even as they are damned and confuted by the Word of GOD, and Kirk of Scotland: But in special we detest and refuse the Usurped Authority of that Roman Antichrist upon the scriptures of God, upon the Kirk, the Civil Majistrate, and Conscience of Men, All his Tyrannous Laws made upon indifferent things against our Christian Liberty, his Erronious Doctrine against the sufficiency of the written Word."

(Subscribed in 1580, 1590, 1638, 1639, p. 3).

6. "Brief Confession or Declaration of [Ana-Baptist] Faith" (1640).
 Art. XX. On Resurrection from the grave to inherit the Kingdom.
 Art. XXII: On 2nd advent, set forth by numerous texts.
 ("Presented to King Charles II," 1640, signed by 41 names; "owned
 and approved by more than 20,000").
7. "Confession of Faith. . . Presbyterian Church Government" (1690).
 "There is no other Head of the Church, but the Lord Jesus Christ:
 Nor can the Pope of Rome, in any sense be Head thereof: but is that
 Antichrist, that Man of Sin, and Son of Perdition, that exalteth him-
 self, in the Church against Christ, and all that is called God."
 (Act Ratifying the Confession of Faith and Settling Presbyterian
 Church Government," Ch. XXV:VI, p. 23, Edinburgh, 1690.)

The Augsburg Confession likewise repudiated the mediaeval view of the millennium and opened the way for the true view--"the pious shall have no earthly kingdom before the resurrection."

G. Lisbon Earthquake Noted

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Theory met with wide acceptance. Built upon distorted citations of
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b. Millennium to Begin with Conversion of Jews.

(Idem.)

c. Doctrine of Millennium Never Generally Received.

(Idem., p. 715.)

d. 1st and 2nd Resurrections Denied.

"Arguments against the literal Resurrection and the Reign of Martyrs upon Earth a thousand years. First, From the Inconsistency of it with the happy State of Souls departed. Secondly, From the accurate Description of the Resurrection in the Holy Scripture, without any mention of a first and second Resurrection, and with such Descriptions of the Qualities of the Bodies raised, the efficient Cause, of the Time, Circumstances, and Consequents of it, which suit not with the Doctrine of the Millennium."

(Idem., p. 737.)

e. Times of Peace and Plenty Promised.

(Idem., p. 742.)

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1. FLEMING, JR., ROBERT, of London (-1716)

Minister of English church at Leyden, Rotterdam, and Lothbury (Scotland). Chief treatise, "Rise and Fall of Popery." Contended pope got foundation for empire when Justinian eclipsed own authority to advance that of the haughty prelate (p. 53). Accordingly looked for overthrow about 1794, but not total destruction. This he printed in 1701. When this fact in early stages of French Revolution was realized, original was re-published in England, (1793), America (1794), and Germany (1800). Likewise republished in 1870 (Edinburgh), after events of 1866. Appeals to fulfilment of prophecy as its best evidence. One of the principal burdens was to "refute the hypothesis of Grotius and Hammond" (pp. 119-123).

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- b. Rev. 17--7 Forms of Roman Government.
(Idem., also p. 123, where controverts Grotius.)
- c. 1260 Days = 42 Months = 3 1/2 Times Are Synchronized Years.
[Day for year--Eze. and Numbers]
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- d. Describe Whole Time of Papal Authority.
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"Therefore, 2, we may conclude that the last head of the Beast, which is the Papal, did arise either immediately upon the extirpation of the Gothish Kingdom, or some time after. But it could not rise to its power immediately after, seeing Justinian did by the conquest of Italy revive the Imperial government again there, which by that means was healed after the deadly wound which the Heruli and the Goths had given it. Though I confess Justinian's conquests of Italy laid a foundation for the Pope's rise, and paved the way for this advancement: Both by the penal and sanguinary laws which he made against all those that dissented from the Romish church, and by the confusions that followed upon Narses his bringing in the Lombards."
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(Idem., p. 53.)

[Also stresses act of Phocas in 606.]

f. Believes Papal Period Will Run Out About 1794.

"I do humbly suppose that it will come to its highest pitch about An. 1717, and that it will run out about the year 1794."
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g. Downfall of Babylon, Destruction of Turkey, and Blessed State Still Future.

("Fulfilling of the Scripture," p. 295, undated.)

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[150 years from 1057]
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French Protestant. Removed to Eng. upon Revocation of Edict of Nantes. Commentary on Revelation evidences prodigious research.

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b. 2-Horned Beast = Succession of Corrupted Papal Clergy.
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c. 1260 Years Began about 450.
(Idem., p. 413.)

d. Rev. 20--2 Resurrections Literal.
[Not resurrection of church. Spiritualizing 1st resurrectionists then challenged to prove 2nd resurrection not spiritual]
(Idem., p. 933.)

e. Babylon Is Papal Rome.
(Idem., p. 24.)

E. Protestant Confessions of Faith

1. "Homelies, Appoynted by the kinges Majestie, to be declared and redde" (1547).

"And concerning the usurped power of the bishop of Rome, which he most wrongfully chalengeeth, as the successor of Christ, . . . he ought therefore rather to be called Antichrist, and the successor of the Scribes and Phariseis, then Christes vicar, or S. Peters successor."

(Art. "Obedience")

2. "A Short Catechisme, or Playne Instruction" (1553).

"We see not yet all thynges in subjection to Christe: we see not the stone hewed off from the mountayne wythoute the woorke of man, which allso brozed and brought to nought the image whiche Daniell, descriveth, that the onlye rocke Christe may obtayn and possess the dominion of the hole world, graunted hym of his father. Antichrist is not yet slayne. For thys cause do we longe for, and praye that it may at length come to passe and be fulylled, that Christe may reign with his saintes, according to Gods promises."

("Articles Agreed upon by the Bishops. . .at London," 1552.)

3. "Seconde Tome of Homilies--set out by the authoritie of the Queene's Majestie" (1563).

Concerning Images:

"Is not this to worshyppe images, so earnestly forbidden in God's word. If they denie it, let them reade the XI chapter of Daniell the prophete, who sayeth of Antichrist: He shal worship God whom his fathers knew not, with golde, sylver, and with precious stone, and other thinges of pleasure."

("Against Perill of Idolatrie," . . .To be read in every paryshe churchre agreablye. 1563.)

4. "Advice of the Assembly of Divines. . .sitting at Westminister" (1647).
Concerning Christ's return:

"Shall come again at the last day a great power, and in the full manifestation of his own glory, and of his fathers, with all his holy Angels, with a shout, with the voice of the archangell, and with the trumpet of God, to judge the world in righteousness."

("Concerning a Larger Catechisme. . .printed only for the use of the members of both Houses and of the assmeby of Divines," p. 13, London, 1647.)

5. "National Covenant, or Confession of Faith of the kirk of Scotland"(1580).

"We abhor and detest all contrary Religion and Doctrine: But chiefly, all kind of Papistry, in general and particular Heads, even as they are damned and confuted by the Word of GOD, and Kirk of Scotland: But in special we detest and refuse the Usurped Authority of that Roman Antichrist upon the scriptures of God, upon the Kirk, the Civil Majistrate, and Conscience of Men, All his Tyrannous Laws made upon indifferent things against our Christian Liberty, his Erronious Doctrine against the sufficiency of the written Word."

(Subscribed in 1580, 1590, 1638, 1639, p. 3).

6. "Brief Confession or Declaration of [Ana-Baptist] Faith" (1640).
 Art. XX. On Resurrection from the grave to inherit the Kingdom.
 Art. XXII: On 2nd advent, set forth by numerous texts.
 ("Presented to King Charles II," 1640, signed by 41 names; "owned
 and approved by more than 20,000").
7. "Confession of Faith. . . Presbyterian Church Government" (1690).
 "There is no other Head of the Church, but the Lord Jesus Christ;
 Nor can the Pope of Rome, in any sense be Head thereof; but is that
 Antichrist, that Man of Sin, and Son of Perdition, that exalteth him-
 self, in the Church against Christ, and all that is called God."
 (Act Ratifying the Confession of Faith and Settling Presbyterian
 Church Government," Ch. XXV:VI, p. 23, Edinburgh, 1690.)

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(Idem., p. 576.)

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4. NEWTON, SIR ISAAC (1642-1727)

Graduate and Professor at Cambridge. Mathematician, astronomer, philosopher, discoverer of law of gravitation. "Observations" on prophecies outcome of many years study--42 in all. Clearest interpretation thus far produced. Held history to be true interpreter of prophecy. Seals, trumpets (and even vials) portray Christian history from 1st to 2nd Advent. Babylon the Great is Church of Rome. As to unfulfilled prophecy, urged "Let Time be the interpreter." Was ardent pre-millennialist. Asserted that to reject prophecies is to reject Christian religion.

a. Dan. 2--Standard Interpretation.
("Observations upon the Prophecies of Daniel and the Apocalypse of St. John," pp. 1-25, London, 1733.)

b. Dan. 7--Same History Repeated (Little Horn Papacy).
(Idem., pp. 28-116.)

c. Ram and He Goat--Standard Interpretation.
(Idem., p. 122.)

d. 2300 Days Are Years (Does Not Connect Them with 70 Weeks).
(Idem., pp. 122, 123.)

e. 70 Weeks End with Cross (from 7th of Artaxerxes).

"Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh year fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian Period 4257. Count the time from thence to the death of Christ, and you will find it just 490 years."
(Idem., p. 131.)

f. Turkey King of North.
(Idem., pp. 192-193.)

g. Dan. 12:4--Understanding of Prophecies.
(Idem., p. 250.)

h. Hour, Day, Month, and Year 391 yrs.).
[from 1063 to 1453]
(Idem., p. 307.)

5. LOWTH, WILLIAM (1661-1732)

Chaplain to Bishop to Winchester.

a. Dan. 7--Standard Interpretation (Including 10 Horns and Papacy).
("A Commentary upon the Larger and Lesser Prophets: Being a Continuation of Bishop Patrick," p. 382, London, 1730, (3rd. ed.)

b. Dan. 8:14--2300 Years Extend to End.

"These two thousand three Hundred Days are a Line of Time that is to be extended to the End of the Times of Antichrist: taking each Day

for a Year, according to the Genius of the Prophetical Writings: See Numb. xiv. 34. Ezek. iv. 6. according to which Sense the three Years and an half, mentioned Chap. vii. 25."

(Idem., p. 385.)

- c. Dan. 11--Papal Antichrist Portrayed in vs. 36,37.
(Idem., p. 402.)

6. RUDD, SAYER (M.D.) ()

Minister at Kent, England. Wrote against Whitbyanism.

- a. Taking Away Daily--Removal of True Worship of God by Papacy.
("An Essay towards a New Explication of the Doctrines of the Resurrection, Millennium, and Judgment. Being the Substance of Several Discourses, on the 20th Chapter of the Revelation of St. John," p. 14, London, 1734.)
- b. Rev. 20--Satan Not Yet Bound, nor 1000 Years Commenced.
(Idem., p. 196.)
- c. Millennium Commences with 2nd Advent.
(Idem., pp. 196,197.)
- d. 1st Resurrection Literal (of Saints).

"And having likewise endeavored to remove all that Dr. Whitby has advanced against this doctrine in his celebrated treatise of the Millennium; I hope, none of my readers will think much, if I lay claim to his own words, with a very small alteration, and conclude the argument with saying: Thus will truth prevail at last, but to the ruin of this Figurative Resurrection."
(Idem., p. 273.)

Note: Thomas Pyle ("Paraphrase with Notes on the Revelation," London, 1735) stresses importance of understanding boundaries of papal period of 1260 years, declaring it to be "of the highest Concern to Christians to attend to, whether they can precisely fix the Beginning and End of this remarkable Period, or not. Idolatry, Saint Worship, Image Worship, Persecution, Monkery, and forged Miracles, are Marks clear enough to warn us against the Danger of being seduced into the Apostacy, tho' the Date of its Rise and Continuance remain yet a Secret."
(Preface, p. xiii.)

7. WHISTON, WILLIAM (1667-1752)

Baptist theologian and mathematician. Friend and successor of Newton as professor of Mathematics, Cambridge. Maintained same views on prophecy. Wrote on Vaudois. Scholarly treatment of 1260 years. Refutes Whitbyanism.

- a. Dan. 2 and 7--Standard Interpretation.
("Essay on the Revelation of St. John," p. 26 ff., London, 1709.)

- b. Babylon Is Papacy (Authorities cited).
(Idem., p. 111.)
[Authorities on 7 Hills given.]
 - c. Begins 1260 Years at 606.
(Idem., pp. 250-280.)
 - d. 10 Horns Listed.
[Alemanni, Francs, Anglo-Saxons, Burgundians, Wisigoths, Suevi-Alans, Vandals, Ostrogoths, Longobards, Heruli.]
(Idem., part I, p. 222.)
 - e. 2300 Years to Cleansing of Sanctuary (c. 1716).
[Cusa's statement cited in full.]
(Idem., pp. 236, 237.)
 - f. Rev. 13--2nd Beast the Papacy.
(Idem., Part. III, p. 24.)
 - g. Turkey King of North.
(Idem., p. 319.)
 - h. Later Corrects End of 2300 Years to 1749 or 1764.
["Literal Accomplishment of Scripture Prophecies," p. 86,
London, 1724.]
8. TAYLOR, LAUCLAN (A.M.) ()
- a. Rev. 13--2-Horned Beast Is Ecclesiastical Rome.
["An Essay on the Revelation of the Apostle John," pp. 24, 25. London,
1763.]
 - b. 2300 Years Date from Darius the Mede.
(Idem., p. 141.)
9. GILL, JOHN (D.D.) (1697-1771)
- Baptist Clergyman, Orientalist, Rabbinical scholar. Believed world's end would come at close of 6000 years. Daily sacrifice doctrine of atonement taken away by Papacy.
- a. Daniel 7--Standard Interpretation.
["Exposition of the Prophets," p. 306ff., London, 1758.]
 - b. 2300 Years Reach to End of 6th Millennium.
(Idem., p. 319.)
 - c. Mystery of Iniquity the Papacy.
["Exposition of the Prophets," Vol. 9 (2 Thess.), pp. 242, 243,
London, 1758.]
 - d. 5th and 6th Trumpets--Saracens and Turks.
["Exposition of the Revelation," pp. 104, 105, London, 1776.]
 - e. Rev. 13--Usual Interpretation (Imperial and Papal).
(Idem., pp. 738, 739.)

f. Rev. 20--1000 Years Bounded by 2 Literal Resurrections.
(Idem., p. 232,233.)

10. NEWTON, THOMAS, Bp. of Bristol (1703-1782)

"Dissertations on the Prophecies," (pub. 1754), trans. into German in 1755. Confutes Grotius and Hammond and Whitby (Vol. II, pp. 353-365).

a. Dan. 2--Usual Interpretation (Stone, Kingdom of Christ).
("Dissertations on the Prophecies," pp. 408-440, London, 1754.)

b. Dan. 7--Compares Lists of 10 Horns and 3.
(Idem., pp. 460-488.)

c. Dan. 8:14--2300 Years from Vision to End.

"These two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed, and consequently those years are not yet expired. When these years shall be expired, then their end will clearly show from whence their beginning is to be dated, whether from the vision of the ram, or of the he-goat, or of the little horn. It is difficult to fix the precise time, when the prophetic dates begin, and when they end, till the prophecies are fulfilled, and the event declares the certainty of them."
(Idem., pp. 55, 56.)

d. Dan. 11--Turk Plants Tabernacle Between Seas.
(Idem., pp. 186,187.)

e. Trumpets--1st, Alaric and Goths; 2nd, Attila and Huns; 3rd, Genserik and Vandals; 4th, Odoacer and Heruli.
(Idem., Vol. III, pp. 71-79.)

f. 5th Trumpet, Arabians; 6th, Turks.
(Idem., pp. 83-117.)

g. Rev. 13--Usual Interpretation (Imperial and Papal).
(Idem., pp. 210-222.)

h. Rev. 14--3rd Message by Luther and Associates.
(Idem., p. 24.)

i. New Heavens and Earth After Millennium.
(Idem., pp. 333-343.)

11. WESLEY, JOHN (M.A.) (1703-1791)

Educated at Oxford. Founder of Methodism. Profoundly influenced by Bengel, looking with anticipation to 1836. ("Notes on New Testament," Rev. Ch. 13, p. 720, London, 1755.) Held 1st beast of Rev. 13 was Romish papacy; 2nd, to come out of Asia, not yet appeared. 666 are years. Thousand years spent in heaven not earth. Followed Bengel in concept of double millennium. Little Horn Roman antichrist. Judgments upon Babylon impend. Stressed 2nd Advent.

a. Beast to Be Overthrown in 1836.

"Perhaps the Times hitherto mentioned might be fix'd thus:
 1058. Wings are given to the Woman.
 1077. The Beast ascends out of the Sea.
 1143. The forty-two Months begin.
 1810. The forty-two Months end.
 1832. The Beast ascends out of the bottomless Pit.
 1836. The Beast finally overthrown."

("Explanatory Notes on . . . Revelation," p. 739, London, 1775.)

12. FLETCHER, JOHN WILLIAM (1729-1785)

"Posthumous Pieces, Six Letters on the Manifestation of Christ," London, 1800. English clergyman and writer. Born in Switzerland. Associated with Wesley. Close student of prophecy for 50 years. Frequent consultations with Sir Isaac Newton.

a. Believed End of Prophetic Outline at Hand.

("A Letter upon the Prophecies," p. 368, written 1755, in "Posthumous Pieces," 3rd ed., London, 1800.)

b. Dan. 2--Living in Feet of Clay.

(Idem., p. 370.)

c. Stone Kingdom Soon to Smite Image.

(Idem., p. 370.)

d. Dan. 7--Standard Exposition.

(Idem., p. 320)

e. Daily Sacrifice--Abolished or Disfigured True Worship.

(Idem., p. 372.)

f. Dates 2300 Years from Time of Vision.

(Idem., pp. 372, 373.)

g. Stressed Imminent End and Literal Resurrection.

(Idem., pp. 388, 389.)

h. End of 2300 Years Soon.

"It is manifest that the prophecy of 2300 must be fully accomplished in our days, or those of the next generation."
 (Idem., p. 375.)

i. 1260 and 1290 Days Are Years (360 Days to Year).

(Idem., pp. 377, 378.)

j. Love of Protestants Waxing Cold.

(Idem., p. 379.)

k. Rev. 11--Tenth Part of City Falling Heralds Rome's Destruction.

(Idem., p. 380.)

l. 2nd Advent Comes in Midst of Revolutions.

(Idem., p. 380.)

Best to be Overthrown in 1850

Perhaps the Times hitherto mentioned might be fixed thus:
1858. Wings are given to the Woman.
1877. The Best ascends out of the Sea.
1880. The forty-two Months begin.
1882. The Best ascends out of the bottomless Pit.
1885. The Best finally overthrown.

(Explanatory Notes on . . . Revelation, p. 139, London, 1875.)

12. PITCHER, JOHN WILLIAM (1752-1782)

Posthumous Pieces, Six Letters on the Manifestation of Christ; London, 1800. English clergyman and writer. Born in Switzerland. Associated with Wesley. Close student of prophecy.
Believed End of Prophecy Outline as Hand.

