

## EARLY ATTACKS ON THE PROPHECIES

## I. ATTACK ON DANIEL

1. PORPHYRY (c. 233-305.)

Biographical Note: This celebrated heathen philosopher, born at Tyre, and dying at Rome, was disciple of Plotinus. Later teacher of philosophy at Rome. Scholars challenge evidence that he was ever a Christian, and that he can rightly be called "the apostate." Wrote treatise comprising 15 books, "Against the Christians," composed about 270 A. D., while in retirement in Sicily. Answered by numerous Christian apologists--Jerome, Eusebius, Methodius, Apollinaris, etc.--30 in all. In fact, citations and knowledge of his arguments transmitted to us only through these refutations, chiefly Jerome's, as Theodosius II had them publicly burned in 435 A. D. Became most determined opponent of Christianity in early centuries, seeking to turn back tide of this rival religion. Former attacks had proven futile because Gospel claimed supernatural origin. Porphyry sought supernatural support for his own pagan system, and boldly attacked supernatural in Christianity. Sought to disprove not so much substance of Christianity's teachings, as records in which that substance is delivered. Had hallucinations, his mind twice losing its bearings in later years.

2. Porphyry's Argument

Porphyry was driven to attack Daniel because of general and "vexatious satisfaction" of Jews and Christians, who agreed in pointing to fulfilment of prophecies as conclusive argument against heathen positions. So Daniel must be confuted. Line of attack so well chosen as to leave successors little room for improvement. These prophecies, he maintained, were written, not by Daniel, but by some Jew in time of Antiochus Epiphanes (d. 164 B. C.), who, gathering up traditions of Daniel's life, wrote in the future tense, a history of recent past events, but dated back to Daniel's time. Also contended that it was written in Greek, not Hebrew. Likewise based part of his arguments on inconsistency of "Story of Susanna." Was answered both by Eusebius and Apollinaris--"Story of Susanna" not part of Hebrew book of Daniel, but spurious Greek addition. (See Jerome's Preface to Daniel.) Criticism next answered by showing all antiquity agreed it had been translated from original Hebrew into Greek a couple of centuries before Christ, and later by Theodotian, which version Porphyry quoted.

Porphyry's Book I dealt with alleged discrepancies. Book IV was criticism of Mosaic history and Jewish antiquities. Books XII & XIII were devoted to examination of prophecies of Daniel. Projected essentially same argument followed by modern German and English criticism, upon which this later school is patterned. As first part of Daniel is historic, not prophetic, attacked prophetic portion, declaring prophecy merely a moral sermon, with moral predictions. Thus, Porphyry's scheme, the most ancient as well as most formidable attack on Daniel, was based on supposed spuriousness of Daniel's prophecies.

In order to get rid of prophesied Roman Empire, Porphyry confined 3rd prophetic kingdom to Alexander in person, reserving the Legidae and Seleucidae for the 4th kingdom. From among these, he chose ten kings, making the eleventh--having the mouth speaking great things--to be this Antiochus Epiphanes. Thus he adroitly threw main strength against book of Daniel, sensing that if this pillar of faith be shaken, whole structure of prophecy must tremble, for times and emblems of Daniel form foundation of Apocalypse. And, further, if Daniel could be shown to be false, Christ himself, the "Faithful Witness," and true (Rev. 1:5), would be proved to bear witness to an impostor. (Matt. 24:15.)

3. Extracts from Jeromea. Jerome on Porphyry

"But as to the objections which Porphyry raises against this prophet, or rather brings against the book, Methodius, Eusebius, and Apollinaris may be cited as witnesses, for they replied to his folly in many thousands of lines of writing."--Jerome, "Preface to Daniel," "Post-Nicean Fathers," Second Series, Vol. vi, p. 493.

"This method of opposing the prophecies is the strongest testimony to their truth, for they were filled with such exactness that to infidels the prophets seemed not to have foretold things future, but to have related things past."--Idem., on Daniel.

b. Porphyry on Daniel

"Daniel did not predict so much future events as narrate past ones. What he had told up to the time of Antiochus contained true history; if anything was guessed beyond that point it was fable, for he had not known the future."--Porphyry, quoted by Jerome, in Migne, "Patrologia," S. L., xxv. 491 seq.

4. Historical Tracement of Acceptance

The Jews remained aloof from the seduction, but a few Christian writers accepted it, confined, apparently, entirely to Near East. Jerome laments that this work of Porphyry had beguiled "some unskillful ones of our own people." (Jerome on Dan. xi.) Four may be noted.

a. Jacob of Nisibim, or Nisibinus (c. 340) Armenian writer on borders of Assyria. Supported this new arrangement of empires. (Jacobi Nisibeni, sermo 2, cap. 13; "Commentary on Daniel," in Syriac, with Latin version.)

b. Ephem the Syrian, Bishop of Edessa, (d. 378). Pupil of Nisibinus, and greatest light of Syrian church.

c. Polychronius, Bishop of Apamea, (c. 430). One of Porphyry's Christian admirers. (Mai, Vet. Script., tom.1; Polychronius in Danielelem.) To this, an ancient Greek note is subjoined: "Eudoxius says, 'This interpretation of thine, O Polychronius, belongs to that mad Porphyry.'" "

d. Anonymous Greek Writer in 5th Century. Completes list of ancient adherents of Porphyry. (Mai, Catena Graeca in Danielelem.)

5. Post-Reformation Revival by Broughton (c. 1600)

After lying dormant for eleven centuries, theory came forth with undiminished power, when about 1590, Hugh Broughton discovered lost work of Polychronius, and soon grafted his own extravagancies upon this Polychronian scheme of the kingdom and horns. Ben Jonson took field against him in 1610. ("The Alchemist," "Essays and Poems," in Scene III, pp. 74, 75. London, 1885.) Stung by the reprimand, Broughton retorted that his opponents followed the Jews, making "legs of iron to be Rome," whereas he made the paralleling fourth beast with ten horns to be "5 Ptolemies and 5 Seleucia," and the little horn Antiochus Epiphanes. (Broughton, Hugh, "Revelation," p. 26, 1610; "Daniel," pp. 33, 34. Hanaw, 1607.) Broughton was followed by F. Junius, Grotius, Vanema, Caspar Abel, etc.