"A Letter upon the Prophecies," p. 308, written 1752; in Posthumous Pieces, 3rd ed. London, 1800.
Cura (1741-1041) = 2000002 = 2000002

Funke (1518-1866) - begins in 1754

Pullinger (1504-1875) - begins in 1754
Brighton (1501-1875) - begins in 1754
Goodwin (1791-1800) - begins in 1754

Hillingham () - begins in 1754
Hess (1881-1881) - begins in 1754

Bevly - Daniel's Grand Line of Time
Jure (1671-1721) - begins in 1754

Paris (1548-1822) - begins in 1754
Horscher () - begins in 1754

Whitby (1688-1726) - begins in 1754
Petri (1711-1812) - begins in 1754

End of 2000 Years Soon.
If it manifest that the prophecy of 2000 must be fully accomplished in our days, or those of the next generation.

1200 and 1290 Days Are Years (300 Days to Year).
Love of Protestant's Waxing Cold.

Rev. II--Tenth Part of City Falling Herida Rome's Destruction.

2nd Advent Comes in Midst of Revolutions.

Periods

Inquisition - Gregory VII 6
 8th to 1000
 Inquisition 529
 Elizabethan 800
 Otto Great 962
 Gregory VII to Hyelell 7
 1000 to 14th Hyelell

Hyelell 15 Luther 8
 14th to 16th

Reformation 9

18th Century 10
 Enlightenment
 Rousseau
 Diderot
 Voltaire
 Hume
 Kant
 Goethe

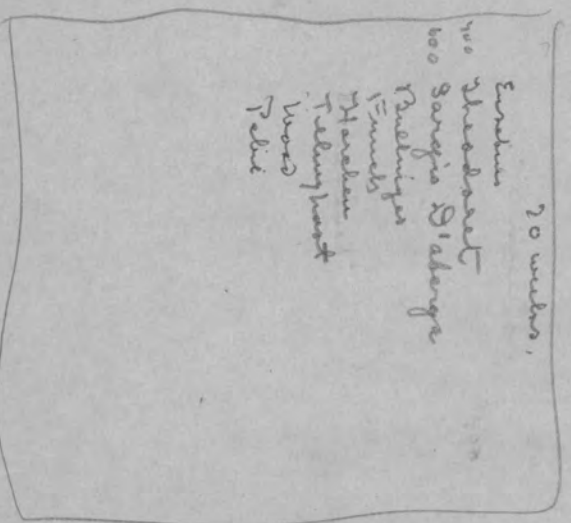
French Revolution 11

17th Century 12

Events

Inquisition - Church 80
 Gregory VII - Church rules
 Boniface VIII - Church rules
 Reformation
 Inquisition 1215

Salem Puritans V
 1512-1517
 from news released, nullus obstat
 1517-1555 - 1563-1648



Understanding west

Sargis S'aberga
 Claude of Tivim
 Ambrose of Milan
 Priscilla of Orleans = Celine.
 Bonaventura - "pauli" and

Waldenses (1145-1204)
 Bernard
 Marburn of Paris
 Peter John of Olive
 Bonile
 Hyelell - New Testament
 Parole
 John
 Nicolas Bets of Euse
 Bonaventura
 Columba

Prophetic Outline

70 = 490
 what, O Romanus Faltus

Year-day to 1260
 "Little Horn"
 "The Harlot"
 Followed Joachim
 Antichrist
 year-day to 2300

Sulter
 Reformation }
 Conrad
 Funch, John
 Paulding
 Chytraub,
 Calvine
 Tyndale
 Ridley
 Cranmer
 Purse
 Fox
 Halling
 Parant, S.
 Uranus Fuli Mii
 Turk

365000 year-day

Reignition
 King James
 Goodwin
 Meele
 Tillinghest
 Howekin
 Justice
 Four Wood
 Pali (1718-1792)

Convinced 70 to 2300
 70 weeks of 12th part of 2300
 Prophecy of end of
 1260
 70 begins 2300

Year
 Romanus
 Faltus
 West
 Continuum Society
 Study of Prophecy

Violin (304 bit) Apocalypse - Repetitive.

- m. 3rd Coming at End of Millennium.
(Idem., pp. 381, 383.)
- n. Man of Sin--Dan. 7; Rev. 13, 17; 2 Thess. 2.
(Idem., p. 384.)

Note: Protestant exodus split western Christendom into two halves--severing Norway, Denmark, Sweden, Germany and Great Britain from communion of Rome. Counter reformation rivets Rome's fetters upon her own adherents more strongly than ever. Reformation's accomplishments, though excellent, were only partial, affecting only a portion of apostate Christendom. Did not emancipate Austria, Italy, Spain, Portugal, France or Belgium. Even more important, they only partly revived the apostolic faith. Protestantism never completely purified itself from Romish doctrine and practice. Was incomplete and partial. Left for 19th century Advent Movement to complete arrested Reformation. In fact, Reformed bodies never went back of Nicene positions. Departures that had established themselves at that time were retained, such as innate immortality, Sunday-Sabbath, sprinkling for baptism, etc.

J. German Interpreters (18th Century)

Bengel

[To Be Supplied, including Pietists.]

K. Synchronous Beginning of 70 Weeks and 2300 Years Perceived

Note: Next step now taken in solving enigma of beginning of 2300 years--that they begin synchronously with the 70 weeks, which dating constitutes the key. Thus interpretation developed over period of 4 centuries from Cusa in the (51) 15th century, Funck in the 16th,⁶⁵ Brightman in the 17th,⁹⁹ and others, to its consummation in the 19th.

1. PETRI, JOHANN PHILIPP (1718-1792)

Synchronous beginning of 70 weeks and 2300

Educated at Gymnasium of Hanua and Univ. of Halle. Reformed pastor at Seebach. Disorders of 7 years war lead Petri to become fervent student of time periods of Daniel and Revelation. As result, wrote more than 16 books in which conviction is expressed of ending of 2300 years about 1847, beginning them synchronously with 70 weeks. Was 1st to begin these two related periods together. Cited Joachim's "Concordia" on year-day principle. Cites Bernhard, that seat of beast has become the chair of Peter.

a. 2300 Years Embraces within It All Periods.

("Explanation About the Numbers in Daniel and the Revelation," p. 5 ff, 1768.)

b. 2300 and 70 Weeks Begin Together.

"According to my explanation, you will understand that the 70 weeks and the 2300 evenings and mornings of Daniel 8 begin in the same year at the same time. This is the year 453, which lasted to the birth of Christ, and which carries us to the time when the desolation will cease and the cleansing of the sanctuary will take place, at the coming of the Saviour in 1847.

"3) Then His reign will begin, that Sabbath reign of Hebrews 4 and Revelation 20, which will last 1000 years.

"4) At the end of the 1000 years follows a little time in which Satan will be released and will come to attack the home of the saved."
 ("Revelation of Jesus Christ Through John," p. 112, Frankfurt, 1774.)

- c. Began in 453 B.C.
 ("Explanation About the Numbers," pp. 7-10.)
 - d. 2300 Years End in 1847.
 "Since 453 years of the 2300 have elapsed at the birth of Christ, so that remainder will bring the 2300 up to the year 1847 A.D., adding 1847 and 453."
 (Idem., p. 9; see also "Unfolding of the Three Visions of the Prophet Daniel,")₁.
 - e. Believed All Periods Would End at Close of 2300.
 (Idem., pp. 20-22.)
 - f. Rev. 13--2 Beasts Represent One and the Same.
 (Idem., pp. 20-22.)
 - g. Little Horn of Dan. 7 Is Mohammedanism.
 ("Definite Proof the 2nd Coming of Christ to This Earth and End of Antichrist Will Take Place at the Same Time," p. 3, Offenbach, 1776.)
 - h. 7 Churches, Seals, Trumpets Run Parallel.
 ("Revelation of Jesus Christ Through John," p. 14, Frankfurt, 1774.)
 - i. 1000 Years Begins at End of 2300 Years.
 (Idem., p. 14.)
2. WOOD, HANS, of Rossmeed, Ire. ()

Like Petri of Germany (1718-1792), found solution to beginning of 2300 years. Avers Dan. 9 is key to Dan. 8, as 70 weeks cut off for Jews. Writes anonymously in 1787 on "Revelation," "considered as alluding to certain services of the Jewish Temple." (Title Page.) 1st to begin 2300 years synchronously with 70 weeks in 457 B.C. Interjects periods, however, between 7 weeks and 62 weeks, and between 62 and the one week--ending 70th week in 70 A.D. Thus 1800 remaining years end in 1880. Holds kingdom of righteousness to be established when full period expires.

- a. 5th and 6th Trumpets--Saracens and Turks.
 ("Revelation of St. John," pp. 106-109, London, 1787.)
- b. Rev. 13--Rome Portrayed.
 (Idem., p. 176 ff.)
- c. Rev. 13 (2-horned Beast)--Eastern Antichrist.
 (Idem., p. 191.)
- d. Rev. 17--Antichrist in 7-hilled City.
 (Idem., pp. 178, 179.)
- e. Rev. 14 (Babylon Fallen)--the Papacy.
 (Idem., p. 230.)

- f. Rev. 20--1000 Years Follow Resurrection.
(Idem., p. 324.)
- g. Dan. 7--Standard Interpretation.
(Idem., p. 365 ff.)
- h. 2300 Years Includes 70 Weeks.
"He comprehended the two parts under one great sum of years, two thousand three hundred; then, at the end of these years, the sanctuary shall be cleansed, which implied the acceptance of all the tribes of Israel; the Sanctuary considered as the Church of God in that season when, according to the Apostle, 'Israel shall be saved.'" (Idem., p. 382.)
- i. Dan. 9--490 Years Begin with 7th of Artaxerxes.
(Idem., pp. 384, 385.)
- j. 2300 and 70 Weeks Begin Together.
(Idem., p. 388.)
- k. Dan. 11:36 ff--Turkey Portrayed.
(Idem., p. 461 ff.)
- l. Dan. 12:10--Daily Sacrifice Is Divine Worship.
(Idem., p. 476.)
- m. 2300 Years End in 1880.
"From the great term 2300, deduct 420; the remainder 1880, is the year of Our Lord, according to our stating, with which the great term may be presumed to end. Again, from the year of Our Lord 1880, deduct 1290; the remainder will shew the year in which the "daily sacrifice was taken away, and the abomination that astonisheth," set up, viz. the year of Our Lord 590, the year in which Gregory the Great ascended the Papal Chair, whose ordinances in the Church, which we have specified where the occasion required to speak of this Prelate, closely correspond with Paul's notices to Timothy concerning the latter times. From the same 1880, deduct the Woman's abode in the wilderness, viz. 1260 years; the remainder will give the year of expulsion, 620, the year we concluded on, from historical circumstances, when the cruelty and treason of the Jews of Palestine, in the reign of Heraclius, were related."
(Idem., pp. 477, 478.)

Note: William Hales, noted chronologer, likewise ends 2300 years in 1880. (London Orthodox Churchman's Magazine, Sept. 1803, p. 80.)

PERIOD XIII--FRENCH REVOLUTION

1. French Revolution and Papal Overthrow Anticipated

1. GOODWIN, THOMAS, President Magdalen College, Oxford ()

a. Tenth Part of City (Babylon) Is One of 10 Kingdoms of Europe.

"By the tenth Part of the City, I understand, (as Mr. Brightman before me) some one tenth part of Europe; which as it all once belonged to the Jurisdiction of the City of Rome, (and is in this Book called Ten Kingdoms); so now again, upon the Gentiles, or Idolatrous Papists, their recovering the Outward Court, shall now at last, more or less, come under the Jurisdiction of that City, but especially, or at least this tenth Part of it here intended; where most faithful Witnesses shall be found, and where most of them shall be triumphed over and slain, shall, during these three Years and a half, become a Part of the City again; and so is called a tenth Part of the City; City being put here (as it often is in this Book) for the Extent of the Jurisdiction of the City of Rome, which had these ten European Kingdoms by Charter allotted unto it, chap. 17. and unto which these Kingdoms are a second time to agree to give up their Power. In one of which Ten, or in the tenth Part of the whole, the Witnesses shall first begin to rise; and therein shall this Earthquake accompany their Resurrection. This tenth Part of the City may perhaps be all one with that Street of the City, mentioned verse 8."

("Works," Vol. II, "Exposition of Revelation," p. 173, London, 1683.)

[Reprinted in part early in French Revolution under title, "French Revolution Foreseen in 1639. Extracts from an . . . Eminent Divine. . . who explains a prophecy in that book of a revolution in France, its separation from Rome, and that abolition of Titles." London.]

b. France Suggested as Possibly Power Indicated.

"Now which of these Ten Kingdoms, or of the Ten States in Europe, and what tenth Part thereof, shall first have this great Priviledg, as a blessed handsel to the rest that follow, is not hard to conjecture, though it be rashness peremptorily to determine. . . .

"I will therefore only cast in such Conjectures, as according to the Face of the Sky in the Churches of this present Age, do seem to prognosticate where, and in what Parts this Heaven (which the Witnesses shall ascend up into) is like first to clear up in, from under these Clouds, and from out of this Hour of Darkness to come upon the World. I. The Saints and Churches belonging unto the Kingdom of France, God hath made a wonder unto me in all his Proceedings toward them, first and last; and there would seem some great and special Honour reserved for them yet at last. . . . And so, as that Kingdom had the first great stroke, so now it should have the honour to have the last great Stroke in the ruining of Rome?"

(Idem., p. 176.)

Note: Drue Cressener's ("Judgments of God Upon the Roman Catholick Church. . . with a Prospect of these near approaching revolution," London, 1684) stresses 1260 years from Justinian would end "a little before the year 1800," (p. 312), and "about the year 1800" (p. 309).

2. JURIEU, PIERRE ()

a. France Indicated as 1/10 Part of City.

"Now, which is this tenth part of the city which is to fall? We can hardly doubt, it seems to me, that France is here pointed to. This kingdom is the largest portion of these ten horns or States, formerly composing the great city Babylon. It is to fall."
 ("Fulfilment of the Prophecies, or the Deliverance of the Church," p. 200, Rotterdam, 1686.)

b. "Fall" Not Crumbling But Falling Away from Popery.

["This does not mean that the French monarchy will crumble; it may be humbled. . . ."]
 (Idem., p. 201.)

c. Death of 2 Witnesses Connected with France.
 (Idem., p. 201.)

3. PHILPOT, JACQUES, ()

a. As France Enhanced Papal Glory, Will Contribute to Her Ruin.

"As the King of France did his utmost to enhance the glory of Popery, it will be the king of France who shall mostly contribute to her ruin."
 ("Explanation of the Apocalypse," p. 208, Amsterdam, 1687.)

b. City Is Babylon, and France Part of City.
 (Idem., p. 209.)

Note: Robert Fleming's conviction ("Rise and Fall of Papacy," London, 1701) is not to be forgotten--that the 1260 years would "run out about 1794." (p. 52, of 1793 London reprint.)

4. WILLISON, JOHN, of Dundee ()

a. Antichrist's Fall to Be Preceded by Falling Away of France's Support.

"Before Anti-Christ's Fall, one of the ten Kingdoms which supported the Beast shall undergo a marvellous Revolution, Rev. XI. 13. The same Hour there was a great Earthquake, and the tenth Part of the City fell. By which tenth Part, is to be understood one of the ten Kingdoms into which the great City Romish Babylon was divided: This many take to be the Kingdom of France, it being the tenth and last of the Kingdoms as to the Time of its Rise, and that which gave Rome Denomination of the Beast with ten Horns, and also it being the only one of the ten that was never conquered since its Rise. However unlikely this and other prophesied Events may appear at the Time, yet the Almighty Hand of the only wise God can soon bring them about when least expected. Though The Church should be wrapt about with the blackest Clouds and thickest Darkness for a Time, that will be no Stop to God's great Designs."
 ("Prophecy of the French Revolution and the Downfall of Antichrist, p. 23, 24, London, 1742 [1793 reprint]).

5. NEWTON, THOMAS, Bp. of ()

a. France the Elevator May Become the Humbler.

"Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from popery: and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a revolution."

("Dissertation on the Prophecies," Vol. III, p. 308, London, 1760.)

6. PRIESTLY, JOSEPH, (L.L.D., F.R.S.) (1733-)

a. Present Disturbances [1794] Harbingers of Papal Overthrow.
("Present State of Europe," p. 3, London, 1794.)b. Revolution Fulfilling Rev. 11:3 (1/10 Part of City).
(Idem., p. 26.)c. France Who Gave Papacy Temporalities, Takes Away.
(Idem., p. 26.)d. 2nd Advent Anticipated.
(Idem., p. 28.)

7. BICHENO, J. ()

Note: Numerous pamphlets and books appear about 1794 to 1796 reprinting extracts from the foregoing and from other names and treatises such as Tower's, Joseph, "Illustrations of Prophecy. . . among other great Events, a Revolution in France, favourable to the Interests of Mankind. The Overthrow of the Papal Power," London, 1796.

2. Significance of the Overthrow

Voltaire (b. 1694), as early as 1720 conceived horrible design of establishing federation of infidels for eradication of all religion. Plan succeeded beyond his utmost wishes. Speculations of infidelity, hitherto loosely floating about in literary world, embodied into practical system by Voltaire, D'Alembert, Diderot and other confederates. Completed when, in 1776, genius of Weiskaupt founded subsidiary and afterwards "conjoined combination" of German "Illuminati." The fruit of this diabolical plot, ramifications of which spread throughout Europe, was infidel revolution of France, commencing in 1789.

Until French Revolution, papal power, notwithstanding resistance from some European sovereigns, continued to hold Saints in subjection through all central territories of Roman empire. In these nations Protestants not tolerated. But at fall of French monarchy in 1792, series of events began that, within few years, shook foundation of spiritual power of Western Europe. Monastic orders were annihilated, property of church confiscated, tithes abolished, spiritual principalities secularized.

Massacre of St. Bartholomew and Revocation of Edict of Nantes fearfully avenged. Spirit of scoffing spread over Europe. Nations seemed prepared to arise against Rome. Voltaire and Rosseau declared miseries of men were due to oppression of priests and bigotry of creeds. Proclaimed entry upon era of emancipation from restraints and fetters. Led to throwing off faith of fathers. Perverted Christianity of Catholicism was declared cunningly-devised fable. French monarchy fell with crash. Jesuit order abolished.

Pius VI tried vainly to arrest progress of reforming spirit and stay advancing tide of revolution. Anathemas unheeded. General war broke out, uprooted dynasties, and changed face of Europe. France poured legions into Belgium, Holland, Rhinish provinces, and Austria, and in 1798 made herself master of Italy. Deluge swept over patrimony of Peter. By treaty of Tolentino, conducted with Napoleon in Feb. 1797, pope was compelled to surrender. Sitting on throne in Sistine Chapel in Vatican, on Feb. 15, 1798, surrounded by cardinals, who were offering congratulations on his elevation to pontificate. Angry shouts penetrated conclave. Sound of axes and hammers on doors. Soon band of soldiers burst into hall.

Many interpreters imagined this was end of papacy. But soon reverses of revolutionary armies left Southern Italy to ancient masters. French republicans anxious to have another pope. Pius VII elected on March 14, 1800. (See "Pontificate of Pius VI and Revolutionary Atheism," Bertrand, Bar-le-Duc, 1879, Vol. II, pp. 340-387; "Historical and Philosophical Memoirs about Pius VI," Paris, Year VII, Vol II, pp. 314-359; "Le Maréchal Berthier," by Derrécagaix, Paris, 1904, Vol. I, pp. 235-252.) Napoleon saw vain to attempt to govern nation without religion. Majority knew no other faith than Romanism. Accordingly, began negotiations with pope, issuing in Concordat in July, 1801, whereby Roman Catholic religion was reestablished religion of France. Left Pius in possession of Italian principality.

French revolution counterpart of papal establishment. Justinian first recognized Pope's absolute ecclesiastical supremacy, and virtually gave saints into his hand, placing civil sword at ultimate disposal. 1260 years later, in French Revolution, country that for centuries had been mainstay of Papacy, abolished pope's age-old supremacy, declared clergy totally independent of See of Rome, vested election of bishops in departmental authorities, and made national profession of Atheism. The two are counterparts. In the first, supreme civil power was but aggrandizing of pope, framing all laws with that special view, and subjecting both spiritual and secular authority to him. In latter epoch, supreme civil power bent on pope's overthrow and emancipating both secular and spiritual authorities from his sway.

3. Perceived as Due and Under Waya. 1796--Reign of Antichrist Hastening Toward End.

"By the general consent of prophecy, the reign of Antichrist, is now hastening to an end. The aspect of providence, for some time past, has quickened our expectation of his fall. This will pave the way for the overthrow of every system by which the empire of iniquity and error has been maintained; and this again will be succeeded by the age of righteousness and truth." ("Missionary Magazine," Vol. I, Edinburgh, p. 185, 1796.)

b. French Revolution Extraordinary Event Marking Great Era of Time.

(Bicheno, J., "Signs of the Times; or Overthrow of the Papal Tyranny in France, the Prelude of Destruction of Popery and Despotism," p. I, London, 1794.)

c. Overthrow of Papacy Awaited.

(Idem., p. 5.)

d. 1260 Years Began 537, or 533 at Most.

[Fall expected in 1797 or 1813 at Latest.]

("Evangelical Magazine," Vol. IV, London, p. 55, Art. "Downfall of Antichrist.")

e. Dates from Actions of Justinian.

(Idem., p. 98.)

f. Fall of Antichrist Near at Hand.

(Idem., p. 104.)

g. American Correspondent (Mar. 31, 1798) Apprehends Accomplishment Before Letter Reaches Britain.

"Letter on Prophecy,
with
A Particular Reference
to
The Fall of Rome into the Hands of
the French
From the Rev. Dr. **** of America
Dated--March 31, 1798.

"We are not able so accurately to fix the meaning of those prophecies, that are now about to be accomplished, as we shall easily do a few years hence. However, I cannot help thinking, that Rome will soon fall into the hands of the French, and that the Pope will be deprived of all his temporal dominions; that is, that he will soon cease to be a beast... I apprehend is nigh at hand, and, perhaps, will be accomplished before this letter can reach Great Britain. The Pope, being deprived of his temporalities, will be nothing but a false prophet, and then the seventh trumpet will sound." ("Baptist Annual Register," Jan., 1799, p. 114.) [Italics his.]
[Written Mar. 31, before captivity of pope could become known in America, the full significance becomes apparent.]

h. Editorial Comment on Foregoing Prediction.

"Dr....'s conjectures respecting the speedy fall of the civil papacy has been remarkably accomplished--was so indeed a few days before he wrote, though he could not possibly know it. Many with Dr.plainly foresee what the present commotions of Europe are designed to produce, and will produce, viz., the ruin of the pope and turk, and all the anti-christian governments that support them."

(Idem., p. 146.)

General

Note: Killing of French, Duphot brings on crisis. Army enters Rome on Feb. 10. Papal government declared at end on Feb. 15, by General Hammer. Pius VI deported on Feb. 20. Upon capture and deportation, priests proclaimed end of the world. Incendiary posters appeared. Students hissed and cheered. No capitulations to pope. Tree of Liberty planted in Plaza. Cardinals robbed of glitter and homage. (See Dorrécaix, and R. Duppa.)

4. Series of Official Bills and Posters in Rome

a. "No. 8, Feb. 15"--Power of Papal Government Abolished.

"The Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome, constituting a Roman Republic. The General-in-chief of the French army in Italy declares, in the name of the French Republic, that he acknowledges the Roman Republic independent, and that the same is under the special protection of the French army. . . .

"In consequence, every other temporal authority emanating from the old government of the Pope, is suppressed, and he shall no more exercise any function. . . .

"The Roman Republic, acknowledged by the French Republic, comprehends all the country that remained under the temporal authority of the Pope, after the treaty of Campo Formio.

"ALEXANDER BERTHIER."

"Rome, the 15th of February, 1798; first year of Liberty, proclaimed in the Roman Forum, and ratified on the Capitol, with free voice, and subscribed to by innumerable Citizens."

(Duppa, R., "Subversion of the Papal Government," 3rd ed., pp. 37, 38. London, 1807; also "European Magazine," Vol. xxxiii, Mar. 1798, p. 209.)

b. "No. 9, Feb. 15"--People Establish Independent Sovereignty.

(Original Bills in Brit. Mus.; Paris State Library; Photostats in Advent Source Collection.)

c. "No. 17, Feb. 21"--"Colossus of Imposture. . . Destroyed" (Idem.)

d. "No. 28, Feb. 23"--"Proud Hypocrisy Fallen to the Ground" (Idem.)

e. "No. 34,"--Religious Interests Separated from Palitus (Idem.)

f. "Constitution of the Roman Republic." Ital. ed. 1798.

Note: In gallery Room of Pius VI, in Vatican Museum, life portrayed in series of 16 pictures, last in series showing his expulsion--coach by which escorted to France, arrival at destination, and demise.

Note: The CODE NAPOLEON, or French Civil Code, served as a model for law reformers and largely displaced the Code of Justinian in about 25 Continental nations. Title I, Art. 4, forbids recognition of a bishop whose see is under domination of foreign power. Title II, Art. 19, forbids a bishop applying to the pope for confirmation. (See Theiner; also Blackwood Wright, "The French Civil Code.")

5. Witnesses to Ending of Era of Papacy (1260 Years)

1. WRANGHAM, FRANCIS (M.A.)

a. "Rome Is Fallen!"--Sermon Title for June 5, 1798.

"It is done--There has been a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great--and the cities of the nations have fallen: and great BABYLON has come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

("Rome Is Fallen!" A Sermon Preached June 5, 1798," p. 19, York, 1798.)

2. DAUBENY, CHARLES (LL.B.)

a. Prophecy of Extinction "Has Now Taken Place."

"The Papal power has long been upon the decline. It received an irrecoverable wound at the period of the Protestant Reformation; since which time it has been gradually sinking into an insignificance preparatory to its final extinction. That event has now taken place; an event in which all nations are more or less concerned. For in the accomplishment of an important prophecy, which respects the progress of Christ's kingdom upon earth, what nation can be uninterested."

("The Fall of Papal Rome," p. 27, London, 1798.)

[Pulled down by nation that set it up in temple.]

3. KING, EDWARD (F.R.S. A.S.)

a. 1260 Now Completed in this "Year 1798"

"Is not the Papal power at Rome, which was once so terrible, and so domineering, at an end?

But let us pause a little.--Was not this end, in other parts of the Holy Prophecies, foretold to be, at the END of 1260 years?--and was it not foretold by Daniel, to be at the END of a time, times, and half a time? which computation amounts to the same period.

And now let us see;--hear;--and understand. THIS IS THE YEAR 1798.-- And just 1260 years ago; in the very beginning of the year 538, Belisarius put an end to the Empire, and Dominion of the Goths, at Rome.

He had entered the City on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East: and had soon after made it tributary to him: leaving thenceforward from A.D. 538, No Power in Rome, that could be said to rule over the earth,--excepting the ECCLESIASTICAL PONTIFICAL POWER."

("Remarks on the Signs of the Times," pp. 16,17. London, 1798. 3rd ed. 1799. Philadelphia reprint, 1800.)

b. 1260 Now Completed--End Awaited.
(Idem., p. 18.)

Note: In previous "Morsels of Criticism," (London) sought to awaken interest in prophecies--2300 years from time of vision. In 1800 edition, declares: "1260 years are ended, which were named in holy prophecy." (p. 353.)

4. VALPY, RICHARD (D.D., F.A.S.)

a. 1260-Year Prophecy Is "Accomplished" in Overthrow of Pope.

[1260 Years Ended, Beginning with 538.]

("Sermon, Matt. XXIV, Preached before Reading and Henley Associations . . . at the Consecration of the Colors," pp. 8-15. Reading, 1798. Reprinted, 1811, London.)

5. THUBE, Christian G., Pastor Baumgarten, Macklenburg.

a. Papal Wound of 1798 To Be Healed.

"The French with the sword in their hands have exiled the pope and his cardinals totally from Rome, have destroyed the whole States of the Church, and erected a so-called Roman Free-State. . . it has a wound from the sword, and nevertheless remains alive. How long this state will last thus, and in what the life of the papacy yet continuing will exist: that is not yet to be determined with certainty.

"The deadly wound becomes healed again sooner or later. But how and by what it will be healed again, that we do not know likewise, before it will happen."

("Direction to Right Understanding of the Revelation," pp. 123, 124. Schwerin and Wismar, 1799.)

6. SIMPSON, DAVID (M.A.)

a. 1260 Years Ends with Downfall of Pope's Dominion 1798.
("A Plea for Religion," p. 138, London, 1802.)b. 3 Horns Subdued: Senate of Rome, Kingdom of Lombardy, Exarchate of Ravenna.
(Idem., p. 135.)

7. ANONYMOUS, in Christian Observer, Vol. I, 1802.

a. Popery Rising Again Shorn of Beams (April, p. 264.)

6. Resume of Typical Prophetic Exposition (Following 1798)

1. DOBBS, FRANCIS--"Second Coming of the Messiah (Dublin, 1800)
[Speech before Irish House of Commons, June 7, 1800]
 - a. Dan. 2-4 Empires; Logs, Eastern & Western Rome.
 - b. Dan. 7--More Minute Repetition; Papacy; Judgment; Kingdom.
 - c. 1260 Years Past; Messiah Next to Appear.
2. GALLOWAY, JOSEPH--"Brief Commentaries" (London, 1802)
 - a. Rev. 13--1st Beast, Papacy; 2nd, French Republic.
3. HALES, WILLIAM--"Sacred Criticism" (Catholic Churchman's Magazine, Oct., 1803.)
 - a. Dan. 7--Standard Interpretation, Papal Little Horn.
 - b. 3 Horns--Exarchate of Ravenna, Lombards, Rome.
 - c. Dan. 11:36ff--Papal Mystery of Iniquity.
 - d. Rev. 13:11--Apostate Greek Church.
 - e. 1260 Years--538 to 1798 (King & Valpy Cited.)
 - f. 2300--Wood of Ireland (457 B.C.; 1880 A.D.)
4. MILLER, W. F.--"Christ the Rod of Iron" (Hartford, 1804)
 - a. France is healing Papal Wound Made by Revolution.
 - b. Antichrist Arose in Midst of 10 Kingdoms.
 - c. Justinian Opened Door for Antichrist.
5. FABER, GEORGE S.--"Dissertation on the Prophecies," 2 Vols. (London, 1804)
 - a. Prophecy is Progressively Interpreted.
 - b. Daniel 11--Revolutionary France.
 - c. Dan. 7--Standard (3 horns: Heruli, Ostrogoths, Lombards.)
 - d. 10 Kingdoms (Huns, Ostrogoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, Lombards.)
 - e. 5th and 6th Trumpets--Saracens and Turks.
6. KETT, KENRY--"History the Interpreter of Prophecy" (London, 1805.)
 - a. Medieval Accusers of Antichrist (Arnulph, Bernard, Waldenses).
 - b. Rev. 9--Saracenic and Turkish Powers.
 - c. Dan. 2 & 7--4 Empires and Antichrist.

- d. 2 Antichrists--East and West.
 - e. Rev. 13:11--Apostate Infidelity.
7. M^rFARLAND, ASA--"Signs of the Last Times" (Concord, 1808.)
- a. Approaching the World's Crisis (Eventful Epoch Since Fr. Revolution).
 - b. Dan. 7--Standard Interpretation with Papal Horn.
 - c. Dan. 8--Mohammedan Horn.
 - d. Living in Last Times (Millennium Draweth Near).
 - e. Rev. 14--Gospel to World Before Babylon's Fall.
 - f. Time Designated by Prophecy to Christianize Heathen.
 - g. Turks Soon to be Dispossessed.
 - h. Children Will Live to See Kingdom Established.
 - i. Restoration of Jews.
8. LATHROP, JOSEPH--"Prophecy of Daniel Relating to the Time of the End" (Springfield, 1811.)
- a. 70 Weeks Generally Dated from 7th of Artaxerxes.
 - b. 62 Weeks to Christ's Anointing.
9. SHEPHERD, ENOCH--"Thoughts on the Prophecies" (Marietta, 1812)
- a. 1260 Years End at French Revolution.
 - b. Dan. 7--4 Empires and Papacy.
10. "BRITANNICUS, PHILO"--"Prophecies of Daniel and Revolution" (London, 1813)
- [Illustrations (1) depicting 10 horns on 4th beast, triple-crowned horn supplanting Exarchate of Ravenna, Kingdom of Lombardy, and Principality of Rome. (2) Papacy and triple-crowned woman riding Papal empire with 7 heads labelled France, Hungary, Spain, Denmark, England, Scotland, Germany and France, as 2-horned beast jostling papal tiara. (3) Tiara-crowned woman sitting on 7-hilled beast.
- a. Daniel 7--4 Empires and Papacy.
 - b. Papal Change of Calendar (Period Based on Roman 355-day-years.)
 - c. France the 2-horned beast (666 to "Bonnaparte").
11. KINNE, AARON--"Display of Scriptural Prophecies" (Boston, 1813).
- a. 1260 Years Ended, Millennium to Begin 1866.

12. MAITLAND, Captain--"Connected View of Prophecy" (London, 1814).
 - a. Dan. 7--Standard Interpretation.
 - b. 10 Horns--Ostrogoths, Visigoths, Sueves, Vandals, Franks, Bergundians, Heruli, Saxons, Huns, Lombards.
 - c. 3 Horns--Ostrogoths, Heruli, and Lombards.
 - d. 1260 Years--533 to French Revolution.
 - e. Daily Sacrifice--Spiritual Works Supplanted by Papacy.
 - f. 2300 and 1260 End Together.

13. ARMSTRONG, AMZI--"Lectures on Visions of Revelation," (Morristown, 1815.)
 - a. Witnesses Slain on Principal Street of Babylonian City of Europe.
 - b. 3 1/2 Days Fulfilled by France (From Aug. 1792--Mar. 1796.)
 - c. 1260 Years--Period of Woman's Retirement in Wilderness.
 - d. Rev. 13:11--Spiritual Dominion of Papacy.
 - e. 666--3 Languages (Romith, Lateinos, Vicarius Filii Dei.)
 - f. 6th Vial--Drying up of Turk (Way for Jews Prepared).
 - g. Signs of Advent Abound.

PERIOD XIV--19th

B. South American Voices Priest

1. LACUNZA, EMMANUEL ["Rabbi Ben Ezra"], Jesuit of Chile and Italy (1731-1801)

Markedly used for awakening of multitudes in Europe concerning fundamental truth of second coming of Christ in relation to millennium--a truth not only utterly lost sight of in Catholicism but now largely obscured in large sections of great Protestant communions due to devastating inroads of Whitbyan philosophy of world conversion and of Christ not coming until close of millennium. Real significance of life, witness and influence not really understood unless there is acquaintance with providences, political upheavals, and ecclesiastical decrees that shaped whole course of life.

A. Banished from native Chile at age of 36. Exiled from Spain and all her dominions, separated from native tongue and friends, and deprived of functioning in priestly order of which he was member, turned to life of study under shadows of Vatican, that resulted in his remarkable book, "Coming of the Messiah in Glory and Majesty."

B. Political upheavals in Spain weakened grip of church and made favorable publicity of first half dozen editions.

C. Power of Inquisition crippled and just about ended, so that it proved impotent to prohibit circulation and reading of book in Spain, Mexico and Peru.

D. Final prohibition in all languages by Sacred Congregation of Index at Rome, made authoritative by pontifical decree--thus bringing issue of advent, antichrist and tradition again squarely before highest body of Roman Church by one of her own learned and respected sons.

E. Providential circumstances utilized it as instrument to greatly stir study of second advent in Britain among those Protestants clearly awakened to study of prophecies of Daniel and Revelation.

Views on many points strange or vague. Had no adequate conception of symbolic prophecies and prophetic periods. But did have unswerving conviction relative to second, premillennial advent, two resurrections, antichrist, and beast. Defective as was understanding on some points, was nevertheless one of God's divinely chosen heralds used to mightily stir Continental Europe, Mexico, South America and Great Britain. One of morning stars appearing shortly before 19th century Advent Movement, and helping to usher it in.

Singularity and significance of Lacunza's contribution lay in revolutionary interpretation--so far as Catholic positions were concerned--of antichrist and its destruction at beginning of millennial period. This he placed as future and approaching, and introduced by second, personal, premillennial advent of Christ, with general resurrection of wicked dead at close. His thesis was therefore anathema to Rome. When brought squarely and unavoidably before her for decision was consigned to "Index Expurgatorius," in harmony with her consistent position for over 13 centuries.

Moreover, Lacunza's revolutionary position, squarely a confutation of Whitbyan philosophy, increasingly accepted by Protestants generally, contend-

ing for world conversion, and 1000 years of temporal millennium before Christ should come second time. While there had been small but steady line of Protestant students and writers on prophecy who held to premillennialism on basis of an increasingly clear interpretation of prophecies, symbols and chronological periods (which features Lacunza but lightly touched), it was province and accomplishment of Lacunza to clarify whole premillennial issue, and to force home to open minds of Protestant prophetic students--as well as the closed minds of Catholic theologians--this cardinal truth and principle.

Challenged inner heart of Catholic exposition, for he exalted Bible above dogmatic tradition. Treatise called "halt!" to rapid retreat from clear Protestant position on advent. Identified antichrist not as some individual blasphemer to harrass church in future, but as "moral body" of Catholic leadership, temple of God as Christian Church, and antichrist to manifest himself therein, as Roman priesthood.

Little wonder that Lacunza, in last quarter of 18th century, did not see all light on prophetic interpretation that others--in Great Britain, Germany, and North America saw and carried forward to increasing perfection--particularly a quarter century after his death. Lacunza's was solitary voice almost from shadows of Vatican in early dawn of nineteenth century revival of advent hope and beginning of great second advent world movement that has gone on with increasing force and volume. Lacunza, one of God's chosen heralds, a great awakener.

a. Authority of Scripture Paramount.
 ("The Coming of Messiah in Glory and Majesty," Irving English trans., Vol. I, pt. 1, Ch. 2, pp. 46, 47, 285. London, 1827.)

b. 2 Advents, 2 Judgments, 2 Resurrections.

"I must admit two resurrections, one, of the saints who come with Christ, the other long after of all the rest of men: which is contrary to the common sentiments of the theologians, who hold it as a thing most certain, and as a truth not to be disputed, that the resurrection of the flesh is to be simul et semel, that is, once only, and upon all the sons of Adam without distinction, in one and the same time and instant."

(Idem., Ch. IV, p. 58.)

c. Identification of Antichrist Imperative.
 (Idem., pp. 177, 178.)

d. Antichrist (or Beast) Not Individual Person.