## II. ATTACKS ON THE APOCALYPSE

1. First Attack by Alogi.--First attack upon the Apocalypse, as well as upon John's gospel, was by sect called Alogi, in middle of second century. Based upon fact that Christ is called the Logos in both books (Revelation 19:13; John 1:1), a term obnoxious to them. Therefore they ascribed the Apocalypse to Cerinthus who, they contended, "wishing to have reputable authority for his own fiction, prefixed the title." (Eusebius, "Ecclesiastical History," vii, 25; see also Harnack.)
2. Next Attack from Presbyter Caius.--In a dispute with the Montanist Proclus, at Rome, the Presbyter Caius, in order to meet the former's arguments based on Revelation 20, in favor of a millennium, likewise ascribed authorship to Cerinthus. He contended that "After the resurrection there would be an earthly kingdom of Christ, and that the flesh, i. e., men, again inhabiting Jerusalem, would be subject to desires and pleasures," and "that there would be a space of 1000 years for celebrating nuptial festivals." (Eusebius, Idem., vi. 20; iii. 28.)
3. Origen's Spiritualizing Attack.--This founder of ecclesiastical dogmatics so spiritualized symbolic language of prophets as to deprive them of all force. Contended only children excusable if believed in literal return of Christ. (Matt. Comment., ser. 50.) Maintained that as soon as one believes in immortality of the soul, can place hope in Christ without believing in resurrection. (Comm. Matt., Opera iii. 811.) Nullified future judgment by teaching ultimate perfection of all. Held that saints, after departing this life, ascend to spheres or "class-rooms" of the soul until they reach the celestial abodes and are with Christ. Wicked are delivered over to punishment by fire, where they are refined by the pangs of conscience "during the lapse of countless ages, some outstripping others, and tending by a swifter course towards perfection." (De Principiis, ii. 10,4; iii. 6, 4-9.) Was chiefly due to Origen's influence, that belief in future millennium began to wane. Opposed it because incompatible with his own position.
4. DIONYSIUS OF ALEXANDRIA (d. about 265.)  
Biographical Note: Was born a heathen. Converted to Christianity by Origen, becoming a catechist about 233. Diligent pupil of Origen, later succeeding him as head of Alexandrian school. About 246, succeeded Heraclas as Bishop of Alexandria, which at that time was greatest and most powerful see of Christendom. Episcopate filled with trouble. Driven into Libyan desert by Decian persecution, returning in 251. Under Valerian persecution, in 257, banished by prefect of Egypt. Refuted chiliastic doctrine, supporting Origen's positions. Was first to impugn apostolic authorship of Apocalypse, basing attack on critical grounds and alleged "internal evidence." Reasoned regarding difference in style and diction from John's epistles, yet contended Apocalypse was written by an inspired man of God. Opposed it because of millennial teachings. (Elliott, "Horae Apocalypticae," Vol. I, Essay I, 5th ed.; Salmond, S. D. F., "Anti-Nicene Fathers," Vol. 6, p. 77 ff.; McClintock and Strong, etc.)
5. Attack by Dionysius of Alexandria.--About 250 A.D., dispute arose between Bishop Dionysius of Alexandria, pupil of Origen, and later head of Alexandrian school, and Bishop Nepos of upper Egypt. From its very beginning, Alexandrian school had exerted pernicious influence, endeavoring to explain and harmonize Bible truth with Greek dialectics after the manner of Philo. Its founder, Clement, seeking to explain away Daniel's prophetic "times," applied not only the 70th week



#### IV. History of Prophetic Interpretation--10a

to 7 years before destruction of Jerusalem, but 1260, 1290, 1335, and 2300 as well. Mistranslated Daniel 8:14, as "the holy place shall be taken away," to fit destruction of temple, in 70 A. D. Believed that in first half of "week" "abomination" of Nero stood in holy city; while during second half "abomination" of Nero's successors appeared. Tried to identify 7 years as 2300 days, lengthening them to include the 1290 and 1335. The "blessedness" connected with the latter, was ceasing of war at destruction of Jerusalem. (Misc., 1.21.)

When Bishop Nepos in "Refutation of the Allegorists" insisted on literal interpretation of Revelation 20, Dionysius tried to refute position. Admitted former opponents had set aside entire Apocalypse without reason. Yet he reproduced same arguments, with modifications. "He would not venture to set this book aside, as there are many brethren that value it much," yet he ascribed it to another than John--"some holy and inspired man." (Eusebius, H. E. vii. 25.) Claimed Apocalypse did not contain anything in common with John's gospels. Yet Alogi had rejected it for containing same term Logos in reference to Christ! (Eusebius, H. E., iii. 39.)

Thus it was that early Christians began to recede from the chiliastic hope in exactly the same proportion as philosophical theology became ascendant. (Harnack, "History of Dogma," ii. 299 f.) In this sense, extirpation or decay of Chiliasm one of most momentous facts in history of Christianity. With loss of Chiliasm, men lost living faith in impending return of Christ, and in prophetic Scriptures.



"I believe the time can be known by all who desire to understand Miller's Jewish year "1843"

Mar 21

PROGRESSIVE DEVELOPMENT of Astronomical and Chronological Principles Underlying 1844 TIME ARGUMENT

FIRST ANGEL'S MESSAGE

May 17

Miller Letter on Types Vernal and Autumnal (5)

July 15, 1840 Jewish feast period tied to three harvests (1)
Nov 19, 1842 Aries marked new moon of Nisan (2)
Nov 23 Ferguson's 33 (3)

- Jan 25 Miller chronology based on 33 & rabbinical calendar (6)
Apr 20 Ferguson's table on 33; "midst of week"= Christ's 4th year; intercalation of Veadar; Pisces and Aries set at greater angle than any other signs (7)
Apr 26 Prophetic day equivalent to solar year; 19-year cycle (8)
Apr 27 Karaite true Nisan tied to April barley harvest (10)
July 12 "We must begin and end our years in accordance with the Jewish mode of reckoning time" (11)
July 12 Veadar has 29 days (13)
Dec 5 Lunar month has 29 1/2 days -- 29.530588 (14)
" " 29 and 30 day succession of months (15)
" " Argument resting upon first full moon after equinox "cannot

2299th YEAR OF THE PROPHECY 2300th o

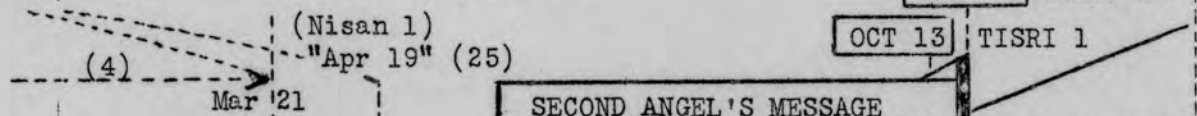
- Dec 5 fix the Jewish 14th of Abib of the crucifixion" (16)
" " Year of crucifixion--31 A.D. Eusebius and Hales (17)
" " When new moon was first seen, "next day was the first day of the following month" (18)
" " "When the moon is in perigee and her motion quickest, she does not usually appear until the second day, nor in apogee when slowest until the fourth" Geminus (19)
" " Changing of moon early or late in day, makes "one day's difference in the time of its appearance" (20)
" " First day of month "usually the second evening after the change" in Judea; "about a day after the change" (21)
" " 457 B.C. dated by "undoubted canon of Ptolemy" (22)
Mar 20 ('44) "They that lived in places far distant from Jerusalem . . . were obliged to keep the feasts a day more than otherwise" (Abendana) (23)
Feb 22 2300 years end in autumn, 1844 (28) scholar knows that we are correct as to the Caraites seventh month." (24)

Jewish Sacred Year "1843"

Table with 12 columns for Civil Date (Jan-Dec) and Mosaic (Teb-Teb) and corresponding dates (10-10).