"Almost all the interpreters of the Apocalypse agree as to a general truth, that the terrible beast with the seven heads and ten horns, of which so much is said from the xiiith to the xixth chapters, is Antichrist himself. How then can this beast, and all the particular things spoken of it, be accommodated to, be possibly conceived of, an individual and singular person? Observe the difficulty of such an accommodation, by merely reading the words of the xiiith chapter."
 (Idem., p. 202.)

- o. Beast of Rev. 13 Denotes Priesthood.
(Idem., pp. 219,220,225.)
- f. Woman of Rev. 17 Symbolizes Christian Church.
(Idem., p. 152.)
"What we say of the crimes of this woman, we say, necessarily, of her punishment also. Rome, not idolatrous but Christian, not the head of the Roman empire but the head of Christendom, and centre of unity of the true church of the living God, may very well, without ceasing from this dignity, at some time or other incur the guilt, and before God be held guilty of fornication with the kings of the earth, and amenable to all its consequences. And in this there is not any inconsistency, however much her defenders may shake the head."
(Idem., p. 252.)
- g. Man of Sin in Temple (2 Thess.) Is Iniquity in Church.
(Idem., p. 262.)
- h. Antichrist's Destruction at Advent.
(Idem., pp. 280,282.)
- i. 2 Signs of Advent (Faithlessness; Wickedness.).
(Idem., pp. 287,288.)
- j. 1st Resurrection at 2nd Advent.
(Idem., pp. 103,104.)
- k. Destruction of Wicked at Establishment of God's Kingdom.
(Idem., Vol. II, p. 218)
- l. Devil's Binding for 1000 Years Not Past.
(Idem., Vol. I, pp. 88-90.)
2. MEXIA, RAMOS, of Argentina (1773-1828) *La Rosas 1835 = Signs*
Protestant forerunner and reformer. Was owner of vast estate on which he established preaching missions. Family fanatically opposed him, burning his literature and writings. His copy of Lacunza (1816 London ed.) covered in margins with notations. But for him no other authoritative book than Bible, containing all man needs to know of past and future (Ricci, Clementi, Digest of "Teachings," No. III, pp. 8.) Only Bible he had was Vulgate. (Ricci, No. III, p. 11.) Proclaimed righteousness by faith. Denied claims of Roman church and her ordinances. Was an ardent Adventist, the soon coming kingdom being his hope. Observer of 7th day Sabbath (Ricci, No. III, p. 34; No. IV, pp. 29,30) His Adventism came from studying Daniel and the Apocalypse.
- a. End of the World Impends.
"The world is going to terminate. Its whole edifice is crumbling. . . . Repairing it is useless. . . . The omnipotent has sent me to tell you this."
("The Gospel to Which Citizen Francisco Ramos Mexia Responds Before the Nation" p. 17, in Ricci, No. II, 1820.

o. East of Rev. J. Donatus Pristwood
(Ibid., pp. 219, 220, 221.)

f. Woman of Rev. J. Symbolics Christian Church
(Ibid., p. 152.)

"What we say of the crimes of this woman, we say, not carefully, of her
patriotism also. Rome, not idolatrous but Christian, not the head of
the Roman empire but the head of Christendom, and centre of unity
of the true church of the living God, may very well, without coming
from this dignity, at some time or other, meet the unity, and be-
low God be held guilty of formation with the kings of the earth,
and amenable to all its consciences. And in this there is not any
inconsistency, however much her defenders may shake the head."
(Ibid., p. 222.)

g. Man of Sin in Temple (2 Thess.) Is Impurity in Church
(Ibid., p. 222.)

h. Antichrist's Destruction at Advent
(Ibid., pp. 220, 221.)

*History of Little Horn
Eberhard = Little Horn*

i. 2 Signs of Advent (Philippians; Wickedness)
(Ibid., pp. 221, 222.)

j. 1st Resurrection at 2nd Advent
(Ibid., pp. 103, 104.)

k. Destruction of World at Establishment of God's Kingdom
(Ibid., Vol. I, p. 218.)

l. Davies' Binding for 1000 Years Not Past
(Ibid., Vol. I, pp. 22-20.)

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o. End of the World Imminent
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("The Gospel to Which Citizen Francisco Ramos Mexia Responds Before
the Nation" p. IV, in Ricot, No. II, 1880.)

MANUEL DE LACUNZA

(Biographical Notes and Related Events Chronologically Arranged)

- 1731
(July 19) BORN IN SANTIAGO, CHILE--to don Carlos de Lacunza and dona Josefa Diaz, of noble lineage and moderate fortune.
- Careful religious education--letters, Latin grammar, and rhetoric, at "Colegio Máximo," or Superior School.
- 1747
(Sept. 7) Admitted, at 16, to probation in Jesuit Order.
- Reviews philology at "Bucalemu."
- Completes 2-year vows.
- Continues philosophy and theology at Bucalemu; finishes with honors.
- Receives Sacred Orders, as 3rd year probation completed.
- Given instructional and spiritual supervision of younger students.
- Professor of Latin.
- Studies astronomy and geometry.
- Celebrated as preacher.
- 1766 Takes four vows of Jesuits.
- 1767
(Autumn) EXPELLED WITH ALL JESUITS FROM CHILE, by Decree of Charles III. of Spain, involving all dominions. (Later accentuated by papal decree of suppression of Clement XIV, July 31, 1773.)
- Goes first to Cádiz, Spain.
- Locates at Imola, central Italy, residing there until death.
- No bitterness at exile on strange soil.
- 1772 Retires from world, becoming "anchorite" [recluse] for remainder of life.
- Frugal life without comforts, dwelling in hut outside the city walls.
- Untiring application to study, invoking grace of Holy Spirit.
- Remarkable piety and prayer life--5 hours daily.
- Solves difficult questions and texts by long seasons of prayer for divine illumination (with his amenuensis Father González Carvajal).
- Profound study for thirty years of Holy Books, writings of Fathers, and theological interpreters. Studies entire Patrology (1000 large volumes) to know, use or refute the fathers and expositors.

Scientific study of Scriptures, formulating comprehensive code.

1779 Abandons trips to libraries at Venice or Bologna, also Rome, as without benefit.

His key to prophecies--the two comings of Christ, separating the confusing parts, and emphasizing advent at beginning of millennium. Scholarship: never charged with inaccuracy, misquotation of authorities, or distortion.

Writing of "Coming of the Messiah in Glory and Majesty," nears completion, taking twenty years.

1781 Ennodio Papia's (pseud., Guiseppe Zoppi), "Apocalypse" and "Second Epoch of the Church" appear.

1783-4 "Second Epoch" prohibited by "Sacred Congregation of the Index"* [January 20, 1783 and December 6, 1784].

Lacunza dissents from Papia, contending only two comings of Christ--first in flesh, temporal, at incarnation; second, in glory and majesty soon. Fears own production will likewise be placed on Index.

"The Coming of the Messiah in Glory and Majesty" brought forth in Spanish--under pen-name Juan Josaphat Ben-Ezra, a Christian Hebrew; dedicated to "Christófilo"--lover of Christ. (Fr. Pablo gives date in introducing "Critique" endorsement).

Reaches Spain and South America in manuscript; arouses interest immediately. Soon popular in manuscript form with amazing circulation, "from Havana to Cape Horn."

Translated into Italian and Latin (3 vols., 1657 pp.)

1786 Vélez, erudite lawyer of the church in Buenos Aires, prepares elaborate refutation starting the long controversy.

Has ardent friends and opponents, and heated discussions, of which Lacunza was aware.

Discussion extends from Europe to South America.

Lacunza revises and approves for publication.

*"Sacred Congregation of the Index,"--one of thirteen standing committees at the Vatican, each under the presidency of a cardinal, who aid the pope in the government of the Church. Controls censorship of Catholic writings, with official power of prohibition. All decisions require pontifical approval. "Index," the list of prohibited books.

XIV--Special

With Lacunza. p. .3.

- 1795
(July 2) Valdivieso sends to Caballina, his "Defense" of Ben-Ezra from Ravenna, Italy, together with manuscript copy translated from Latin to Spanish.
- 1799 Father Maneiro, returning to Mexico, bears elegant Latin translation.
- Lacunza's description of last days, and political conditions transpiring, impress the thoughtful. Clergy "read it with avidity."
- Lacunza deploras imperfect copies circulating in Europe and South American colonies.
- 1801
(June 17) LACUNZA'S DEATH BY ACCIDENTAL DROWNING
- No printed editions before death.
- 1802 Lieut.-General of Spanish Armada, D. Francisco Gil Lemos, has ms. copy in Spanish.
- 1810 [Cadiz, serving as capital of all Spain which escaped French annexation, besieged by French forces from February, 1810, to August 1812. Relieved by Duke of Wellington in battle of Salamanca. Ferdinand VII declared king.]
- 1812 Inquisition abolished, and some freedom of press established.
- First printed edition "Coming of the Messiah in Glory and Majesty," (Vol. 1), near Cadiz, southern Spain; Toloso edition, issued secretly on Isle of Leon, or San Fernando. Favorable censure by Fray Pablo de la Concepcion, barefooted Carmelite.
- (March) [Liberal constitution of the Cortes (legislature) promulgated with attempted constitutional monarchy. Ferdinand VII refuses to recognize, creating struggle between Liberals and Absolutists. Colonies in Mexico and South America take advantage of confusion, and soon secure independence].
- 1813 Books assailed in Italy by Friar Martínex.
- Makes proselytes in Italy and Spain.
- Opinion divided sharply among Jesuits, Father General prohibiting publication of opinions.
- Father Bestard (Commissary General of the Order of St. Francis in the Indies) warns vigorously against, and attempts to stop book in the various languages. Becomes arch-foe of Lacunzian teachings and book.
- Manuscript in Havana (3-volume Latin); obtained from Italy.
- Marked Mexican interest in 1812 edition.
- Manuscript circulating continuously.
- [The Cortes expells or prosecutes Bishops, and banishes nuncio].

Second and Third Furtive Printings of Toloso, or Cadiz, editions.

- 1814 [After Napoleon's defeat at Waterloo, Ferdinand VII declares decrees of the Cortes null and void, and re-establishes Inquisition and Jesuits.]
- 1815 Vol. III of new Cadiz edition completed.
(Jan. 6)
- 1816 London edition (4 volumes); 1500 copies printed at expense General Belgrano for distribution in Argentina.

Translated into various European languages.
- 1818 Mexican Inquisition* investigates copies circulated in Mexico; does not condemn because of popularity.

French 120-page compendium of Lacunza written by Agier, President of the Court of Appeals of Paris, and writer and translator of several prophetic words.
- 1819 Council of the General Inquisition of Spain orders all copies
(Jan. 15) collected; reading prohibited pending full examination.
(May 1) Mexican Inquisition prohibits work "until properly certified."
(June 12) Spanish Inquisition warns public against book (especially Toloso ed., printed without permission of superiors).

Some preserve copies in insubordination.

Peruvian Inquisition stirred over Lacunzian doctrine.

Intense discussion in Mexico; Quito, Equador; Lima, Peru; Santiago, Chile; Buenos Aires, Cordova and San Juan, Argentina; and Montevideo, Uruguay.
- 1820 [Citizens of Cadiz secure renewal of 1812 liberal constitution for Spain by revolt, which spreads throughout country].

Inquisition again abolished for the time in Spain; prohibition of Lacunza work one of its last acts. Convents closed, and freedom of press again established.
- 1822 Edition at Puebla, Mexico.

*Court or tribunal for the discovery, examination and punishment of heretics with special judicial powers conferred on special judges. In Spain "it remained operative into the nineteenth century. . . . King Joseph Bonaparte abrogated it in 1808, but it was re-introduced by Ferdinand VII in 1814 and approved by Pius VII on certain conditions, among others the abolition of torture. It was definitely abolished by the Revolution of 1820."--"The Catholic Encyclopedia," Vol. VIII, Article, "Inquisition," p. 37.

New Spanish edition attempted at Granada, Spain; subscription opened; permit repeatedly sought from Archbishop de Palma; persistently denied; printing (by Benavides) proceeds without sanction.

(Archbishop's "reprobation"--i.e., condemnation for unrepented sins--stresses Lacunza's violation of principle of superiority of tradition, of not following Church Fathers and laws of Church, of taking more license than is permitted, and "novelty of his system.")

1823 Archbishop compelled to disclose in writing reasons for refusal. Gives censures in form of five "Observations."

Delicate issues involved, with bold rebellion against Tribunal of Inquisition.

"Sad days for Church of Spain," Catholic historian's lament,

Partisans of Lacunza called "New Reformers;" Lacunza called "Innovator" and his thought "new idea."

Fact that Rome had not spoken is capitalized, as Rome's word is final.

[King Ferdinand VII (1808-20 and 1823-33), confined since 1820 to Cadiz, released by French army which suppresses liberalism and Liberal Constitutional government in Spain]

1824 "Valdivieso's Defence" (1 Vol.), published in Mexico; written at Ravenna, Italy, in 1795-96.

Franciscan monk Bestard's vicious printed attack on Lacunza (Vol. 1); copy sent pope; complains Lacunza insinuates fulfillment of Revelation 13 and 17 in Roman priesthood and church.

Bestard refers to another 3-vol. Lacunza edition. (Place of printing not disclosed).

Prominent Spanish theologians defend book.

Cordova, Argentina, cathedral incident. Well-known priest, probably Dean Funes, preaching, recommends Lacunza book; theological professor instantly reproves preacher, declaring it heretical. Incident denounced to Sacred Congregation of Index, which receives informer; reproves cathedral uproar.

Congregation of Index appoints official examining committee of four: Cardinal Fontana (drafting fifteen censures), Spanish theologian (favoring Lacunza), Father Zechinelli (theological professor), and Father Vigilio.

Lacunza had exalted Scripture above tradition; had taught antichrist not future individual, but historic group; had not acceptably venerated Catholic exposition; had invited criticism by writing in vulgar tongue.

Delicacy of situation and difficulty of decision because Lacunza dead.*

Solemn sentence passed--"Prohibetur in quodcumque idioma"--as all agree not to injure the many for the benefit of the few.

(Sept. 6) POPE LEO XII ISSUES FORMAL DECREE PROHIBITING BOOK--"Forbidden to be published in any language whatsoever."

(Sept. 25) Decree of prohibition published and posted in stipulated places.

1825 Condemned by Spanish Friar Dos-Barrios, and commended by Vicar General Encina of Toledo (seat of primate of Spanish Church), with favorable written review by Carmelite Father.

Edition at Paris, France (5 Vols); Chamrobert.

Edition at Mexico City (1 Vol).

Edition in Mexico (5 Vols.); Valdés

(Nov. 9) POPE APPROVES AND BLESSES BESTARD'S ATTEMPTS TO STOP CIRCULATION (Conveyed through papal Nuncio, Santiago, Archbishop of Tyre).

Bestard's Vol. 2 of attack; third volume contemplated.

Bestard supported by 80 Spanish celebrities--archbishops, government officials, military and naval officers, educators, doctors and noblemen.

Irving profoundly affected by reading Spanish edition.

Irving preaches first sermon on second advent, Christmas, 1825, as result.

Begins translation into English. (Refused copy of 1816 Belgrano edition; uses inferior 1812 printing.)

Enrich, Chanetón, and Eyzaguirre each allude to edition in U.S.; not proven by extant copy; doubted by others.

1826 London (Spanish) "Ackermann" edition (3 vols.) from original 1812 Cadiz printing. Best and most exact edition.

"Another edition in United States after 1825"

Fabricated "Priest Cristofilo" answers Ben-Ezra with cynical eulogy, after turning against book.

*The procedure "provided that the matter should first be referred to the author himself, and his attention called to the objectionable passages. If the author then refused to deal with the congregation, or rejected the corrections that were required, the decree of condemnation was to be published."--The Catholic Encyclopedia, Vol. XIII, Art., "Roman Congregations," p. 143.

XIV--Special
With Lacunza. p. 7.

Lacunza book subject of much discussion in Albury Park Prophetic Conference.

French edition (5 vols.); Parmentier

Secret societies in Spain read prohibited Lacunza. Could not be silenced by attacks in South America--Vaisse.

1827 English translation completed by Irving (3 vols., 766 pp.), from 1812 Cadiz printing. Checked with 1824 London (Ackerman Span.) ed.

"Translated into all the cultivated languages of Europe,"--Bahamonde, Count of Maule.

"Shook the continent of South America," says Professor Ricci.

Not an important town "from Havana to Cape Horn" to which Lacunza's book did not come, says Chaneton.

1833 Abridged in English into one volume (576 pp.). Published in Dublin. Curry.

1835 Many printed opinions in Mexico for and against Lacunza.

Toluca's "Consultation of the Wise Men on the Coming of the Second Advent of Jesus Christ."

1908 Eyzaguirre, of Chile, noted "Vindicator" of Lacunza.

1917 Urzua defense dedicated to this Eyzaguirre, "Vindicator" of Lacunza.

PERIOD XIV--19th Century Advent Revival

A. Simultaneous Assignment of 2300-Year Ending to 1843, 1844, or 1847

- a. Time for Judgment Hour Proclamation Has Come.--"That part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfilment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' . . .
"Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."
("Great Controversy," p. 356.)
- b. Advent Awakening Simultaneous Throughout Christendom.--"Like the great Reformation of the sixteenth century, the Advent Movement appeared in different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near."
("Great Controversy," p. 357.)
- c. Miller's Disclaimer of Originality.--"We are anxious the world should know that the doctrine brother Miller preaches is not original with him. It is undeniable, however, that no one preached the coming of Christ in 1843--previous to 1798. Since then, there have been several, unconnected with each other. Brother Miller first came to his present conclusion about 1819. Though he was not the first in this belief, he did not borrow it from men."

(Midnight Cry, May 18, 1843, Col. 2.)
- d. Miller Declares Heralds Throughout World Agree in Time and Message.--
"Midnight Cry,' is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, 'Behold the bridegroom cometh, go ye out to meet him.' This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time. Wolf, of Asia; Irwin [Irving], late of England; Mason, of Scotland; Davis, of South-Carolina, and quite a number in this region, are or have been giving the cry."
("Evidence from Scripture and History of the Second Coming of Christ about the year 1843," p. 193. Troy, 1836; also Midnight Cry, Dec. 16, 1842.)

1. "J. A. B." in CHRISTIAN OBSERVER (Nov. 1810)

1st writer in history to begin 2300 years in 457 B.C., with the 70 weeks, and to terminate them in 1843.

a. 1843 Will Inaugurate Memorable Period in Scripture History.

"In the year 1843, we arrive at one of the most memorable periods in Scripture history, without altering the generally received text; a period which demands our most serious attention, and I conceive, with reference to this subject, our assent, as being the one from which 'the Numberer of secrets,' as it is expressed in the margin of our Bibles, would have us date his 2300 years; the very year from which the seventy weeks of Daniel are calculated; the year 457 B.C., one of the most remarkable and distinguished points of time in the whole Scripture chronology; and a year which the learned Dean Prideaux has incontrovertibly established as that in which Ezra received his commission from Artaxerxes to restore and build Jerusalem. Thus seventy weeks of years, or 490 years, reach to the close of the life of our blessed Redeemer, in his 33d year; and 1810 years, the remaining portion of the period of 2300 years, bring us to the year 1843."

(P. 669)

b. Demands Most Serious Attention.

(Idem.)

c. Both 2300 and 70 Weeks Dated from B.C. 457.d. 457 One of the Most Irrevocably Established Points of Time.e. 70 Weeks Reach to Cross in 33 A.D.f. 1810 Years Remaining Bring Us to 1843.g. Expects 2300 Years to End in 1843 With Cleansing of Sanctuary.

"I look then, with ardent expectation and holy hope, from these premises, to the expiration of the period in question in the year 1843, when, the 2300 years having been accomplished, 'the sanctuary shall be cleansed.'"

(Idem.)

[When Eastern Antichrist Dispossessed, Hebrews Return to Land; Western Antichrist's period might be dated not from Justinian or Phocas but Epistles of Pelagius, predecessor of Gregory, in 583 or 584, thus likewise ending in 1843.]

h. Not Competent to Investigate; Hopes Others Will Study Subject.

(Preliminary discussed of terminus of 1260 years of Eastern Antichrist-- from Hogira, 622, to 1843, on basis of Mohammedan year having 354 days.)

Note: John Ac. Brown, in "The Jew the Master-Key of the Revolution" (p. vi, London, 1827), declares that he, as author of "The Even Tide" (London, 1823), which holds to the 2300 as from B.C. 457 to 1844 A.D., wrote a fugitive paper" 14 years prior to this earlier book, setting forth the same dating. Quite probably John Ac. Brown is the "J.A.B." of 1811.

2. DAVIS, WILLIAM C., of South Carolina ()

1st American to project simultaneous beginning of 2300 and 70 weeks argument based on "30 years of age" as 30 A.D., and calculating backward from a 34 crucifixion instead of from 7th of Artaxerxes. Published in South Carolina and republished in Workington, England in same year, 1818. Reprinted in South Carolina, 1827. [1st of the 4 named by Miller.]

a. Cleansing of Sanctuary -- Commencement of Millennium, (True Worship Restored).

("The Millennium, or a Short Sketch of the Rise and Fall of Anti-christ," p. 5, Workington, 1818, British reprint.)

b. 70 Weeks Are First Part of 2300 Years (Limited Solely to Jews).
(Idem., p. 6.)c. To Accomplish Anointing of "Most Holy Place."
(Idem., pp. 6,7.)d. 62 Weeks Reach to Public Inauguration When Jesus 30 Years Old.
(Idem., p. 81.)e. Confirmed Covenant in Midst of 70th Week.
(Idem., p. 9.)f. Cross Placed in 34 A.D.

"Christ was baptized when he was thirty years of age, and that he was crucified in his 34th year. So that when we add three years and a half, the remainder of the 70th week, we evidently see that Daniel's 70 weeks, or 490 years, come exactly to the thirty-seventh year of Christ. So that Daniel's 490 years, overrun the Christian aera 37 years. We must therefore take the 37 years from 490, and the remainder is 453, and will coincide exactly with the birth of Christ."
(Idem., p. 16.)

g. 2300 Begin Synchronously with 70 Weeks.

"But it is plain that the 2300 years also must begin at the same time, and extend through all these empires, to the close of the empire of popery; because the state of those very kingdoms is explained by the Angel under this very vision, the duration of which was proclaimed to be 2300 days, so that the very design of the 70 weeks, was evidently to designate that first part of the vision, which would last until the calling of the Gentiles."
(Idem., p. 20.)

h. "End of the Vision--1847" (Purging).
(Idem., pp. 21, 22.)i. Impossible from Decrees to Determine Grand Beginning, Except by 70 Weeks.
(Idem., p. 19.)j. Difficulty Has Been Omission of 70 Week Factor.
(Idem., p. 23.)

k. "Long Looked-for Catastrophe" Expected in 29 or 30 Years.

Note: Roberts, Peter ("Manuel of Prophecy," London, 1818) likewise fixes upon 1847, but upon basis of erroneous "2400" of the Theodocian Septuagint of Daniel, as he begins period with B.C. 553, considered the time vision was given.

3. MASON, ARCHIBALD (D.D.), of Scotland ()

For 46 years Reformed Presbyterian minister, Wishawton. Author of 11 works between 1793 and 1829. Books on prophecies had extensive circulation. [2nd of the 4 named by Miller.]

a. Daily Sacrifice (Dan. 8)--Worship of God in the Church.
("Two Essays on Daniel's Prophetic Number of 2300 Days and the Christian's Duty to Inquire into The Church's Deliverance," Newburgh, 1820. 3 editions in 1 year; 3rd, imprinted Glasgow.)

b. Cleansing Sanctuary Is Restoration of True Worship.
(Idem., p. 6.)

c. 2300 Years Introductory of Millennium and Antichrist's Fall.
(Idem., p. 8.)

d. Agrees with Davis That 2300 and 70 Begin Synchronously.
(Idem., pp. 9, 10.)

e. Same Angel Explains Both Visions.
(Idem., p. 11.)

f. Must Begin After Fall of Ancient Babylon.
(Idem., p. 12.)

g. 70 Weeks Begin with 7th of Artaxerxes (457 B.C.).

"The decree of the Persian king, mentioned in this prophecy, must be the decree of Artaxerxes given to Ezra, in the seventh year of that monarch's reign. The decrees of Cyrus and Darius were too early, and the decree of Artaxerxes, in the twentieth year of his reign, given to Nehemiah, was too late, for answering the prediction.--Artaxerxes issued his decree to Ezra, in the 457th year before Christ. If we add to this number 33 years, which was our Redeemer's age at his crucifixion, we have 490 years."

(Idem., p. 16.)

h. Davis' Mistake of Arbitrarily Ending Them 70 A.D.
(Idem., p. 16.)

i. 2300 Extend From B.C. 457 to 1843 A.D.

"The two thousand three hundred years began four hundred and ninety years before the death of our Lord Jesus Christ, and four hundred and fifty-seven years before his birth, at which the Christian era commenced. If we subtract 457 from 2300, the remainder will give that year in the Christian era, when the 2300 years will expire. By this simple operation, we find that this number will end in 1843. In that

year, the Lord's sanctuary shall be cleansed, the church and the nations will be delivered from the abominations of the Mother of Harlots, and Popery will perish from the earth."
(Idem., p. 21; see also p. 54.)

- j. Millennium to Begin about 1866.
(Idem., pp. 179, 180, 3rd Glasgow ed. 1821.)
 - k. 666 Years from B.C. 133 to 533 A.D.
(Idem., p. 206; also "Church's Happy Prospect," p. 132, Glasgow, 1821.)
 - l. 1260 Years from 533 to 1793.
("The Church's Happy Prospect. . . the times that shall be fulfilled at Antichrist's fall," pp. 96, 150, Glasgow, 1821, now ed.)
 - m. 6th Vial--Judgments upon Turk (River Euphrates), the Eastern Antichrist.
~~("Remarks on 6th Vial and Fall of Turkish Empire," pp. 6, 9, Glasgow, 1827.~~
Note: William Miller of America reached similar conclusions about 1818, writing them out in 1822, as will be presented in the American Advent Awakening section.
4. "C.C." in Jewish Expositor, Vol. 5. Oct., 1820.
- a. 457 B.C. Ezra's Commission to 33 A.D. Cross.
("Remarkable Dates, in above, p. 386, 387.)
 - b. 2300 Years from B.C. 457 to 1843 (Cleansing of Sanctuary).
(Idem., p. 387.)
 - c. 1290 Arc From 508 to 1798 (When French Expelled Pope from Rome.)
(Idem.)
5. BAYFORD, JOHN ()
- a. 2300 Years End at Cleansing of Church and Beginning of Millennium.
("Messiah's Kingdom," p. 83, London, 1820.)
 - b. Exact Commencement Not Stated--Possibly in 1819.
[30 years from 1789, if that be ending of 1260 years].

"Whenever the appointed epoch shall arrive, events will speak for themselves; and a few months may be sufficient to bring to its test, the date that is now suggested. Our opinion, therefore, may well be suspended for a short time; and it may be sufficient to search for another date, when this is found not to be the true one."
(Idem., pp. 83, 84, 281.)
 - c. Dan. 7--Standard Exposition--(3 Horns: Ravenna, Lombards, Rome.)
(Idem., p. 70.)
 - d. 1260 Years--529 (Justinian's Code) to 1789 (Fr. Rev.).
(Idem., pp. 71, 227, 280.)
 - e. Antichrist--Both Eastern Mohammedanism and "Papal Brother in the West."
(Idem., p. 82.)

- f. 7 Seals--Usual Interpretation.
(Idem., pp. 150-180.)
- g. Rev. 13--Usual Interpretation.
(Idem., pp. 214, 215.)
6. BROWN, J.A. ()
- a. Time of Ezra "Fit Epoch" from which to Date 2300.
("The Evon-Tide" or "Last Triumph," Vol. I, p. 126, London, 1823.)
- b. 2300 Years from "B.C. 457" to "A.D. 1844."
"The exit of the 2300 years, consistently with other portions of the prophecy, must therefore find its place in the same year."
(Idem., p. 127.)
- c. 2300 Concerned Chiefly with Jerusalem and Palestine.
(Idem., p. 135.)
- d. Cross Placed in 34 A.D., at end of 70th Week.
"457 B.C. to the end of the seventy weeks, or death of Christ in his thirty-fourth year, four hundred and ninety years terminate A.C. 34.
"From the death of Christ, in his thirty-fourth year, to the end of the period of desolation, and close of the period of the two thousand and three hundred years, and consequent cleansing of the sanctuary, eighteen hundred and ten years, the remaining portion of that period terminate 1844."
(Idem., pp. 135, 136.)
- e. Harlot's Judgment Falls in 1844.
"The hour of the harlot's judgment, falls at Armageddon, with his ten kings, in 1844."
(Idem., preface, p. xl; also xlii.)
7. COOPER, EDWARD, Rector of Yoxall ()
- a. 1260 Years Limited to West (Papacy)
("The Crisis. . . Predicted Desolations of the Papal Kingdoms," p. x, Cincinnati [1st American reprint 1827] of 3rd London edition, 1825.)
- b. 2300 Primarily in East, Connected With 1335 Years.
(Idem., pp. x, xi.)
8. CUNNINGHAME, WILLIAM, of Lainshaw ()
- Deplores conflicting systems of interpretation and dating, especially Irving's and Frerob's, use of Septuagint 2400, and application of Dan. 8:14 to Mohammedan aspect.
- a. "Cleansing of Sanctuary" Term Borrowed from Jewish Worship.
("Scheme of Prophetic Arrangement," p. 78, Glasgow, 1826.)
- b. Symbolizes Cleansing Church from Catholic Creature-Worship.
(Idem., p. 79.)

23. PYM, WILLIAM W., Vicar of Willian, Herts, ()
- a. 2300 Years End 1810 Years Beyond 490th Year (37 A.D.) in 1847.
 [1847 really same is 1843.]
 ("Word of Warning in the Last Days," pp. 77, 88, 89, London, 1836.
 1st ed., 1835.)
24. WILSON, Bp. W., of Madras, India ()
- a. 70 Weeks 1st Portion of 2300 (Begin Together).
 ("On the Numbers in Daniel," p. 10, Madras, 1836.)
- b. Days Are Put for Years (Eze. 4).
 (Idem., pp. 10, 11.)
- c. 2300 Reach to Last End of Indignation.
 (Idem., p. 11.)
- d. 2 Commands (3rd Chosen).
 (Idem., p. 11.)
- e. From B.C. 453 to 30 A.D. = 483 Years.
 (Idem., p. 12.)
- f. 2300 From 453 B.C. to 1847.
 "But if the seventy weeks begin 453 years before the Incarnation, the 2300 beginning at the same time, we ascertain their termination merely by deducting the years before the incarnation, leaving A.D. 1847, as the time when the sanctuary shall be cleansed, and the vision be accomplished--the last end of the indignation.
- "And this last end shall be the consequence of the second coming of Christ, as we have already seen in looking to Daniel's expectations; and therefore, before the end, Christ shall have already come."
 (Idem., p. 12.)
- g. 2nd Advent Expected Within 14 Years.
 (Idem., p. 13.)
- h. Daniel's Symbols Not Single King but Succession.
 (Idem., p. 15.)
- i. Dan. 11:36--Final Stand of Antichrist.
 (Idem., p. 18.)
- j. Warning--Prepare to Meet Thy God.
 "This whole period will be accomplished before the year 1847; and thus the probable beginning of it is brought very near indeed: it may begin in the course of the present year, for all the preparatory signs are around us. And though we know not the day, nor the hour, when it shall actually begin, the time for watching and waiting is come; every thing we see speaks in the plainest terms,--Prepare to meet thy God!"
 (Idem., p. 19.)

- c. Rev. 14--1st, Waldenses; 2nd, Bohemians; 3rd, Lutherans.
(Idem., p. 45.)
- d. Dan. 2 and 7--Standard Interpretation (Papal Horn).
(Idem., pp. 72, 73.)
- e. Dan. 8--Mohammed Takes Away Daily Sacrifice.
(Idem., p. 73.)
- f. 2300 Years--B.C. 457--1843 A.D.)

"2300 years between some remarkable period about the time of Daniel, (probably from the going forth of the edict to rebuild Jerusalem, as the 70 weeks are in chap. IX. dated from that period, and the overthrow of Mahomedanism, that is, probably from the year 457 before Christ's birth to A.D. 1843!! Let him that readeth understand."
(Idem., p. 74.)

- g. Cross Put at End of 70th Week, in 33 A.D.
(Idem., p. 74.)

12. WILSON, JOSHUA L., ()

Cites Berenger and Arnulph on Antichrist. Sermon preached in Cincinnati in 1828, and repeated in Philadelphia, Wheeling, and Louisville by request. (Author's note.)

- a. Sanctuary To Be Cleansed Is the Church.
("The Sanctuary Cleansed," Sermon XVI, in "Original Sermons; by Presbyterian Ministers in the Mississippi Valley," p. 2, Cincinnati, 1833.)
- b. Downfall of Antichrist When Sanctuary Cleansed.
(Idem., p. 18.)
- c. 70 Weeks 1st Part of 2300 (From B.C. 453 to 37 A.D.)
(Idem., pp. 18,20.)
- d. Christ Cut Off In Midst of 70th Week.
(Idem., pp. 21, 25.)
- e. 2300 Years from B.C. 453 to 1847 A.D.
"Subtract 453 from 2300, the whole time of the vision, and you have the end A.D. 1847."
(Idem., pp. 18,23.)
- f. Indebtedness to Robertson, Davis, and Wolf.

"It is not a little remarkable, that William C. Davis, of South Carolina, Th. R. Robertson, of Indiana, and Wolf, the Jewish Missionary, in calculating the times specified in the Books of Dan. and Rev. all have fixed the end of the 2300 days, in 1847. Mr. Davis, thought this would be the "commencement of the Millennium;" Mr. Robertson viewed it as "the downfall of the Pope;" and Mr. Wolf confidently expected "Christ's personal appearance in Jerusalem." How far these men were indebted to each other, I cannot tell. I am indebted to them

all--not for the expectations mentioned, but for pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary."
(Idem., p. 18.)

13. "T. B.," in JEWISH EXPOSITOR, (Vol. XIII), Apr. 1828, p. 131.
- a. Contends for 2300 as from B.C. 453 to 1847 A.D.
[Cites Horne, in questioning position of Frere and Irving, who adopt Theodocian Septuagint figure of 2400 and beginning from the probable time of the vision.]
14. WHITE, THOMAS ()
- a. 2300 Years From B.C. 457 to 1844 A.D. (Cleansing of Sanctuary).
["Arrangement of the Apocalypse," p. 125, in "Papers Read Before the Society for the Investigation of Prophecy," London, 1828.)
15. ADDIS, ALFRED, of Trinity College, Cambridge ()
- a. 2300 Years Date from B.C. 457; End 1843.
"Heaven Opened. . . Daniel and St. John," pp. 174-177, London, 1829.)
- b. Dan. 7--Standard View.
(Idem., p. 313 ff.)
16. HOOPER, JOHN, Curate of Westbury ()
- a. Begin with 70 Weeks in B.C. 453.
("Doctrine of the Second Advent," pp. 36, 37, London, 1829.)
- b. "B.C. 453 - A.D. 1847 = 2300."
(Idem., p. 37.)
- c. Expected Cleansing of Sanctuary at Jerusalem, c. 29 Years Hence.
(Idem., p. 37.)
- d. Drying Up of Turk, Restoration of Judah, Succeeded by Advent.
(Idem., pp. 37-39.)
17. CAMPBELL, ALEXANDER, of Virginia ()
- a. Dan. 2--Babylon, Medo-Persia, Grecia, Rome, Divisions, Advent.
("Debate on Evidences of Christianity," held Apr. 18, 1829, p. 319. Published, London, 1839.)
- b. Day Appointed for Year (Ezo.)
(Idem., pp. 320, 321.)
- c. 70 Weeks (Christ Cut off in Midst of 70th.)
(Idem., p. 321.)
- d. 2300 Years from B.C. 453 to 1843 A.D.
(Christian Messenger, Vol. III, p. 136, 137, London, 1847.)

18. WOLF, JOSEPH, of "Asia" (1795-1862)
[3rd of the 4 named by Miller.]
- a. Proclamation in Alexandria (in 1830) of 2nd Advent in 1847.
"I wrote proclamations to Turks, and Jews, and Christians, in the Arabic language; in which I exhorted them to believe in the Lord Jesus Christ, to be the Son of God, to have died for our sins on the cross, to have risen again, and that, according to my conviction produced by the reading of Daniel, he will come again in the year 1847."
("Journal," May 14, in Monthly Intelligencer, Dec. 1830, pp. 181, 182.);
see also "Researches in Missionary Labours," pp. 385, 387, London, 1835.)
19. WATCHMAN OF THE NIGHT, Vol. I, No. 1, Philadelphia, 1833.
- a. 2300 Years End about 1843 or 1844.
"Watchman of the Night and Millennial Morning," Vol. I, p. 120, Philadelphia, 1833.)
20. HABERSHON, Matthew ()
- a. 2300 Years--"From 457 B.C. to A.D. 1843."
("Dissertation on the Prophetic Scriptures," p. 289, London, 1834;)
see also pp. 293, 294.
- b. 7th of Artaxerxes Chosen from 4 Decrees.
(Idem., Part II, p. 290.)
- c. 1260 Years--533 to 1793.
(Idem., Part VII.)
21. FRY, JOHN, of University College, Oxford ()
- a. Times of Gentiles (2520 yrs.)--B.C. 667 to 1844.
("Observations on the Fulfilled Prophecies," p. 370, London, 1835.)
- b. 2300 From B.C. 457 to 1844 A.D.
(Idem., p. 370.)
- c. Hour, Day, Month and Year End in 1844.
(Idem., p. 371.)
- d. Day of Lord Impends.
(Idem., p. 372, 373.)
22. BURWELL, ADAM H., Missionary, Canada ()
- a. 2300 From B.C. 453 to 1847 A.D.
("Voice of Warning and Instruction," pp. 38, 39. Kingston, 1835.)
- b. Kingdom of God Begins at Terminus.
"And 453 before Christ to 1847 after Christ, and they make up the great period of 2300, at the end of which all these will have been fulfilled, and the kingdom of the Son of Man begun."
(Idem., p. 209.)