OCT 22 TISRI 10

OCT 13 TISRI 1



SECOND ANGEL'S MESSAGE

THIRD ANGEL'S MESSAGE

"Reckoning from this (Nisan) moon, 7th month began Oct 13 (26)

"MIDNIGHT CRY"

Apr 19 (177 Days) (Oct 13) Six Lunar Months

- Apr 4 "Year not expired until April" (27)
- Feb 29 Hale's Chart--457 and 31 dates (29)
- Mar 20 Jewish year
- Mar 27 Jewish year Recapitulation 30
- Mar 28 Jewish year 31
- Apr 18 "Foqal point almost reached" (32)
- Apr 25 "Now in #44" (33)
- May 2 7th month stressed (34)
- May 9 "Bridegroom tarries" (35)
- " N I G H T " (36)
- "Midnight" (37)
- July 22--23
- July 20 Oct 22 publicly urged "commonly styled 10th day of 7th month" (38)
- Aug 12 Exeter Camp Meeting (39)
- Aug 14 "Within three months" (40)
- Aug 22 True Midnight Cry (types stressed) (41)

DISAPPOINTMENT

SECOND OR AUTUMNAL DISAPPOINTMENT

r E N D - Y E A R O F T H E P R O P H E C Y

- Sept 3 "Tarry = 6 months" (42)
- "Cannot exceed 6 months" (44)
- Sept 25 Herald Table--Oct 22 (43)
- Oct 3 "Oct 22 or 23" (45)
- Oct 6 Miller's acceptance (46)
- Oct 10 "Definite time" not from periods but types (47)
- Oct 12 10th day of 7th month equals Oct 22 (48)
- Oct 13 Sunday--"first day of seventh month" (49)
- Oct 16 "Time almost universally received" (50)
- Oct 19 "Tenth coincides nearly with Oct 22" (51)
- Jan '45 Could "synchronize only with 22d" (52)
- Emergence of High Priest AWAITED (53)

FIRST OR SPRING

Astronomical Computation blended with Observation.

"Six lunar months and a few days" (187 days)

(55)

Passover "could not be later than May 2d"

"1844"

Sept 23

Rabbinical Atonement(56 & 57) "Nov 11" Tisri 30 (58)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	"Nov 11"
She	Adar	Ve'ad	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes	(58)
11	12	13	1	2	3	4	5	6	7		

DOCUMENTATION FOR "PROGRESSIVE DEVELOPMENT OF ASTRONOMICAL AND  
CHRONOLOGICAL PRINCIPLES UNDERLYING 1844 TIME ARGUMENT" (Chart, p. 240)

1. Jewish Year Tied to Harvests.--Seven-Month Jewish Feast Period Associated with Harvests, Barley and Wheat.--Campbell, Signs of the Times, July 15, 1840, p. 60.
2. a. Nisan Begins After Sun Enters Aries.--"The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, therefore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago."--Himes, Midnight Cry, Nov. 19, 1842, p. 2, col. 3.  
b. Whiting Repeats. Giving Jewish Table.--"The Rabbinical calculation which makes the first day of Nisan commence with the new moon, nearest the day on which the sun enters Aries, or at the Vernal Equinox."--Philo [Whiting], Midnight Cry, April 27, 1843, p. 30, col. 2.
3. Millerites Support Prevailing Chronology (33 Cross).--"Everybody now admits that our common era begins four years after the birth of Christ, as Ferguson, the astronomer, clearly proves."--Himes, Midnight Cry, Nov. 23, 1842, p. 2, col. 1.
4. Miller's Year "1843" and Declaration of Faith.--"I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come."--Miller, Signs of the Times, Jan. 25, 1843, p. 147, col. 2.
5. a. Miller Letter on Autumnal Types.--"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at His second advent."--Miller, Signs of the Times, May 17, 1843, p. 85, col. 3.  
b. Miller's Letter Constantly Cited.--"As early as May, 1843, Mr. Miller had called our attention to the seventh month of the Jewish sacred year as the time of the observance of those types which point to the Second Advent."--Miller, Advent Herald, Oct. 30, 1844, p. 93, col. 1.  
c. Original Purpose of Letter.--"I [Miller] <sup>had</sup> had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a



test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time."--Miller, Herald, Aug. 13, 1845, p. 4, col. 3.

- d. Types Appeal to Some; Others Look to Prophecy.--"It was the harmony of the types and numbers, with the marked character of the signs, which made the case clear, and overwhelming to our minds."--Himes, Morning Watch, Feb. 13, 1845, p. 56, col. 1.
6. Early Chronology Based on 33 Cross.--"According to Ferguson, by astronomical calculations, our Saviour was crucified A.D. 33, which is 1810 years to April 3d, 1843."--Editorial, Signs of the Times, Apr. 5, 1843, p. 34, col. 1. Also, Jan. 25, 1843.
7. a. Ferguson's Crucifixion Date Table.--Places cross on civil date of full moon in 33, only full moon date on Friday during "70th week." Doubtless had weight with Ferguson. Nevertheless full moon date was not time for true passover. Ferguson claimed that Jews "kept the Passover on the day of the first Full Moon after the vernal equinox." (Ferguson's "Astronomy," p. 192, London, 1756). Misquoted Josephus as proof. At this time, Millerites said: "Until this testimony of Ferguson can be set aside, we see not how any doubt can be thrown upon the time of Christ's death."--Edit., Midnight Cry, Apr. 20, 1843, p. 20, col. 1.
- [Ferguson was, however, clear in interpretation of Daniel 9, stating that midst of the week was Christ's "fourth year." This evidently elevated the authority of Ferguson in minds of Millerites. ("Astronomy," p. 192).]
- b. Meaning and Placement of Ve-Adar.--"This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."--Signs, Dec. 5, 1843, p. 134, col. 1. (Cf. Hale's Chart, Midnight Cry, Feb. 29, 1844.)
- c. Pisces and Aries.--Set at greater angle with horizon in the west than any other sign.--Midnight Cry, Apr. 20, 1843, p. 19, col. 3.
8. Prophetic Time Demands Solar Years.--"Prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. 'Each day' of the prophetic period represents a true solar year--there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured."--Edit., Signs of the Times, April 26, 1843, p. 61, col. 1.
9. Structure of Jewish Time.--"The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish

festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."--Idem., p. 60, col. 3.

10. Karaism Exposes Rabbinical Perversions.--"It ought, however, to be observed, that the Caraites maintain that the Rabbins have changed the Calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear at Jerusalem until a month later. The accounts of many travellers confirm the position of the Caraites. . . . The Caraites observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded."--Whiting, Midnight Cry, April 27, 1843, p. 30, col. 2.
- 11.a. Ancient Jewish Year and Barley Harvest.--"The Jewish year began with the new moon nearest the barley harvest.
- "The year beginning with the new moon nearest the barley harvest, made that feast a movable feast, and the year sometimes began earlier, and sometimes later, varying half a moon, as the barley ripened early or later, and the new moon came near to the time of harvest."--Signs of the Times, June 21, 1843, p. 123, col. 3.
- b. Must Follow "Jewish Mode of Reckoning."--Signs of the Times, July 12, 1843, p. 148, col. 1.
12. Initial Month of Jewish Year.--"The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat, de Mensibus Hebraeorum in Soc. Reg. Goett. 1763-1768, p. 10. et seq."--Editorial, Signs of the Times, July 12, 1843, p. 149, col. 1.