23. PYM, WILLIAM W., Vicar of William, Herts, ()
- a. 2300 Years End 1810 Years Beyond 490th Year (37 A.D.) in 1847.
 [1847 really same is 1843.]
 ("Word of Warning in the Last Days," pp. 77, 88, 89, London, 1836.
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24. WILSON, Bp. W., of Madras, India ()
- a. 70 Weeks 1st Portion of 2300 (Begin Together).
 ("On the Numbers in Daniel," p. 10, Madras, 1836.)
- b. Days Are Put for Years (Eze. 4).
 (Idem., pp. 10, 11.)
- c. 2300 Reach to Last End of Indignation.
 (Idem., p. 11.)
- d. 2 Commands (3rd Chosen).
 (Idem., p. 11.)
- e. From B.C. 453 to 30 A.D. = 483 Years.
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- f. 2300 From 453 B.C. to 1847.
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- "And this last end shall be the consequence of the second coming of Christ, as we have already seen in looking to Daniel's expectations; and therefore, before the end, Christ shall have already come."
 (Idem., p. 12.)
- g. 2nd Advent Expected Within 14 Years.
 (Idem., p. 13.)
- h. Daniel's Symbols Not Single King but Succession.
 (Idem., p. 15.)
- i. Dan. 11:36--Final Stand of Antichrist.
 (Idem., p. 18.)
- j. Warning--Prepare to Meet Thy God.
 "This whole period will be accomplished before the year 1847; and thus the probable beginning of it is brought very near indeed: it may begin in the course of the present year, for all the preparatory signs are around us. And though we know not the day, nor the hour, when it shall actually begin, the time for watching and waiting is come; every thing we see speaks in the plainest terms,--Prepare to meet thy God!"
 (Idem., p. 19.)

b. Coming of Messiah to Bring New Order.

"The coming of the Messiah or the advent of a new order of things, with the last judgment preceded by terrible signs and convulsions of nature . . . the end, the fulfilment or consummation of time and of things prophesied and waited for with absolute confidence by our heterodox, are concepts that occur in every page of sacred literature."

(Idem., No. III, p. 5.)

3. de ROZAS, JOSÉ MARÍA, of Mexico ()

a. 2nd Advent Drawing Near.

"As the middle of the 19th century is drawing near, we are, I believe, with serious grounds, in the designated time of the sacred Scripture for this second glorious and majestic coming of our most beloved Redeemer. This I am going to prove, and it is my subject."

("Consulting the Wise on the Approximation of the 2nd Coming of Our Lord Jesus Christ," pp. 1,2, Toluca, 1835.)

b. Different Individuals Discern "Latter Days."

(Idem., p. 2.)

c. Prophecies Being Studied and Understood.

(Idem., pp. 2,3.)

d. Majority of Catholic Expositors in Error.

(Idem., pp. 4,5.)

e. 70 Weeks (Dan. 9) Connected with Death of Christ.

(Idem., pp. 43,72.)

f. 2nd Advent Before 1860.

(Idem., p. 72.)

g. Days to be Shortened.

(Idem., p. 73.)

h. Falling Stars of Nov., 1833, Cited as Harbinger.

"Now I write, that which in this month of November of 1833 we have seen. The 12th in the early hours there was seen something like circles of fire that flashed through the air, leaving a trail of light where ever they went. Thus it is described by those who saw it in Toluca, and in its environs in all directions even for many leagues. It is public and notorious that the same meteorics were seen in Mexico [city] and even as far as Puebla. I have read letters of the same thing in St. Luis Potisi and her surroundings; the same is affirmed of Guanajuato and León. I also know about it from some who were travelling near Queretaro; the same notice has come from other parts; many remain from whence it has been impossible (for news) to arrive; and in the papers there have been letters from Monterrey that say the same. . .

(Footnote): Later I have had similiar news from nearly every part of the Republic, and they have also come from the Anglo-American States as I ascertain from the Alvion of New York, of the 16th of November of 1833, where it is observed."

(Idem., p. 156.)

C. Individual Interpreters and Heralds

Note. Beginning about 1812 or 1813, study of prophecy took on more definite form. Cuninghame's "Dissertation on the Seals and Trumpets" appeared (1813). Then came Frere's "Combined View of the Prophecies" (1815). Next, Way's "Letters" (signed Basilicus) and Bayford's "Messiah's Kingdom" appear. Then came a host of interpretative works and prophetic councils. The 19th Century Advent Awakening was under way.

1. CUNINGHAME, WILLIAM, of Scotland ()

One of most prolific writers on prophecy writing 17 works between 1813-1849. Endorsed Mason's scheme for 2300, fixing terminus in 1843. ("Scheme of Prophetic Arrangement," p. 80.) Contended that French Revolution marked new era in prophecy, since which time more had been done to evangelize heathen than in whole century previous (Christian Observer, Vol. viii, p. 348.) Stressed 3 great periods of change: (1) When Roman empire changed to Christianity, (2) under the Reformation, and (3) in French Revolution when 1/10 part of Babylonian city fell. Exposed Frere's mistake in using Septuagint 2400. ("Dissertations," pp. 341. Began writing in discussions with Faber.

- a. 7 Seals Cover Church of Christian Era.
("Dissertations on the Seals and Trumpets," pp. 1-72. London, 3rd Ed., 1832. 1st ed., 1813.)
- b. First 4 Trumpets, Barbarian Invasions; 5th and 6th, Saracens and Turks.
(Idem., pp. 73-117.)
- c. Revelation 12--Woman Is the Church.
(Idem., pp. 177-194.)
- d. Revelation 13--Beast Same As Daniel's Fourth.
(Idem., pp. 196-225.)
[Horns: Visigoths, Suevi, Heruli, Franks, Burgundians, Saxons, Alans, Ostrogoths, Lombards, and Vandals.]
- e. Two-Horned Beast the Papacy.
(Idem., p. 227 ff.)
- f. 1260 Years from Justinian to French Revolution.
(Idem., p. 252 ff.)
- g. 2300 Years Close Simultaneously With 1260.
(Idem., p. 324 ff.)
- h. First Angel's Message--"Now Receiving Fulfilment."
"Call out to them with a voice louder than thunder, 'Fear God and give glory to him, for the hour of his judgment is come.' This interesting prophecy seems now to be receiving its accomplishment, and will probably continue to be fulfilled with increasing clearness during the remainder of the period into which we have entered."
(Idem., p. 366.)

i. Second and Third Messages Still [then] Future.

"The flight of the second angel to declare the fall of Babylon seems to be still future, and by consequence also the preaching of the third angel. . . The going forth of the second and third angels being thus future, it does not become us to form conjectures as to the manner in which this vision shall be accomplished, whether by the preaching of living ministers, or by the louder and more awful voice of the divine judgments, accomplishing the fall of Babylon, and proclaiming aloud the awful punishment awaiting the worshippers of the Beast."

("Idem., pp. 366, 367.")

[The foregoing view of the flight of the 3 angels was written in the year 1812; and I still adhere to it.--p. 368.]

"By the institution and work of our Continental and Reformation Societies, some preludeous sounds of the voices of the second and third angels are heard, although I dare not yet think, that either of these angels has begun his flight. Indeed, I feel strongly inclined to believe, that the proclamation of the second angel is synchronous with the loosing of the four winds, and the advent of our Lord in the air, where his saints meet him."

(Idem., p. 368.)

j. Vials Began to be Poured Out at French Revolution.

(Idem., p. 382ff.)

Note: Numerous books, articles, and reprints appear on literality of 1st resurrection, at the imminent 2nd advent.

2. FRERE, JAMES H. (1779-1866) *Chose 2400 from theodotian Sept.*

In 1838, introduced phonetic system for teaching blind to read. Began studies on prophecies in 1813, publishing "Combined View of the Prophecies" in 1815. Constant discussion with Cuninghame. Greatest acquisition was winning of Irving, most celebrated preacher of London, to Advent ardor.

a. Reaches 1847 on Basis of 2400 Years (on Basis of Septuagint Error.)

[Adopts 553 for beginning 2400, as year in which prophecy given. Fails to connect with 70 weeks. Has both Papal and Mohammedan Period.]

("Great Continental Revolution," pp. 66-70, London, 1848.)

3. BAYFORD, JOHN (F.S.A.), () *Sent Wolff out*

Second of Wolff's joint "patrons" (with Henry Drummond), in making possible his missionary journies.

*Wm Miller mentions
Davis
Nelson
Wolff
Irving*

a. Daniel 2 and 7--Standard Exposition.

("Messiah's Kingdom. . . the Fact, the Time, the Signs and Circumstances of the Second Advent," p. 63ff. London, 1820.)

b. Daniel 11:36-40--The Papacy.

(Idem., p. 103.)

[Comments on Faber introducing new subject--France and Buonapart.]

c. 7 Churches--Spiritual State of Church Throughout Christian Era.

(Idem., p. 121.)

- d. 7 Seals--Outward Circumstances Covering Same.
(Idem., p. 121.)
- e. 7 Trumpets--Warfare Produced by Gospel in West and East.
(Idem., p. 121.)
- f. 7 Vials--Judgments upon Papacy.
(Idem., p. 122.)
- g. Rev. 13--Second Beast, Holy Catholic Church.
(Idem., pp. 228, 229.)
- h. Rev. 14:6,7--Societies Now Proclaiming Judgment.
(Idem., p. 234.)
- i. Revelation 14:8-13--Second and Third Messages Still (then) future.
(Idem., p. 235.)
- j. Second Advent Next Great Event.
(Idem., pp. 236, 237.)

*Many said 2nd and 3rd
yet future*

4. WAY, LEWIS, of Stansted Park ()

Oxford graduate (M.A.). Barrister of small fortune. John Way (unrelated) left £ 300,000 to Lewis Way to be used for glory of God. Lewis Way took Anglican orders to devote life to welfare of Jews, whom he felt must be evangelized before Second Advent. Heard of Society for purpose of converting Jews, much in debt. Offered to liquidate if management turned over. Sets out on missionary tour. Travelling in Steppes of Russia, and in Syria and Arabia, led to meditate on return of Christ. Publishes views under pseudonym "Basiliscus" in Jewish Expositor (1820-1822), organ of the Society. Met Wolff in 1819. With Drummond's assistance, sent him to Cambridge as Society's protégé. (Wolff, "Travels and Adventures," pp. 80-82, London, 1861.)

Way instrumental in (1) reorganizing "Society for Promoting Christianity Among the Jews" [comprised largely of Christians] which sent Joseph Wolff forth on travels and to which he reported; and (2) effecting formation of Reformation Society (1837). Was also prominently connected with Continental Society. Stressed restoration of Jews.

- a. Secular Arm Has Checked Mystery of Iniquity.
("Jewish Expositor," Jan., 1820, p. 24.)
- b. Another Mystery Due--Establishment of God's Kingdom.
(Idem.)
- c. Ushered in by Second Advent, Resurrection, End of World, Restitution.
(Idem., pp. 24, 25.)
- d. Is Stone Kingdom of Dan. 2.
(Idem., p. 28.)
- e. 2nd, Glorious, Personal Advent Impends.
(Idem., pp. 29, 30.)

5. DRUMMOND, HENRY, of Albury Park (1786-1860)

Educated at Harran and Oxford. Partner in inherited banking business. Member of parliament, 1810-1813. (Served twice thereafter. 132 speeches in Volume I.) In 1817, satiated with world's frivolities, accepted Christ's counsel to rich young ruler. Broke up hunting establishment. Started on tour of Holy Land. Storm diverts to Genoa. Goes to Geneva to help Haldane brothers maintain doctrines of Bible. In 1819, helps found Continental Society to raise spiritual standards of continent, continuing to largely maintain it for years. Furnished Joseph Wolff with funds to make his missionary tours (1821-1825). In 1825 founds chair of political economy at Oxford. Believed God required 1/7 of time, 1/10 of property. Opened villa at Albury Park for Prophetic Conferences. Mason invited, but age and distance led him to decline.

In 1826, 1st Albury Prophetic Conference meets in his commodious home with ample library, at Albury. In valley surrounded by woods. Ideal spot for Conference. Meeting came as result of Way's suggestion to Drummond of desire of students of prophecy in London and vicinity to compare views. Invited by special letter. On Aug. 1, 20 assemble. Wolff invited and present. Lasted 8 days (Wednesday till Friday a week). Hugh McNeil, moderator.

[Views reflected in "Dialogues on Prophecy" (under subdivision E) which see.]

Note: Sad to record, Drummond followed Irving in "tongues" defection which, around 1831, brought reproach not only upon himself and group with whom he had been closely associated, but upon Advent cause at large, which began from that time to disintegrate until its former witness was largely lost.

6. WOLFF, JOSEPH, "Missionary to the World" (1795-1862)

Led from Judaism to Christianity. Learned Latin, Greek, Hebrew. Early enquired about Jesus. Convinced by barber Spiess through reading Isa. 53. Wanted to become Christian and preacher. Lutheran clergyman said "too young." Went to Catholic community. Lived with Count Stolberg. Entered University of Tübingen. Baptized and received into cloister of monks. Studied Arabic, Syriac, and Chaldean. Started for Rome to enter College of Propaganda. In 1816, introduced to Pius VII and entered college. Clashed with teachers over papal infallibility and authority of Scripture. Dispute overheard by Drummond, who meets him and urges him to flee to England. Expelled, banished to Vienna, and at last dismissed in 1819. Attention directed to prophecies. Contacts Drummond's emissary and reaches England at 23. Meets Lewis Way.

Sent to Cambridge for 2 years, under protection of "Society to Promote Christianity Among the Jews," studying languages intensively. 1 year at Stansted Seminary. Sent forth on missionary tours under patronage of Drummond and Bayford. Extensive travels, heralding 2nd advent about 1847. Heart cries for holiness. Reports to London Society through Expositor. Meets Irving in London. Invited to Albury Conference. Further travels. Carries printing press. Establishes schools. Arraigns Catholicism as Babylon. Rome issues Bulls against him. Trip to America, hoping to find lost tribes among Indians. Preaches to Congress. Ordained in New Jersey. (National Intelligencer, Dec. 16, Dec. 21, 1837.)

- a. Proclaims 2nd Advent in 1847.
(London Morning Herald, Sept. 5, 1829; "Researches," pp. 386-393.
London, 1835.)
- b. Dan. 2, 7 and 8--Standard Interpretation.
("Researches and Missionary Labors," pp. 262, 263. Philadelphia, 1837.)
- c. Year-day Principle Employed. Ezo. IV.
(Idem., p. 263.)

Cardinal
Note: From 1826 onward, C.S. Maitland, Todd, and J.H. Newman sought to break down application of prophesied papal antichrist. Newman received red hat for contending, "Man of sin was infidel yet to rise and sit 3 1/2 literal years in literal temple proclaiming himself God."

7. IRVING, EDWARD, Preacher of London (1792-1834).

Powerful preacher
Graduate of Edinburgh University (M.A.). Mastership of school. Licensed to preach in 1817. Close friend of Carlyle. To London in 1822, in period of reaction from lukewarmness of 18th century. Populace saw fulfillment of prophecy in French Revolution. Leaped into fame as pulpit orator. Nobility and famous frequent attendants of church. 1000 listeners each Sunday, to 3-hour sermons. Admission by ticket. Led into study prophecy by Frere, but absorption in prophecies dates from 1826, when 1st read Lacunza's "Coming of the Messiah."

Begin to contend identification of Antichrist
Lacunza's treatise published in Spain during brief period of intellectual freedom under the Cortes, and suppressed immediately. Inquisition recovered power. In 1816, larger ed. printed in England for South America. Lewis Way, serving as English minister in Paris, brought copy to Irving in London. Deeply impressed, resolved to translate, which he did while in country between week-ends when he preached in London. Labored from dawn till dark. When eyes gave out, wife read for him.

Believing advent close at hand, hoped that brotherhood of prophetic students might prove source of strength and unity. This desire to compare views, and intimacy with Drummond, as well as suggestion of Way, gave birth to Albury Park prophetic conference for study of unfulfilled prophecy, which continued annually for 5 years.

Irving published "Babylon and Infidelity Foredoomed" as result of discourses before "Continental Society." Believed that since 1793 God had been pouring out wrath on world, with world's end approaching. Followed Frere in using Septuagint erroneous 2400, dating period from time vision given until 1847. Applied little horn to Papacy in West and Mohammedanism in East--to be dried up and true worship restored. Jews also to be restored. 1335 days end in 1867. ("Babylon and Infidelity," p. 208, 415.) British nation is Israel of Rev. 7 (pp. 489-577).

- a. 2nd Advent Very Near.
("Babylon and Infidelity Foredoomed," Vol. I, pp. xii, xiii, 26.
London, 1826.)
- b. Dan. 2 and 7--Standard Interpretation.
(Idem., p. 50-57.)
- c. Little Horn Papacy (3 Horns: Rome, Ravenna, Lombards).
(Idem., pp. 60-62.)

- d. Year-day Principle Unassailable.
(Idem., p. 75.)
- e. 1260 Years Dated from Justinian Code (533-1793).
(Idem., pp. 8-165.)
- f. 7 Trumpets--Usual Interpretation.
(Idem., pp. 195, 196.)
- g. 1847--Terminus of 2400 (Following the Septuagint).
(Idem., p. 259; Vol. II, p. 222.)
- h. Signs of Christ's Coming.
[(1) Troubles among Nations, (2) Man of sin in feebleness, (3) Turk almost dried up, (4) Decay of faith among Protestants, (5) Everlasting gospel being preached to all.]
(Idem., pp. 272-294.)
- i. Judgment Hour Message Being Heralded.

"The angel of the ministry of the Gospel, who, as he flies, continueth to say with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come.' The day of his wrath, is the years from the ending of the Papal period till the coming of Christ; the hour of his judgment, is the very coming of Christ; and when the angel of the seventh vial hath emptied his vial, the great voice comes forth from the midst of heaven's throne, saying, 'It is done;' or, The end is come. Wherefore, we surely conclude, that, if the angel hath well nigh finished his circuit through the heavens, and the Holy Scriptures have been well nigh translated into all languages, the hour of God's judgment is come, and the end of all these things is at hand."

(Idem., p. 295.)

Albury Park

Note: Irving, who had about 1830, espoused the gifts as from God, tried before London Presbytery ("Trial of the Rev. Edward Irving. . . Complete record taken in short-hand." London, 1832.) Charged with permitting supposed gifts of tongues to be exercised in his church. Deprived of church, pulpit, and income.

Note: Simultaneously with outbreak of fanaticism at height of advent awakening in Britain, advent voice began to be heard in North America. Just in proportion to increasing confusion, retrenchment, and silence in Old World upon imminent ending of 2300 years about 1843 or 1844, it swelled louder and louder in New World until America became unquestioned center of now spreading cry of returning Bridegroom.

- 8. McNeille, Hugh (A.M.), Dean of Ripon (1795-1879)

Trinity College, Dublin, graduate. Moderator of Albury Park prophetic conference (1826). Attracted attention of Drummond who presented to him rectory of Albury in Surrey, 1822. Preaches before Continental Society on "The Abominations of Babylon" (1826). Strongly evangelical, opposing church of Rome. Believed mankind had entered new era since French Revolution. At first inclined to accept extreme doctrines of Irving on gifts, which Drummond adopted, but soon repudiated them.

Note: Numerous supplemental books appear stressing giving of specific judgment hour message by various organizations that accept application to the present.

9. THORP, WILLIAM ()

- a. Day of Lord at Hand.
 ("Destinies of the British Empire," p. 142. London, 1831.)
- b. Greatest Study of Prophecies Since Reformation.
 (Idem., p. 143)
- c. Symbolical Angel Flying with Message.

"The symbolical angel of the Apocalypse, flying in the midst of heaven, and shaking eternal blessings from his wings, having the everlasting gospel to preach to them that dwell upon the earth. This remarkable sign, moving with speed and majesty in the spiritual heaven of the universal church, and indicating the coming of the Lord, is visible to all nations; for the symbolical angel takes wing immediately before the days of vengeance."

(Idem., p. 149.)

- d. Midnight Cry Now Heard, Arousing Lethargic Christians.
 (Idem., pp. 156, 157.)
- e. Midnight Cry Sounding from Thousand Voices.

"To conclude, the midnight cry is now heard, from a thousand voices; behold the bridegroom cometh; he comes in clouds of flaming fire, with all his mighty angels taking vengeance. But who may abide the day of his coming?"

(Idem., pp. 159, 160.)

10. AMICI (Jas. Leslie), ()

- a. Time of Advent Now Near.
 ("Circular Letter on the Revolutions of Europe," p. 2, 3rd ed. 1831 [Edinburgh])

Hour of his judgment is come

- b. Judgment Hour Cry Sounding.

"Several ministers and others in Britain have called, and are now calling the attention of their countrymen to the 'signs of the times.' The cry has gone forth, 'Fear God and give glory to him, for the hour of his judgment is come,' and many have attended to the warning. But it is also too true that many treat it with scorn, or looking upon it as wild, fanatical, bold, and presumptuous, attempt to dissuade others from listening to it."

(Idem., p. 2.)

- c. 2nd Advent Proclaimed in Ireland.

"I feel happy in acquainting you that about 100 protestant ministers in Ireland are proclaiming his coming, and perhaps there are near half as many in England, but Oh! how few in Scotland! May they be greatly increased!"

(Idem., p. 23.)

120 ministers in Ireland

11. BICKERSTETH, EDWARD, Secy. London Mission Society (1786-1850).

Gave himself devotedly to spiritual things, though clerking in office. Wrote 15 volumes, running through numerous editions. "Practical Guide to Prophecies" (1823) passed through 9 editions.

- a. 2300 Years Dated from 458 B.C.
("Practical Guide to the Prophecies," p. 134, Philadelphia reprint, 1841.)
- b. 2520 Years--From 677 B.C. to 1843 A.D.
(Idem., p. 136.)
- c. Dan. 2 and 7--Standard Interpretation.
(Idem., pp. 136-140.)
- d. 1260 Years--From 533-1793.
(Idem., p. 140.)

12. PARK, J.R. (M.D.) ()

- a. 5th and 6th Trumpets--Saracens and Turks.
("New Exposition of the Apocalypse," pp. 22-27. London, 1826.)
- b. 2 Witnesses--Old and New Testaments.
(Idem., pp. 32, 33.)
- c. Rev. 13:11--The Roman Papacy.
(Idem., pp. 46, 47.)
- d. 1260 Years--606 to 1866.

Note: Never was there in the British advent awakening that unity of view, that clarity of conception of the prophecies, and that distinctive general recognition of fulfilment of Rev. 14:6-8 such as came in the next decade under Millerite movement of North America and echoed from them throughout world.

13. HABERSHON, MATTHEW, Architect ()

Designed churches in behalf of "Society for Promoting Christianity among the Jews." Author of 8 works on prophecy.

- a. 70 Weeks from 457-6 B.C.
("A Guide to the Study of Chronological Prophecy," p. 18ff. London, 1835.)
- b. 2520 from 677 B.C. to 1843-4.
(Idem., pp. 33, 34.)
- c. 2300 Years from B.C. 457-6 to 1843-4 A.D.
(Idem., p. 36.)
- d. 1260 Years from 533-1793.
(Idem., p. 38.)
- e. 391 Years from 1453 to 1844. X
(Idem., p. 50.)

D. Old World Organizations for Heralding Advent

1. SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS (1816)

In 1801, (Rev.) Joseph S.C.F. Frey, converted Jew, reached London on way to Africa as missionary. Remained in London until 1808. United in forming "London Society for Promotion of Christianity among the Jews," originally called "City of Refuge." Purpose: To ameliorate sufferings of Jews. New Testament translated into Hebrew. At end of 6th year, nearly dissolved and heavily indebted. In 1815, reorganized and taken over with debts by Lewis Way.

In 1817, Way went on continental tour for purpose of observing condition of Jews. ("Letter of St. David's," pp. 5-15, London, 1818.) In 1818, travelling in Holland, expounds prophetic periods on year-day principle. Amazing number of auxiliary societies established throughout Britain, continental Europe (Berlin, 1822), and America (1820). (See Israel's Advocate, Jan. 1823, pp. 3-7, 51; Jewish Expositor, Apr., 1822, pp. 163-169.) American organization was sponsored by such names as John Quincy Adams and presidents of Yale, Princeton, and Harvard. In Berlin, was under imperial sanction of Frederick Wilhelm. In England, had impressive list of vice presidents, including Henry Drummond and Lewis Way.

2. CONTINENTAL SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE Over the Continent of Europe (1819)

Largely formed by Henry Drummond at Geneva, upon suggestion of Haldane. Purpose: (1) To carry gospel into France and elsewhere; (2) To combat infidelity and rationalism, and protect integrity of sacred canon (as expediency was leading Bible Society to incorporate Apocalypse into canon of Scripture); (3) and expose the corruptions of nominal Christianity. Was this that brought him in touch with Edward Irving. Haldane chiefly responsible for its activities on continent. Branches in Paris, London, etc. In 1821, auxiliary society founded in Edinburgh. "1st Report," dated "London, Apr. 28, 1819." Among vice presidents were Henry Drummond and Lewis Way, and on the committee John Bayford and Joseph Wolff.

Way's noteworthy sermon on May 2, 1822, "The Flight Out of Babylon," ("Proceedings," London, 1822), a solemn warning to flee out of the Babylon of the Apocalypse (p. IX). Declares law of reformation once shining with luster amid papal darkness, "well nigh gone out for lack of oil." (p. XIX). Winds withheld for season till 7th seal. (p. XX). No general conversion to be expected. (p. XXI).

a. Sole Object--Preach Everlasting Gospel.

"The object of this Society is to send forth native preachers into different parts of the Continent of Europe, to preach the everlasting gospel; not to proselyte to any peculiar views of their own, but to declare the truths of the Bible simply and plainly; that God was manifest in the flesh, to take away sin, and that God is reconciling sinners to himself: this is the sole object of this Society."

(Baring, Sir Thomas, "Proceedings," May 15, 1822, p. 32.)

- b. Witnessing at Time Appointed--Come Out of Babylon.
(Lewis Way, *Idem.*, pp. 33, 34.)
- c. Hour of God's Judgment Impends.
"You have heard the gospel mentioned as everlasting. . . . but that word is never applied to any other gospel than that gospel to be preached now, for a specific and peculiar purpose, to pull down Babylon; and, it must be the everlasting gospel, not the gospel according to Calvin, or according to Luther. . . You will find that, immediately after the gospel is preached to all nations, great Babylon will fall; because the hour of God's judgment will be come. Now, the hour of God's judgment is inseparably connected, by St. Paul, with the appearance and kingdom of our Lord Jesus Christ."
(*Idem.*, p. 36.)
- d. Babylon's Fall to Be Succeeded by Kingdom of Christ.
(*Idem.*, p. 36.)
- e. Time to Give Message Now or Never.
(*Idem.*, p. 37.)
- f. Babylon Is Papacy in General (Rev. XVIII).
(Hugh McNeil, "The Abominations of Babylon," pp. 3-13, London, 1826; also Horatio Montague, "Proceedings," May 31, 1829, p. 29.)
- g. Spirit of Reformation Fled.
(*Idem.*, p. 8.)
- h. Existence of Jewish, Continental and Bible Society, Sign of Latter Times
(Drummond in "Proceedings," p. 26, London, 1826.)
- i. Called Forth By General Irreligion in Protestantism and Catholicism.
(Way, in *Idem.*, p. 37.)
- j. Societies Resembling Angel Declaring Judgment Hour Is Come.
"The term "everlasting Gospel" is never used but once in the Scriptures, and as some societies have taken to themselves a resemblance to that angel who flies through the midst of heaven to declare it, I call on Bible Societies, on Missionary Societies, and on Continental Societies, and on every one who may desire to be placed in the situation of that holy angel, to carry the commission of that angel with them, and what is that? It has never been carried yet, as far as I am aware, in its full sense and application. It is to be found, if you will refer to the next verse, where many of our friends always stop, "Fear God, and give glory to Him, for the hour of His judgment is come." Here is the commission of the angel, and it should be that of every society bearing a missionary character, and composed of believers in the Lord Jesus Christ."
(*Idem.*, p. 39.)
- k. Time Predicted by Prophecy Now Come.
(*Idem.*, p. 41.)

Society

1. If Not Proclaimed by Continental/God Will Raise Up Others.
(Idem., pp. 40, 41.)
- m. Resolution Decries Apostasy of Both Romanism and Protestantism.
"That this Meeting, contemplating the enormities of the great apostasy of Rome, and the insidious and deceiving artifices of those who have embraced heresies (no less injurious) under the fair name of Protestantism, while both are blinding the minds of the children of men, do resolve, by God's grace, to keep clear of each, and to make no peace with either; as the only ground on which they can possibly be of service, in convincing his children, and calling them out from the fellowship of both."
("Proceedings," May 13, 1830, Resolution Introduced by Cuninghame.)
- n. Resolution to Raise "Come Out" Cry Throughout Christendom.
(Idem.)

Note: By 1836, changed name to European Missionary Society as personnel and objectives changed. Sermon by Bickerstetch on fulfilling prophecy--Dan. 2, Matthew 24, etc. Founded to herald Rev. 14.

3. "SOCIETY FOR THE INVESTIGATION OF PROPHECY" (1826)

Frere, desiring to see organization launched, prepared tentative rules and secured interest of Irving, Stratton, and White. Fearing to attempt to fulfil prophecy, ceased efforts. Received note from Lewis Way, just returned from Paris to England, to impress upon church duty of studying prophecies re 2nd Advent. Way summoned meeting over own signature, June 1, 1826. ("Great Continental Revolution," pp. 85, 86, London, 1848.) In 1826, assumed "tangible form" as association of several believing it to be duty of church to study prophecy. Subscribed to written declaration. For several years held weekly meetings for discussion, by those who had previously studied subject during week. Also annual meetings attended by representatives from all parts of Britain, with papers presented. (Frere's "Harvest of the Earth," p. 13. London, 1846.)

- a. White (Thomas) Dates 2300 from B.C. 457 to 1843.
("Papers Read before S. for I. P.," p. 125. London, 1828.)
[70 weeks dated from 457; 1260 years from Justinian.]
- b. Tudor (John) Identifies 2 Testaments as 2 Witnesses at French Revolution.
(Idem., p. 7.) *Editor of Morning Watch London*
- c. 7th Trumpet Connected with Day of Atonement and Ministering Priest.
(Idem., pp. 9-22.)
- d. "This Period Is Our Day of Atonement."
"The temple of God is then opened, and the ark of his testament seen, xi. 19; and the voice issues from the throne, xvi. 17; both expressions equally denoting the holy of holies, which was

only entered once a year, on the day of atonement. This period is therefore our day of atonement, and requires our particular notice, to know what events we may expect, answering to the type.

"The day of atonement, called in the Mishna, The day (Joma), was the strictest of the Mosaic fasts, and observed annually on the 10th of Tisri. All the morning was employed by the High Priest in sacrifices; first to atone for his own sins, then for the sins of the people: among which the two goats, one of which became the scape goat, was a form of sacrifice peculiar to this day. But the most important ordinance of the day was the High Priest's entrance, then and on no other occasion, within the veil of the holy of holies. . . . During his disappearance, the people gave every demonstration of sorrow; but as soon as he had offered the incense, he changed the linen for the gorgeous priestly garments, and, coming forth to the people, turned their sorrow into joy; and from that time in the year of release did the jubilee begin. . . . And the Christian. . . doth yet feel it a time of humiliation and mourning for his absent Lord. But unto them that look for him, shall he appear the second time without sin unto salvation."
(Idem., pp. 9, 10.)

e. Templo and Appurtenances to Be Measured.
(Idem., pp. 11, 12.)

f. Tisri Corresponds to October; Jubilee the Deliverance.

"The vintage was immediately succeeded by the feast of tabernacles, 15 Tisri; . . . Tisri, answering nearly to October. The 1st of Tisri was the feast of trumpets, commemorative of the creation; and it will have its parallel in the seventh trumpet, xi. 15; which shall usher in that period when the mystery of God shall be finished, x. 7; . . . But this turning point in their destiny, does not instantly bring about the millennial rest and joy, of which the feast of tabernacles is the type: for the day of atonement intervenes on the 10th Tisri, a day of fasting and restraint. But on the evening of the 10th, the Jubilee horn began to sound: they then began returning to their alienated possessions, and suspended liberty; and could keep the feast of tabernacles on the 15th, in the full joy of recovered freedom, and restored inheritance."
(Idem., p. 18.)

g. End Impends; Midnight Cry Sounding.

"If these things be so, and I think it certain that they are so; our situation in the prophetic series of events is brought within narrow limits, and our duties are clear and obvious. We live under the sixth vial, the preparation for the great day of God Almighty, xvi. 14. 'The second woe is past, and behold the third woe cometh quickly,' xi.14. The seventh vial impends over our heads, at whose effusion the cry shall be heard, 'It is done,' xvi.17. The seventh angel is preparing; and 'when he shall begin to sound, the mystery of God shall be finished,' x.7. The Gospel of the kingdom has well nigh gone round the earth, and 'then shall the end be,' Matt. xxiv.14. 'The fig tree beginneth to put forth its leaves, shewing that summer is at hand,' Matt. xxiv.32. The cry is raised among the virgins, 'Behold the bridegroom cometh,' Matt. xxv.6. The lord is returning from a far country, to reckon with his servants, 19.
(Idem., p. 21.)

Note: "Edinburgh Association for the Study of Prophecy," had adopted rules, organization, offices, and stated meetings. J. W. Brooks, prominent preacher at meetings, likewise stresses angel of Rev. 14:6. ("Lectures . . . Delivered at Request of E. A. for P. S. of P.," Edinburgh, 1841. pp. III-VII.)

4. ALBURY PARK PROPHETIC CONFERENCE (1826)

Ever since French Revolution, question of unfulfilled prophecy increasingly studied. Both Drummond and Irving keenly interested. Determined to gather those interested at Drummond's residence to spend a week in consultation. About 20 assembled--Anglican, Scotch, Independent, and Baptist. Main topic: Imminent personal second advent. Though confidential and private, subsequently published in substance in "Dialogues on Prophecy, (3 vols.), first volume appearing in 1827. All agreed that when 1335 days ended, Lord would come. Question of 2300 and 1843, or 2400 and 1847 left open, both positions having adherents. Albury Park Prophetic Conference perhaps first of kind in history--Christian ministers of various denominations gathering to study prophecies and signs of soon-coming Lord. Held in palacial home of Henry Drummond, M. P., banker, and ardent promoter of prophetic research, of Albury Park, Surrey; Dr. Hugh McNeill, rector of parish, chairman. Detailed report given by Irving in "Postscript" to "Introduction" to Eng. tr. of Lacunza's "Coming of the Messiah."

- a. 20 in Attendance, Including Wolff, under Chairmanship of McNeile.
("Introduction," "Coming of the Messiah," Irving trans., pp. clxxxviii--xciii. London, 1827.)
- b. United in Belief 1260 and 1290 Had Expired; In Remaining 45 Years of 1335.
(Idem., p. clxxxix.)
- c. Judgment and Second Advent Imminent.
(Idem., cxc.)
- d. 3 Daily Sessions Around Library Table.
[After presentation of topic, discussion followed; no appeal but to Scripture; Wolff there with Hebrew Scriptures.]
"Such were the six days we spent under the holy and hospitable roof of Albury house, within the chime of the church bell, and surrounded by the most picturesque and beautiful forms of nature; but the sweetest spot was that councilroom where I met the servants of the Lord, the wise virgins waiting with oil in their lamps for the bridegroom, and a sweeter still was that secret chamber where I met in the Spirit my Lord and master whom I hope soon to meet in the flesh."
(Idem., p. cxcii.)
- e. Advent Doctrine "Maketh Winged Speed."
"The truth of his Son's glorious advent maketh winged speed in all the churches, as was evinced in the harmony and unanimity which pervaded those many long and laborious sessions of the divines and lay-men who met together from various quarters at Albury Park. . .

no council, from that first which convened at Jerusalem until this time, seemed more governed, and conducted, and inspired by a Spirit of holy communion. I said it maketh winged speed in all the churches; but alas! that church to which I owe my reverence as to a mother, a bountiful though somewhat a stern mother to me, giveth little heed that I can hear of, to this great immediate overwhelming truth. Do thou bless, O Lord, this second attempt of her unworthy son to awaken some of her fathers, some of her doctors, some of her ministers, some of her elders, some of her members, yea all, yea all, Oh my God, if so it might be pleasing in thy sight and according to they will."

(Idem., p. cxiii.)

Note: Succeeding Albury Conferences gradually assumed different character and were published under title "Dialogues on Prophecy," attempting to give not only conclusions but exact outline of the discussion, "Josephus" being Wolff, "Anastasius" being Irving, and "Basilicus" being Way. But now ^{some} began to forsake, and others stood aloof. Morning Watch had been started, March, 1829 (continuing until 1833), edited by John Tudor. At last Conference, spiritual manifestation form part of discussion. McNeile and Noel write on miraculous gifts. Much controversy ensues, and severe criticism by the religious press. (Morning Watch, June, 1832. pp. 431-440; Christian Observer, Feb. 1831, p. 99.)

5. REFORMATION SOCIETY (Organized on June 1, 1827.)

Constant insistence of fulfilment by Prophetic and Reformation Societies of demands of angelic messages of Rev. 14. ("Great Continental Revolution," pp. 6, 43-45. London, 1848.)

a. Message of Rev. 14 Applicable Since French Revolution.
(Idem., p. 44.)

b. Judgment Hour Message Now Applicable.

"The angel of Rev. xiv.6, representing the members of the Church as occupied in the work of that society, having, it is said, 'the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.' (Rev. xiv.6, 7.) An announcement, which could not have been stated as the peculiar message to the Church of any society established prior to the year 1792, when the vials of God's wrathful indignation upon the papacy and the papal Roman Empire first began to be poured out."

(Idem., pp. 44, 45.)

c. Time, Appearance, and Message All Apply.
(Idem., p. 45.)