13. Could Be Reckoned from Rabbinical Adar.---"If the Caraites are correct, the true passover in A.D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year, on Saturday. In the same table, Ferguson shows us that in A.D. 30, the Rabbinical passover came on Thursday: if therefore we reckon from that time 29 days to the Caraites passover, it will bring us to Friday of the next moon."---Idem.
- 14 & 15. Succession of 29 and 30 Day Months.---"When they saw the new moon, then they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that their months consisted of 29 and 30 days alternately."---Signs of the Times, Dec. 5, 1843, p. 135, col. 1.
16. a. 1st Full Moon after Equinox Not Abib 14.---"It will therefore be seen that the argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion; so that while the nativity is fixed, if the crucifixion was in the center of the week, it must have been before A.D. 33."---Edit., Idem., p. 135, col. 2.
- b. Rabbinical Jews Not Authority.---(Advent Shield, Jan. 1845, p. 276.)
- c. Rabbins No Better Than Monks of Dark Ages.---(Advent Herald, Nov. 27, 1844, p. 124, col. 2.)
17. a. Crucifixion Year Is 31 A. D.---"The crucifixion was never placed in A.D. 33, till the 13th century; and not then till it was supposed it must have been at the end of the 70 weeks. Dr. Hales, who takes the ground that the crucifixion was in the middle of the week, in A.D. 31, gives the following argument to prove his position:--[Quotes Ignatius]."
- "And this is confirmed by the testimony of Eusebius, the learned bishop of Cesarea, who flourished about A.D. 300, in his Demonstratio Evangelica, p. 400."---Edit., Idem., p. 135, col. 3.
- b. Ferguson's Error Exposed.---(Hale, Midnight Cry, Feb. 29, 1844, p. 256; Apr. 11, p. 310.)
18. 1st Day of Month Follows Moon's Phasis.---"None of them had fewer than 29 days, and therefore they never looked for the new moon before the night following the 29th day; and, if they then saw it, the next day was the first day of the following month. Neither had any of their months more than 30 days, and therefore they never looked for the <sup>new</sup> moon after the night following the 30th day; but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer."---Prideaux, Signs, Dec. 5, 1843, p. 135, col. 1.
19. Geminus--Variable Translation Period.---[Taken from original Greek of "The Isagogue" (Geminus), in "Uranologion" (Petavius), p. 40. Paris, 1630. Also in Hales' "Analysis," Vol. 1, p. 67.]---Idem., p. 135, col. 1.



20. Time of Conjunction Affects Phasis.--(Edit., Signs of the Times, Dec. 5, 1843, pp. 134, 135.)
21. Usually 2nd Evening After Change.--Expression "usually the second evening after the change," was undoubtedly first derived from Geminus. Often quoted by Millerites. (Advent Herald, Sept. 25, 1844, p. 60, col. 1; Advent Shield, Jan. 1845, p. 274) For "about a day after," see Midnight Cry, Oct. 11, 1844, p. 117, col. 2.
22. Ptolemy Establishes B.C. 457 Date.--(Edit., Signs of the Times, Dec. 5, 1843, p. 135, col. 2; Midnight Cry, Feb. 29, 1844, p. 256; April 11, 1844, p. 310, col. 1.)
23. Time Problem of Dwellers Abroad.--(Abendana in Edit., Signs of the Times, Mar. 20, 1844, p. 53, col. 1.)
24. All Scholars Concede Karaite Calendar Principle.--(Edit., Advent Herald, Nov. 27, 1844, p. 124, col. 2.)
25. a. "April 19" Was First Day of Nisan ("1844").--"We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April, down to 22d October, 1844."--Bates, Joseph, "Way Marks and High Heaps," p. 30.
- b. April 19 Begins New Month and New Sign.--"For instance, the solar year [or passage of sun through Signs of Zodiac] in 1844 commenced with April 19 with the new moon."
- "Last April, the 19th, when the moon first appeared in sight, the solar month began with the lunar month, that is, the sun entered a sign of the Zodiac."--Gross, Voice of Truth and Glad Tidings, May 5, 1845, p. 24, cols. 1 and 2.
26. Computation Blends with Observation.--"If it [the moon] was not then visible, they reckoned by the previous moon."--Advent Shield, Jan. 1845, p. 278; Edit., Advent Herald, Sept. 25, 1844, p. 60, col. 1.
27. Jewish Year "1843" Ended in April.--"All attention was now called to the long looked for period, the end of the Jewish year, viz., the 17th of April, 1844." --Bates, "Way Marks and High Heaps," p. 15. [April 17 was day of conjunction, while Nisan 1 began at sunset, April 18, but <sup>was</sup> calendar-dated April 19.]
28. 2300 Years End in Autumn of 1844.--During 1843, dozen or more leading Adventists came to conclusion that prophetic periods could not end in spring, but must reach over to autumn of 1844. Their argument was:
- a. Bliss--"Years" Must Extend to Equivalent Point.--"If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end until the same point is reached A.D. 1844."--Bliss, Signs of the Times, June 21, 1843, p. 123, col. 3.

- b. Himes--Ferguson's View Undeterminative.--"We saw ['six months since'] that the correctness of Ferguson's calculation, as to the day of the week on which the first moon after the equinox would full, could not determine the crucifixion."--Edit., Signs of the Times, Dec. 20, 1843, p. 148, col. 2.
- c. Editorial--33 Not Crucifixion Year.--"But if the passover was at the full moon following [Friday, Apr. 3, 33 A.D.] which could not fall on Friday, the same astronomical calculation demonstrates that A.D. 33, could not have been the year of the crucifixion."--Edit., Signs of the Times, Mar. 20, 1844, p. 53, col. 1.
- d. Snow--Must Extend to Autumn.--"But there has been an error in supposing them [the seven times, or 2520 years] to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B.C. 677, they would not have ended before Jan. 1, A.D. 1844. . . . But. . . we cannot date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B.C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A.D. 1844."--Snow, Midnight Cry, Feb. 22, 1844, p. 243, cols., 2 and 3.
- e. Impelled to Stress Autumn.--"I felt it my indispensable duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish Sacred year in A.D., 1844. I could not rest unless I proclaimed this truth."--Snow, Midnight Cry, June 27, 1844, p. 397, col. 2.

29. Hale's Chart Supports 457 and 31 Dates.--(Cry, Feb. 29, 1844.)

(a) Cross in 30 or 31; (b) 15th Tiberius (26-27 A.D.); Joint reign with Augustus U.C. 765; (c) 7th Artaxerxes begins Dec. 16, 458 B.C.; (d) 69 weeks terminated in 26-27 A.D. and 70th week began; (e) Defect in Ferguson stressed. Concludes that "just so far, therefore, as the period is supposed to have commenced after the beginning of 457, Julian period 4257, the end must fall after the end of A.D. 1843."--Hale, Midnight Cry, April 11, 1844, p. 310, col. 1.

30 &

31. Review of "Jewish Year" Near Spring Disappointment.--

- a. (1) Stress Ferguson's error; (2) Crucifixion not in 33 A.D., but in 31; (3) Barley harvest reckoning indispensable.--(Advent Herald, March 20, 1844, pp. 52, 53; Midnight Cry, March 28, 1844, p. 289; Advent Herald, March 27, 1844, pp. 60-62.)
- b. Astronomical Helps Not Independent.--"They [the Jews] indeed used various astronomical helps. . . but never one that rendered them independent of the barley harvest at the second new moon after the vernal equinox."--Edit., Signs of the Times, Mar. 27, 1844, p. 61, col. 1.

32. "Focal Point [April 18] . . . Almost Reached."--"The great focal point in prophecy is almost reached--all the rays, separate and distinct, are now converging to a point."--Edit., Midnight Cry, Apr. 18, 1844, p. 317, col. 1.

33. "Now in 1844."--"The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in 1844, according to our chronology."--Edit., Midnight Cry, Apr. 25, 1844, p. 325, col. 1.

34. a. 7th Month Stressed by Snow.--"Three years and a half from this point [autumn of A.D. 27] brings us to the spring of A.D. 31, when our Lord was crucified in the 'MIDST (i.e. middle) of the week.' Three years and a half more (the last half of the week). . . brings us down to the autumn of A.D. 34. . . .

"What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e. 1810, being added, brings us to the autumn of 1844."--Snow, Midnight Cry, May 2, 1844, p. 335, col. 1.

b. Cannot Extend to Spring of 1845.--"The period cannot extend to next spring [1845], for that would be 2301 years."--Storrs, Midnight Cry, Oct. 3, 1844, p. 102, col. 3.

c. Will End on Appointed Date.--"We believe that God will not exceed his own date even by a fraction. 'At the time appointed the end shall be.'"--Hutchinson, Midnight Cry, June 20, 1844, p. 389, col. 3.

35. "Bridegroom Tarryes' Since April.--"We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarryes. . . .

"As our time has thus passed by--the civil year having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do--a question which has often been asked."--Midnight Cry, May 9, 1844, pp. 342, 343.

36 &

37. "N I G H T" --"MIDNIGHT" (JULY 20-23).

a. Middle of July, Middle of Night.--"About the middle of July--which was the evening of the midnight of the Jewish day-year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year--others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 1.

b. Evidently About Middle of July.--"About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the time."--Idem., col. 2.

c. "Midnight" in Dead of "Night."--"At Midnight, in the dead of the night of this tarrying of the Bridegroom, 'the cry was raised,' which caused



great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month."--Bates, "Way Marks and High Heaps," p. 30.

- d. "Night"--Half of Prophetic "Day."--"The vision was for '2300 evening-mornings,' or days. An 'evening,' or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.
- e. Tarrying Time "Half a Year."--"Here then we have the 'chronology' of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw from the Bible, that God had given the chronology of the tarrying time, and its length."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 2.

38. OCTOBER 22 (10th OF 7th MONTH) PUBLICLY URGED

- a. Two Arguments Employed--Types and Parable.--"Those who were not convinced of the soundness of the typical argument, were led to regard it [the movement] as a fulfillment of the parable of the ten virgins in the 25th of Matthew. . . . So that the definite time was finally embraced by nearly all of the Advent faith."--Advent Shield, January, 1845, p. 272.
- b. "10th of 7th Month" Simply Oct. 22.--October 22 "commonly styled 10th day of 7th month."--Whiting, Morning Watch, Mar. 13, 1845, p. 86, col. 1.
- c. Commenced Middle of July.--"The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.'"--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.
- d. "Cry" Becomes Effective In July.--"This he [Snow] preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestations of its effects were seen, until about July."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 1.
- e. "Proclamation Began About Middle of July."--(Hotchkiss, Midnight Cry, Oct. 11, 1844, p. 119, col. 1.)
- f. "Big Tent Gotten Out."--(Midnight Cry, July 11, 1844, p. 416, col. 1.)
- g. "Cry Heard Since July."--(Midnight Cry, Oct. 3, 1844, p. 102, col. 3.)

39. Influences Unite at Exeter Camp Meeting.--"From July these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out, and in the sanctification of His saints. At the Exeter Campmeeting all these influences met, mingled into one great movement, and rapidly spread

through all the Advent bands in the land."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 2.

40. Bridegroom Coming "Within Three Months."--"If they [the chronological dates] are so, 'the dispensation of the fulness of time' will open upon us within three months."--Snow, Midnight Cry, Aug. 22, 1844, p. 51, col. 3.

". . . a cry was raised, which clearly proved that the Bridegroom could not come until at least three months."--Bates, "Way Marks and High Heaps," p. 17.

41. a. True Midnight Cry Published Aug. 22.--"The Midnight of this dark stupid time would be about July 20th. S.S. Snow gave the true midnight cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. . . There was light given and received there, sure enough; and when that [Exeter] meeting closed, the granite hills of New Hampshire rang with the mighty cry, Behold the Bridegroom cometh, go ye out to meet him! As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was distinctly heard. Behold, the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!! . . . Here S.S. Snow published the true midnight cry (Aug. 22, 1844). . . Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends, property, all, all, to God."--Bates, "Way Marks and High Heaps," pp. 30, 31.

- b. Seventh Month Types Await Fulfillment.--"Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. . . Those types which were to be observed in the seventh month, have never yet had their fulfilment in the antetype."--Snow, Midnight Cry, Oct. 10, 1844, p. 107, col. 1.

42. "Tarry Is 6 Months."--"How long is the tarrying time? Half a year. How do you know? Because, our Lord says, 'at midnight,' while the Bridegroom tarried."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.

43. Herald Editorial Table (Sept. 25) Points Out Oct. 22. [Evidently computes Oct. 22 to be 29 days (length of Elul) from Rabbinical Sept. 23]. Table follows:

"Day of Atonement	- - - - -	Sept. 23)	) [29 days]
on the 10th of			
the 7th month	- - - - -	Oct. 22 )	

--Herald, Sept. 25, 1844, p. 60, col. 1.

44. "Cannot Exceed Six Months."--"The tarrying time cannot exceed six months, else another year is added to the vision."--Midnight Cry, Oct. 3, 1844, p. 102, col. 3.

51 &

45. Early Uncertainty--Oct. 22 or 23.

- a. Storrs Approximate Dating.--"The tenth day of the seventh month cannot I think be farther off than October 22d or 23d."--Storrs, Midnight Cry, Oct. 3, 1844, p. 98, col. 3.

- b. Southard Mistakenly Adds 10 to Oct. 13.--"We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23."--Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 3.
- c. Already in 7th Month [on Oct. 19].--"We can see no possibility of beginning the seventh month later than the appearance of the new moon after its change on the evening of Oct. 11. That is a month later than the Rabbinical reckoning. . . Consequently, THE SEVENTH MONTH HAS ALREADY BEGUN."--Southard, Midnight Cry, Oct. 19, 1844, p. 133, col. 3.
- d. 10th of 7th About Oct. 22.--"But when will the tenth day of the seventh month come? says one. Well, some of my brethren seem to think that it will occur about the 22d of October."--Peavey [letter of Sept. 3], Midnight Cry, Sept. 12, 1844, p. 75, col. 2. [The Jewish day (sunset to sunset) cannot exactly coincide with civil date (midnight to midnight).]
- e. "Coincides Nearly With Oct. 22d."--"Our present position--the expectation that the second coming of the Lord is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation."--Himes, Midnight Cry, Oct. 19, 1844, p. 136, col. 3.
46. Miller's Late Acceptance.--Letter of William Miller (dated Oct. 6) accepting "time."--Midnight Cry, Oct. 12, 1844, pp. 121, 122.
- "One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt for the author. I will extract a few lines: 'Oh the glory I have seen today. . . Christ will come in the seventh month, and will bless us all.'"--Miller, in "Way Marks and High Heaps, p. 33.
47. "Definite Time" Not from Periods but Types.--"The definite time, as to a month or day, cannot be determined by the prophetic periods, as no one of them, or all of them together, can be hamonized in any one month, or day of the month. If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and day of the year."--Himes and Bliss, Advent Herald, Oct. 9, 1844, p. 80, col. 2.
48. PUBLIC UNDERSTANDING OF OCTOBER 22.
- a. "10th of 7th Month--Oct. 22."--"They [the Adventists] fixed upon the tenth day of the seventh month to close the scenes of mortality; and the saints must leave off work, sell or give away their property, and be ready by the 22d of October."--Zion's Herald, quoted in Advent Herald, Nov. 27, 1844, p. 124, col. 1.
- b. American Tract Society Understands "Oct. 22."--"I claim and acknowledge my proper name to be Seth, a name which dates back to the third son of Adam--and, of course, is an antediluvian, and has survived one universal deluge, and also the 22d day of October, 1844."--Seth Bliss, Secy. American Tract Society, in Advent Herald, Nov. 27, 1844, p. 125, (Letter to Sylvester Bliss).



c. Terminal Point, Oct. 22.--"Now 2300 years, commencing in the autumn of B.C. 457, would completely terminate in the autumn of A.D. 1844. To which point, Oct. 22, 1844, 'the vision' was made 'plain on tables,' and fulfilled the command of God."--Gross, Jubilee Standard, June 10, 1845, p. 143, col. 1.