E. Periodicals and Reports

1. DIALOGUES ON PROPHECY (1828-1829).
 - a. "Present Dispensation to be Terminated by Judgment."
[Not to pass insensibly into millennium.]
("Dialogues on Prophecy," Vol. I, p. II, London, 1828.)
 - b. Second Advent Precedes Millennium.
(Idem., p. II.)
 - c. 1260 Years--Justinian to French Revolution.
(Idem., pp. 2,3,180,311.)
 - d. Second Advent Imminent; the Testing Truth.
(Idem., pp. 3, 4.)
 - e. Church in State of Unbelief Re Advent.
(Idem., p. 179.)
 - f. Kings of East--Restored Jews.
(Idem., pp. 302, 303.)
 - g. Year-Day Principle--70 So Accepted by All Expositors.
(Idem., p. 313.)
 - h. 2300 Years 457 to 1843, or 453 to 1847.
(Idem., pp. 314-317.)
 - i. Jubilee of Jubilees (2450 Years) from B.C. 603 to 1847.
(Idem., p. 325.)
 - j. Day of Atonement (Tisri 10) to Be Ushered in With Alarm.
(Idem., pp. 330, 332.)
 - k. Midnight Cry Heralding Bridegroom Been Faithfully Given.
(Idem., Vol. II (1828), pp. 17, 18.)
 - l. Day of Atonement Discussed at Length.
(Vol. III, pp. 121-155.)
2. MORNING WATCH (1829-1833)
 - a. Homan Assigns 2300 from B.C. 457 to 1843.
(Morning Watch, June, 1829, pp. 270, 271.)
 - b. Revelation 13--1st Beast, Papal Antichrist; 2nd, Infidel Antichrist.
(Idem., Dec. 1829, p. 568.)
 - c. Beggs Says Prospect of Advent Unwelcome to Churches.
(Idem., Mar. 1830, p. 351.)

- d. Irving's Indictment of Apostate Religious World.
(Idem., Mar., 1830, pp. 142-145.)
- e. Seven Churches--Cover Christian Era.
(Idem., June, 1830, p. 510.)
- f. Cry Going Forth--End At Hand.
(Idem., June, 1830, p. 460.)
- g. Parable of Virgins Applied.
(Idem., pp. 364-367.)
- h. Vaughan Puts 1260 Years 533-1793.
(Idem., Sept. 1839, pp. 698-701.)
- i. World-Wide Preaching of Coming Kingdom a Sign (Wolff).
(Idem., June, 1832, pp. 240-243.)
- j. Tudor on Two Horns--1st, Papacy; 2nd Mohammadism.
(Idem., Sept. 1832, pp. 87-95.)
- k. Seven Times (2520 Years)--from 677 B.C. to 1843.
(Idem., Dec. 1832, p. 355.)
- l. 2300 Years from 457 to 1843. (2400 Unsupported.)
(Idem., Dec. 1832, pp. 355, 356; Mar. 1833, p. 155.)
- m. 2300 from 453 to 1847 (70 Weeks, First Part).
(Idem., June, 1832, pp. 276-280.)
- n. 666--Period of Pagan Rome.
(Idem., pp. 283, 284.)

Note: Considerable discussion in Morning Watch of spiritual gifts--prophecy, healing, tongues. Believed manifestations to be expected as advent drew near. In winter of 1830, several individuals (laymen) speak in tongues--the different "languages" not understood, but each being distinctive. (John B. Cardale, in Morning Watch, Dec. 1830, pp. 870-873; W. W. Pym, Idem., Sept. 1832, pp. 222-224.)

Note: No less than six prophetic journals launched in London, Dublin, and Edinburgh in 1829-1834. About 50 volumes on prophecy, and about same number appear in defense of premillennial advent.

3. THE (PARIS) WATCHMAN, (1831)

[Monthly, sponsored by Lewis Way, serving as English minister in Paris at time. Circulates also in Britain and Ireland. Reports from "Watch-tower" in France.]

- a. 2 Periodic Paris Meetings for Study of Prophecies Re Advent.
[1st, of interested Christians at Way's home, each Wednesday, 2-4 p.m.; 2nd, of ministers, every other Friday. Series of public meetings each Friday evening.]
(The Watchman, May 7, 1831, p. 4.)

- b. Epoch of Advent Near at Hand.
(Idem., p. 5.)
- c. Meeting of Continental Society Reported.
(Idem., p. 37.)
- d. Cognizance of Irving's "Heresy."
(Idem., p. 37.)
- e. Paris Catholic Jansenists Studying 2nd Advent.
(Idem., pp. 47-49.)
- f. Dan. 2--Exposition, citing Lacunza.
(Idem., pp. 58, 59.)

4. THE INVESTIGATOR, OR MONTHLY EXPOSITOR (1831-1836).

Edited by J. W. Brooks. Cuninghame, Maitland, Tyso, Begg, Frere, Birks, and Wolff constant contributors. Meetings of Prophetic and Reformation Societies reported. Morning Watch advertised.

- a. No Mss. Support 2400 for Dan. 8:14.
(Idem., June, 1833, p. 441.)
- b. 2300 End About 1844.
(Idem., June, 1833, pp. 400-403.)
- c. Mystery of Iniquity Is Papal Antichrist.
(Idem., 1835, p. 344.)
- d. Habershon Gives 2300 from 457 to 1843.
(Idem., Jan. 1836, p. 159.)

Note: The following 3 journals on prophecy not connected with previously noted organizations studying and teaching prophecies of last days, but were independently interested, and actively discussed the field.

5. CHRISTIAN HERALD (Dublin), Monthly, edited by N. Hoare (1830-1835)

(Contained many discussions of prophecy, reflecting awakened interest, but not connected with so-called Advent group.)

 - a. 7 Churches Span Christian Era (Vol. I, p. 56).
 - b. Dan. 2--Usual Interpretation (Vol. I, pp. 100-103).
 - c. Dan. 7--Usual Interpretation; Little Horn Papacy (pp. 117-143).
 - d. Continental Society's Work Commended (pp. 154, 155).
 - e. Judgment Precedes 2nd Advent (pp. 159, 159).
 - f. 1260 Years--Justinian to French Revolution (p. 161; Vol. II, p. 270).
 - g. Extracts from "Dialogues on Prophecy" (Vol. II, p. 15 ff).
 - h. Eastern and Western Antichrist Portrayed (pp. 174, 175).
 - i. 2400 Years Favored from 553 to 1847 (pp. 180, 181).
 - j. Signs of the Last Days Listed (p. 276 ff).
 - k. Society for Investigation of Prophecy Commended (pp. 283-286). Rules and Regulations Quoted.
 - l. 2300 Years from B.C. 457 to 1843 (Vol. III, pp. 190-195).
 - m. Meetings for Study of Prophecy Frequently Noted (p. 291).
 - n. Return of Jesus Made Prominent (Vol. IV, p. 55).
 - o. 2300 Years End About 1843 or 1847 (p. 58).
 - p. Irving's Fallacy Exposed (pp. 100-129, 208 ff).
 - q. Discontinued Because of Schism and Odium Re Advent (Vol. V, p. 217).
6. CHRISTIAN MESSENGER (1843-1849)
 - a. 2300 Years 457 to 1843 (Vol. VI, p. 226).
 - b. Beast Wounded in 1798 (p. 227).
 - c. 391 Years Ended in Aug., 1840 (p. 228). ×
 - d. Miller's Creed Discussed with "1843" from Mar. 21, '43^{to} Mar. 21, '44 (Vol. VII, p. 127).

- e. Frequent Mention of 1843 for Christ's Return (pp. 129, 130, 158, 258; Vol. V, pp. 93, 97).
- f. Millerites Criticised by A. Campbell (pp. 162, 163).
- g. Indebtedness to Miller Expressed for Checking Whitbyanism (p. 258).
- h. Millerite American Campmeetings, and Signs and Midnight Cry Noted (p. 259, 260).
- i. Millerites in England (Dealtry), and 1843 Expectation (pp. 294-296).
- j. Millerite Correction of Jewish Year from March to April Noted (pp. 295, 262).
- k. British Midnight Cry (Weekly) Started by Dealtry at Nottingham (p. 414).
- l. Thomas on "Cleansing Sanctuary" (2300 from 458 to 1838)(p. 99 ff).
- m. Millerite Disappointment Critically Noted (Vol. IX, 1845, pp. 205-207).
- n. British Millerites Look to 1847 (Vol. III, new series, 1847, p. 366). [Tone changes materially, becoming cynical and hostile.]

Note: "OMICRON," in "The Millennium," (Hereford, 1st ed. 1841; 4th, 1844) stresses the 25 years from 1843 to 1868 which spanned period of expectation, urging that heed be given to approaching advent, at least by the latter date.

7. PROPHEPIC HERALD, edited by Joseph Baylee (1846-1849)

[Disappointing. Comprised largely of conflicting views and extracts.]

- a. Believes in Premillennial Advent (Vol. I, p. 2).
- b. Frere on Cleansing of Jerusalem Sanctuary from Mohammedanism in 1847 (pp. 132-140).
- c. Fall of Papal Rome In 1798 Stressed (p. 138). ✕

Note: Among contributing factors to breakdown in British advent witness may be noted: (1) Serious division over terminal dates for 2300 years--not only B.C. 457 to 1843 or 1844, and B.C. 453 to 1847, but some leaders clinging to erroneous 2400 as from time of vision (553) to 1847; (2) Confused and conflicting ideas as to what would occur, many connecting restoration of Jews to Jerusalem therewith; (3) Belief by many that closing events would then start, which would consummate later--perhaps about 1866-7; (4) Since Papacy was not destroyed in 1793 or 1798, not a few placed 1260 year period as from 606 to 1866, and so thrusting expectation forward; (5) Tongues defection, espoused by Irving and Drummond, producing split in ranks, and bringing discredit and distrust upon whole question of advent teaching.

Result: Expectation with many was thrown forward to 1866 or 1867, while with others there was withdrawal from Advent advocacy.

F. British Expositors from 1831-1848

Note: Many strictures appear deploring Irving's espousal of gift of tongues, such as "Letter to the Rev. Edward Irving. . . on the Gift of Tongues," Edinburgh, 1832. Satan declared to have gotten the advantage, driving away from Word and spiritualizing advent.

1. NOLAN, FREDERICK--"Time of the Millennium" (London, 1831.)
 - a. 6000 Year Expectancy (500 A.D. Episode Based on Erroneous Septuagint Chronology.)
 - b. 7th Seal--Great Day of Atonement (pp. 110-123)
[Extensive discussion of day of trumpets, 10th day of 7th month, and Jubilee.]
 - c. Linked to beginning of Millennium.
 - d. Release on Antitypical Jubilee.
2. DIGBY, WILLIAM (A.M.)--"Treatise on the 1260 Days" (Dublin, 1831.)
 - a. 2300 Years Commence with Ezra.
 - b. 70 Weeks 1st Part.
 - c. 2300 Years End "Within About a Dozen Years" (1843).
 - d. 1260 Years--533 to 1793.
 - e. 3 Kingdoms Plucked (Heruli, Ostrogoths, Lombards.)
3. BURGH, WILLIAM--"Lectures on Second Advent" (Dublin, 1835)
 - a. Antichrist Single Individual Yet to Appear.
[A decided futurist.]
4. ASHE, ISAAC--"Book of Revelation" (Dublin, 1835.)
 - a. Rev. 13--2nd Beast Papal Hierarchy.
 - b. Rev. 14--Messages in Reformation.
5. CAULFEILD, CHAS.--"Fall of Babylon" (Dublin, 1839)
 - a. Authorities Cited on 7 Hills.
 - b. Breakup of Rome Follows Constantine.
 - c. 490 Years from B.C. 458 (7th of Artaxerxes.)
 - d. 1260 Years--533 to 1793.
 - e. Various Lists of 10 Kingdoms.
6. CUNNINGHAME, WM., "Scientific Chronology of the Year 1839." (London, 1830.)
 - a. Cheseaux's 1040-year Cycle.
 - b. Terminated 1335 Years in 1867 (p. 78.)

Note: Numerous works appear on Return of Jews.

7. GRIMSHAW, T.S. "Israel Restored" (London, 1841)
 - a. Israel's Affliction About to End (in 1843).
 - b. 2520 Years from B.C. 677 to 1843.
 - c. 2300 Years from B.C. 457 to 1843 (p. 309).
8. BUCK, CHAS. "Theological Dict." (London, 1841)
 - a. 391 Years End in 1844.
9. HABERSHON, MATTHEW--"Hist. Expos. of Prophecies" (London, 1841.)
 - a. 3 1/2 Days of Rev. 11 (From 1793 to 1796)
 - b. 391 Years End in 1844.
10. BIRKS, T. R.--"First Elements of Sacred Prophecy" (London, 1843.)
[The Year-Day Theory Established.]
 - a. 70 Weeks (B.C. 458--33 A.D); 1810 Years Leads to 1843.
11. CUMMING, JOHN--"The Sixth Vial" (London, 1843.)
 - a. Turks to Be Dried Up to Make Way for Jews.
12. 12 ADVENTIST LECTURERS--2nd Coming, Judgment and Kingdom of Christ" (London, 1844.)

(Villiers, Auriol, Pym, Goodhart, Dalton, Brooks, Birks, Dallas, Freemantle, Hill, Bickersteth, Haldane Stewart.)
 - a. Judgment Message of Rev. 14 Being Given.
13. SCOTT, JAMES--"Compendius View of. . .Prophecy" (Edinburgh, 1844.)
 - a. 2300 Years (457 to 1843 or 453 to 1847)
 - b. 391 Years Ends in 1844.
 - c. Solemn Call Going to Dreaming World.
14. HOOPER, JOHN--"Revelation of Jesus Christ," (London, 1846.)
 - a. 2300 End in 1847 (2 Parts).
15. FRERE, J.H.--"Harvest of the Earth" (London, 1846)
 - a. Rev. 14--Being Heralded by Prophetic & Reformation Societies.
 - b. Papal Government Overthrown in 1798.
(In "Great Continental Revolution," 1849.)
16. THOMAS, J. (M.D.)--"Cleansing of the Sanctuary"(London, 1847.)
 - a. 2300 Years from B.C. 458 to 1838.

17. CROLY, GEORGE--"Popery the Antichrist" (London, 1848.)

- a. Fallacy of Papal Praeterism and Futurism.
- b. Arguments to Prove Papacy the Antichrist.

G. Witnesses in Sweden and Geneva1. CHILD PREACHERS OF SWEDEN

Largely centered in Småland, Southern Sweden. State clergy opposed advent message. Children used. Compelling influences of Holy Spirit. Condemned by clergy because, (1) People already spiritual; (2) Women should be quiet in church; (3) Reforms dealt with outward things. Preaching largely limited to young unmarried women, 6 to 16, and a few boys. Testimony chiefly from opposers. Exact words not preserved. Salutary results. Real reformation. (See also G.C., pp. 366, 367.)

- a. Religious Leaders Call Child Preaching "Preaching Sickness."
(Nordisk Kyrkotidning, Stockholm, Mar. 9, 1842, pp. 268, 269.)
- b. Sing and Preach Concerning Judgment.

"Sept. 29 (1841) she [Lisa Andersdotter] began to sing involuntarily and this kept on all day long so she could hardly eat. The sound came although she kept her mouth closed and the melodies were mostly unfamiliar to her. After a couple of weeks she began to give spiritual talks, she never preached when alone, but it came over her when there were people about. She enjoyed seeing crowds come. People came from afar to hear her wonderful sermons and the songs. She often fell into a trance, a magnetic sleep during which she was supposed to have had visions. She preached chiefly concerning the repentance and strange things about the judgment which she however, never did set time for. She condemned pride, etc."

(Det tjugoförsta Aftonbladet, Stockholm, May 3, 1842.)

- c. Tell Crowds of Approaching World's End.

"They [4 girls] claim to have received their revelations directly through the Holy Spirit and claim to have visited heaven and hell and seen the condition and state of the dead. They prophecy the soon coming destruction of the world etc. and preach repentance and conversion. A general superstition has taken hold of the people, who refute the warnings and teachings [instructions] of the priests and in multitudes ranging from 2-3000 go to listen to those who claim to be the chosen messengers of heaven."

(Idom., Feb. 23, 1842.)

- d. Hundreds Believe Preaching Is From God.

"From far and near come daily hundreds of persons to listen to the girls. The girl from Svonarium, daughter to a poor peasant, preached twice a day and had always two or three hundred listeners daily. The 6th and 7th this February, which days she declared to be the last when she would preach publicly, she was visited by about 3-4000 people. People in general believe these girls are preaching messages from God, as they themselves also claim. Few are they who do not see something

wonderful in the happening, and feel that it is the voice of God. Almost everyone believes and trembles."

(Waxiö Bladet, No. 9, Feb. 25, 1842.)

- e. Foretell Coming Destruction of World.
(Det Tjugoförsta Aftonbladet, Sept. 7, 1842.)
- f. Prophecies and Judgment Message Blended.
(Aftonbladet, Stockholm, May 25, 1842, p. 45.)
- g. Joel 2:28 Quoted as Authorization.
(Pietisten, Stockholm, Mar. 1842.)
- h. Reformation of Life Results from "Repentance Criers."
(Svenska Biot, No. 182, Aug. 9, 1843.)
- i. Playing Cards Thrown Away As Result.
(Idem., No. 237, Oct. 12, 1843.)
- j. Bishop Butsch: Not Simply Religious Fanaticism.
(Det tjugoförsta, Sept. 6, 1842.)
- k. Eyes Open; Body Rigid; No Apparent Breathing.
(Svenska Biot, No. 172, July 28, 1843; "Some Details About the Calling Calling Voices. . . Preaching Sickness in Småland in the years 1842, 1843, by an Eyewitness," Report of Dr. Stoldberg, Leipzig, 1843, p. 36.)
- l. Alleged Message from "Cryer."

"My beloved, blessed friends! I desire to admonish you also tonight. Oh, that you would repent! The sun has just gone down. Who knows over whose head it will rise again? Oh, the great, terrible day of Judgment! Repent, repent, my beloved friends! Oh, that you would believe your teachers! But you have never done as they have told you! Therefore, God has had to send this message of warning, my beloved friends."
(Svenska Biot, No. 230, Oct. 4, 1843.)
- m. Governor's Decree and Fine for Attendance or Opening House.
(Waxiö Bladet, No. 22, 1842.)
- n. Physician's Objective View (Dr. Stoldberg.)

[Convinced not from Satan; turn attention to Bible; call whiskey "Wine of Wrath;" stress 10 commandments. Exact time of judgment not known. Speech simple and Biblical. Whiskey distillers led to close plant. Unexplainable urge. God intervening. Completely motionless and without breath until voice speaks. Continually cite Joel 2.]
(Some Details About Calling Voices. . . Preaching Sickness in Småland." Leipzig, 1843.)

2. GAUSSEN, LOUIS, of Geneva (1790-1863.)

(Mentioned in Spirit of prophecy, "Great Controversy," pp. 364-366.)

- a. Dan. 7--Little Horn the Papal Antichrist.
("Sovereign Pontiff and the Church of Rome," p. 9. Geneva, 1843.)
- b. 10 Kingdoms--Sought in Latin Kingdom, not Greek.
[Visigoths, Alamani, Suevi, Vandals, Heruli, Ostrogoths, Franks, Burgundians, Gepidi and Lombards.]
("The Prophet Daniel," Eng. tr. by Blackstone, p. 183, London, 1773, original French in 1839.)
- c. Huns Not One of Ten.
(Idem., p. 208.)
- d. 3 Horns in Italy--Heruli, Ostrogoths, Lombards.
(Idem., pp. 211-218.)
- e. 457 B.C. Is 7th of Artaxerxes.
(Idem., p. 36.)
- f. 1260 Years--529 to 1789.
(Idem., Vol. I, p. 15, 2nd Fr. ed., Paris, 1850.)