49. Sunday, Oct. 13--1st Day of Seventh Month.--"On Sunday the 13th inst. the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month. . ."--Bliss, Advent Herald, Oct. 30, 1844, p. 93, col. 3.

50. "Time Almost Universally Received."--"The time has been almost universally received by all the Adventists; and there has been such a breaking down and giving up to God as we never before witnessed."--Edit., Advent Herald, Oct. 16, 1844, p. 88, col. 3.

52. "COULD ONLY SYNCHRONIZE WITH 22d"

"It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in 1844, could only synchronize with the 22d of that month."--Bliss, Advent Shield, January, 1845, p. 279. [Official Record of 1844].

53. Emergence of High Priest AWAITED

a. "Am fully satisfied that on the tenth day of the seventh month, the High Priest of our profession will come out of the Holy Place to bless the waiting congregation of the true Israel."--Snow, Midnight Cry, Oct. 12, 1844, p. 124, col. 3.

b. "Christ our great High Priest, has gone into the Holy of Holies for us, with his own blood, and 'to them that look for Him shall he appear the second time, without sin unto salvation.' Heb. 9:28. When he comes out of the Holy of Holies, will it not be on the day typified? Beyond a doubt in my mind it will be."--Storrs, Bible Examiner, Sept. 24, 1844, p. 1, col. 3; also Advent Herald, Oct. 9, 1844, p. 73, col. 3; Midnight Cry, Oct. 3, 1844, p. 98.

[For other references, see Syllabus, pp. 215-221.]

54. "Six Months and a Few Days OVER."--"But how came we into this tarrying night? Because we commenced the vision in the spring, instead of the fall, 457 B.C. We fell short of reaching the destined port six months and a few days [10] over. It threw us into the tarrying night, six months. . . . We are past midnight, brethren."--Williamson, Midnight Cry, Oct. 3, 1844, p. 99, col. 3.

55. "Passover Could Not Be Later Than May 2d."--"The Encyclopedia of Religious Knowledge says that the barley was ripe in April [in Palestine], and of course the feast of the passover could not be later than May 2d. [Boston civil time, 1844."--Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 2.

[Jerusalem, passover extended into day of May 3, due to 17 hours difference in time as day travels west. Millerites took note of this. See Midnight Cry, Oct. 19, p. 132, col. 2.]

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57. "Jews [Rabbinical] Observed Monday, Sept. 23d."--"Many of the [opposing] papers have supposed that they were throwing great light on this question when they have published to the world that the Jews observed September, instead of October, as the seventh month. . .

"All who have made themselves merry over this supposed mistake, have only shown to the world their own ignorance respecting it; and every scholar knows that we are correct as to the Caraites seventh month."--Himes, Bliss, and Hale, Advent Herald, Nov. 27, 1844, p. 124, cols. 1, 2.

58. November 11--Last Day of Mosaic Seventh Month.--"From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October,--commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November."--Bliss, Advent Shield, January, 1845, p. 273. [Official Millerite record, 3 months after Disappointment.]

## EXPLANATION OF TABLE ON PAGE 22

We have on page 22 all the necessary figures for identifying the Jewish passover on Nisan 14 with its Julian date in the time of Christ. By general consent as regards the first century, the modern rule for "postponements" has been disregarded, and the ancient rule of Aristobulus for Nisan 14 has been applied to the Rabbinical Cycle, as also to the Mosaic, viz., that the Passover followed the day of full moon in Jewry. The chief differences, therefore, between those two cycles lie in the position of the paschal month, the length of year, and the designation of the leap years. The Rabbinical cycle involved the first full moon after the equinox, but the Mosaic, the full moon of barley harvest, between the limits of April 8 and May 6. Joseph Scaliger took these limits from the first century cycles of the ancient Jewish canon, and of the Dionysian tables, of which he had a record.<sup>38</sup> These limits are reasonable, for in this period only one full moon could occur; and, furthermore, the paschal season itself is pictured in song as coming after the winter and rain are over and gone.<sup>39</sup>

Under the "Mosaic Cycle," the years 17, 18, 21, 22, 24, 27, 30 and 31, are all marked with full moon dates that occur after sunset--i.e. from .76 onward. This is shown by the decimal portions of the dates, as .78, .89, .92, etc., which, when multiplied by 24, and thereby reduced to hours, result in figures, each one over 18 hours, or past six o'clock in the evening. Consequently, in the years mentioned, the passover dates are computed on the second day after the civil full moon date. For instance, in the year 18, full moon fell on April 18. But, occurring after sunset, as indicated by the decimal .89, the moon really full on the next Jewish day, namely, the 19th. Therefore, the Passover followed on the ensuing day, April 20. And so with all the other "after sunset" full moons--eight altogether in this period of 19 years. They all have to follow the same rule of calendation.

In the years 30 and 31, which, in reality, are the only two tentative years for the crucifixion, we have the same "after sunset" full moons. The year 30 A. D. had its paschal full moon on April 6, Thursday, 10:19 o'clock at night (.93). In Jewry, this was already counted as Friday, April 7, and the Passover followed on the Jewish Sabbath, April 8. This was the third passover in the ministry of Christ, and is recorded in John 6. Similarly, in the year 31, the full moon came on April 25, Wednesday, at 10:33 o'clock at night (.94). In Jewry, Thursday, April 26 had begun and was the day of full moon; the Passover followed on Friday, April 27. Such reckoning is in harmony with the ancient Jewish canons which have come down to us from Aristobulus, Philo, and Anatolius.

It has, however, to be noted, that in marking off Julian and Jewish time together, the calendar can mark only the 18-hour stretch, from midnight to sunset, which a Jewish date and its civil date have in common; and when the moon enters the closing six-hour period between sunset and midnight, she has advanced into another Jewish day, and this must be accounted for on the calendar by also advancing the civil date one day.

In the accompanying table, the three principal columns were computed in the order, (1), (2), (3), as follows:

(1) Each paschal month (Mosaic) was chosen according to the limits, April 8 to May 6, as the barley harvest season. The full moon dates were taken from Ginzl,<sup>40</sup> and then calculated in Jerusalem civil time. The passover dates

<sup>38</sup> Scaliger, Joseph, "De Emendatione Temporum," p. 265. Francofurt, 1593.

<sup>39</sup> Canticles 2:11.

<sup>40</sup> Ginzl, F. K., "Handbuch der mathematischen und technischen Chronologie," pp. 572, 573. Band II. Leipzig, 1911.



on Nisan 14 were next computed according to the place of the moon, whether before or after sunset.

(2) The number of days in the length of each year was then reckoned by counting the actual number of days from one passover to the next.

(3) After determining the length of each year, the letters in Column (3) were chosen according to the nature of the year, "c" for a common year of 354 or 355 days, and "Em" for a leap year of 383 or 384 days.

By reassembling the letters in Column (3), they make a formula like this:

EccEcEccEccEccEcEcc
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The foregoing barley harvest mnemonic is the regular form of a 19-year cycle. The cycle itself, however, can begin with any year, but the continuing series of years must maintain the same mnemonic relation throughout any period. The leap years are designated by the letter "E" -- seven in every 19-year period. They always come in the same order. The letter "c" stands for a common year. According to Geminus, there cannot be, in a lunar series of years, two consecutive embolismic years, or three consecutive common years.<sup>41</sup> This is easy to verify when two or three cycles are laid down. It is certainly reassuring to know that the barley harvest computation of the passover resulted in a constant fixed cycle of years. We know that the Jews followed the Mosaic agricultural feast laws,<sup>42</sup> and that they strictly kept their festivals in harmony. Thus, the Mosaic Cycle on page 22 shows that the observance of the barley harvest moon also placed in the hands of the priests a fixed chronological schedule for computing their year. Such ancient Jewish calculation is supported by the following testimonies--which are classical statements in Jewish chronology, no greater sources being available:

1. Albîrûnî--("First Complete and Systematic Account" of Jewish Calendar)

"For they [the Jews] assert that Noah computed and fixed the beginnings of the months by calculation, because heaven was covered and clouded for so long as six months, during which time neither new moon nor any other phase of the moon could be observed.

"The mathematicians, therefore, computed for them the [Jews] the cycles, and taught them how to find, by calculation, the conjunctions and the appearance of new moon. . ."43

(2) Sidersky--Comment on Albîrûnî

"It was also in the 2nd century B. C. when an analogue system was adopted by the Jews of Jerusalem (i.e. by the Sanhedrin), according to the incontestable testimony of the Arabian-scientist Al-Bîrûnî (Xth century A.D.), who

<sup>41</sup> Reinach, Theodore, "Revue des Etudes Juives," (Quarterly Periodical of the Society for Studies of Jewry, p. 91, Vol. 18). Reinach's statement was taken from the Isagogue of Geminus, ch. VI.

<sup>42</sup> 2 Chron. 35:6. <sup>42-a</sup> The unclean must keep passover on "14th" of second month, and not on another day of first month. Num. 9:11. 2 Chron. 30:2.

<sup>43</sup> Albîrûnî, "The Chronology of Ancient Nations," p. 68, Tr. by C. E. Sachau. London, 1879.

Note: In this same reference, Albîrûnî adds that these calculations were brought in about 200 years after Alexander, and that before that time, the Jews observed the year-quarters, or Tekûfôth, as in Ex. 23:16, and 1 Chron. 20:1. "If," he says, "they found that the conjunction preceded the Tekûfa by about 30 days, they intercalated a month in this year."

states in his work, "Chronology of Ancient Nations,"<sup>[44]</sup> that toward the year 200 of the Seleucid era (112-111 B. C.) the Jews had adopted the chronological reckoning of the conjunctions and the new moons, thus displacing the direct observation used exclusively until then."<sup>45</sup>

### 3. Sidersky Confirms the Same from Maimonides

"As stated in the course of this treatise,<sup>[46]</sup> the tribunal (commissioned to hear the witnesses) knew beforehand first century through exact calculations, whether the moon will be visible or not."<sup>47</sup>

### 4. Members of the Sanhedrin had to be Astronomers in the Early Centuries

"Independently of availing themselves of actual observation, the Sanhedrin, as we learn historically, were possessed of great astronomical knowledge, being obliged by their office to apply themselves to the study; and having occasion also to refer, in consecrating the months, to astronomical calculations of a complicated character."<sup>48</sup>

### 5. Witnesses for the New Moon were Examined by a Special Council

"There was a large court in Jerusalem, called Beth Yangzek, where all the witnesses met, and where they were examined by the Beth Din. 6. Their examination was conducted by inquiring of the oldest of the first pair (they were examined according to their priority), as to the form of the moon, whether her horns were turned toward the sun, or away from it? to the north, or south of it? what was her elevation in the horizon? toward which side was her declination? the width of her disk, &c. The second witness (of the pair) was then examined, and if his testimony agreed with that of the former, it was declared valid. The remaining witnesses were then superficially examined, not because of the necessity of the case, but to encourage them to report on future occasions. 7. The chief of the Tribunal then said, 'The feast of the new moon is Mekoodash,' (consecrated) and all the people proclaimed after him, 'Mekoodash, Mekoodash.'"<sup>49</sup>

### 6. Rabbi Gamaliel used a Chart for Examining the Witnesses in Early Times

"Rabban Gamaliel, prince of the captivity, and chief of the Sanhedrin, had on a tablet, and on the walls of his room, various delineations of the figures and aspects of the moon, which he showed to ignorant witnesses, asking them whether it was of this or of that form."<sup>50</sup>

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<sup>44</sup> Albîrûnî, "Chronology of Ancient Nations," p. 68.

<sup>45</sup> Sidersky, David, "Chaldean Calculation of the New Moons," (Review of Assyriology and Oriental Archeology, Vol. 16, p. 27). Paris, 1919.

<sup>46</sup> Maimonides, "Constitutiones de Sanctificatione Novilunii," Tr. by Ludovic Compiègne de Veil. Pub. by Blaise Ugolin in "Thesaurus Antiquitatum Sacrarum," Vol. XVII (Venise, 1755).

<sup>47</sup> Same as Ref. 45.

<sup>48</sup> Lyons, Jacques and De Sola, Abraham, "Jewish Calendar," p. 14, Montreal, 1854.

<sup>49</sup> Idem, p. 13.

<sup>50</sup> Idem.

HISTORICAL SETTING OF FIRST AND SECOND ANGEL'S MESSAGES

I. LAST-DAY MESSAGE OF IMPENDING KINGDOM PRECEDES ITS ESTABLISHMENT (Matt. 24:14)

Message of coming kingdom given during time of end. Then, after "gospel of the kingdom" message given, end comes.

1. In Early Centuries, Comparatively True Concept of Kingdom Prevailed

Establishment at second advent, general belief of early centuries.

2. Perverted Between 4th and 6th Centuries

Mistakenly applied for over 1000 years to present carnal church.

3. Revived Again Under Reformation, Then Lost

False Augustinian theory at last repudiated; then false post-millennial view becomes ascendant.

4. Revived Under Great Advent Movement of 19th and 20th Centuries

Restored, clarified, and completed under God's great preparatory movement to get mankind ready for impending judgment day.

5. Preparatory Message Given in Specified "Time of End" (Dan. 12:4,8,9)

Running to and fro and increase of knowledge, primarily a "searching" to and fro in prophetic scriptures concerning approaching end, with resultant increase of knowledge of coming kingdom.

Note: Essential at outset to grasp chronological setting for nineteenth century advent awakening. Fourfold background as follows:

(1) Old World had been under relentless grip of papal apostasy for over thousand years; 1260-year era of Little Horn ending, as generally recognized, in 1798. Protestant nations and churches generally had lost evangelical vision, had subdued protest against encroaching apostasy, and were now holding many fundamentally erroneous concepts.

(2) New World, the acknowledged scene of prophetic symbol of Revelation 13:11-18, and of final prophetic message of Revelation 14, which reaches out to ends of earth, heralding final reformatory message of God to mankind, which was still suffering grievously from Protestant apathy, Catholic apostasy, and militant infidelity of French Revolution.

(3) The world had, through the centuries, been locked into national and racial compartments, with long-standing hostilities ascendant, and sharp limitations in transportation and communication, and as yet with no concept of a world missionary program and no organized facilities for its accomplishment. Thus far no missionary, Bible, and tract societies, and the church was without adequate training facilities for such a project.

(4) Certain preparatory changes and movements were therefore necessary to pave the way for God's revolutionary program of evangelizing world, not only in general, preliminary sense, but for specific threefold reform message stressing second advent at end of prophetic periods, heralding completion of arrested reforms of 16th century Reformation, and committed to consummation of gospel commission.



Such is setting of problem God began to work out with men of vision and consecration at dawn of nineteenth century. Observe the diversified and extensive preparatory forces--political, social, and religious--set in coordinated motion in early decades of nineteenth century.

## II. SURVEY OF PREPARATORY FORCES AND FACTORS PRELIMINARY TO ADVENT MESSAGE

Operative during period called "time of end," beginning in 1798 at close of 1260-year period.

### 1. Expansion of Political, Religious, and Intellectual Freedom

New freedom lay at foundation of all advances. Two words frequently employed as compassing contemporary situation--"Agitation" and "Reform." American independence gained, with Monroe doctrine established in 1823. America now building from foundation upon its own foundations.

#### a. Progress of Political Liberty

Advancing in U. S. A., Canada, Britain and possessions, South America, West Indies, Europe. Jewish rights increasingly recognized. Principle of self-determination spreading.

#### b. Extension of Religious Freedom of Worship

Increasing breakdown of former barriers prepares way for overseas preaching of gospel.

#### c. Spread of Freedom of Speech and Press

Religious periodicals established: 1816--Recorder; 1823--Observer; 1830--Evangelist; et al. Newspapers established: 1831--New York Tribune; 1833--New York Sun; 1835--New York Herald; et al.

#### d. Growth of Popular Education for Masses

Secondary schools, colleges, seminaries, universities, increasingly established. (1815--Am. Ed. Socy; 1837--Horace Mann; 1837--Mt. Holyoke, for women. In 1800, 25 colleges in U. S. A.; by 1850, 120.)

#### e. Development of Communications and Transportation

1830-40--amazing material development and revolutionary changes--from turnpikes to canals to railroads. (1807--steamship; 1829--railroad; 1837--telegraph. First Mississippi S. S. 1811; 200 by 1830; 729 by 1840.)

### 2. Mighty Spiritual Revival Begins in 1798

New epoch introduced in the church, continuing up to and into advent movement, preparatory to final message. (For example: Book title--"Glorious News! A brief account of the late periods of religion in a number of towns in the New England states, and also in Nova Scotia. . . . Extracted chiefly from letters." Philadelphia, 1799.)

#### a. "Seasons of Refreshing" Begin About 1798

Continue some three decades, first in eastern states, spreading then to western and southern, and "Canada east." Revolt against atheism

and infidelity of French Revolution, and philosophy of Hume, Voltaire, Rousseau.

Bapt.,  
Between 1800-1830, 1,100,000 added to Cong., Presby., and M. E. churches. Between 1826-30, 200,000 added, including 60,000 young men. Powerful revivalists and evangelists developed. In 5 months of 1831, 1500 towns profoundly stirred, touching leading colleges and seminaries. Thousands become Christian workers. (U. S. population in 1800 only 5,300,000; by 1840, it was 17,000,000.)

(See Baird, Robt., "Christian Register and Retrospect, . . . of the first half of the 19th century," pp. 218 ff., N. Y. 1851; Leonard, D. L., "The Story of Oberlin," pp. 56 ff., Boston, et al.)

(MILLER BEGAN PUBLIC WORK JUST AT THIS TIME--AT DAYBREAK IN A NEW WORLD)

Note: We should hold in mind (1) that in 1798 the 1260-year era of the papacy had just ended, effected by France, with her infidelic and rationalistic philosophy; and (2) that a new era in Protestantism was just dawning, designed not only to restore lost doctrinal and prophetic truths, but now to conceive and perfect a general evangelical missionary movement preparatory to the final, specific "gospel of the kingdom" movement to all the world, with all the preparatory and supporting forces that such involves.

But as yet, in 1798, no vision of a world mission movement had gripped Protestant leadership--only a few individuals here and there. No missionary organizations, Bible societies, tract societies, Sunday school unions, or training centers for such missionary heralds had as yet been formed. The world was still under the spell of papal and compromised Protestant concepts in Europe, and infidelic and atheistic principles from France, while the distant heathen lands were still largely closed and hostile to entry.

Just at this time a spiritual revolt against these restrictive conditions in Christendom arose somewhat in Europe, but particularly in America, to open the way for coming of distinctive advent movement. To prepare way, God began to send seasons of spiritual refreshing, and paralleling reformatory movements began to spring forth, beginning in America with the very year of the ending of the papal era.

God manifestly began (1) to bring about a vision of true spiritual revival and reformation needed in Protestantism, (2) to bring into being a concept of world missionary endeavor, (3) to break down restricting barriers throughout pagan and Catholic lands, and (4) to provide organizations and mechanical and financial resources for achieving this great enterprise. Without these fundamental preparatory concepts, forces, and projects, the gigantic task of the distinctive threefold message to all the world would have been well-nigh impossible.

3. Formation of the Great Missionary Enterprise

Heretofore, point of vision was Christendom. Now transferred from Christendom to heathendom. 19th century preeminently the missionary century.

Panoramic World Survey (1793-1840)

- 1793--William Carey sails for India. Era of Modern Missions begins.
- 1795--"London Missionary Society" organized.
- 1796--"New York Missionary Society" formed; earliest in America.
- 1796--First missionaries to the Sandwich Islands.
- 1797--"Netherlands Missionary Society" organized.
- 1799--"Church Missionary Society" organized.

- 1800--Earliest work for women in India, begun by Mrs. Marshman.  
 1807--Robert Morrison, missionary to China.  
 1808--Book title: "The Universal Spread of the Gospel" by T. M. Cooley, Northampton.  
 1810--"American Board of Commissioners for Foreign Missions" formed. (Oldest permanent American Missionary Society.)  
 1812--Henry Martyn, missionary to Persia and Arabia.  
 1814--"American Baptist Missionary Society" formed.  
 1816--John Williams, first missionary to Society Islands.  
 1817--Robert Moffat, pioneer to South Africa.  
 1818--First missionaries to Madagascar.  
 1819--Dr. John Scudder, pioneer medical missionary to India.  
 1820--Pliny Fisk and Levi Parsons, pioneers in Syria.  
 1820--First unmarried woman missionary to India, Miss M. A. Cooke.  
 1820--Hiram Bingham and others, pioneers to Hawaii.  
 1829--Alexander Duff sails for India.  
 1829--David Abeel and E. C. Bridgman, first American missionaries to China.  
 1830--Dr. Eli Smith begins work in Turkey.  
 1834--First women's foreign missionary society ("The Society for Promoting Female Education in the East") formed in London.  
 1835--Fiji first visited by missionaries.  
 1836--James Calvert, pioneer missionary to the Fiji Islands.  
 1840--David Livingstone begins his work in South Africa.

Development in North America

- 1796--New York Missionary Society (Presby., Bapt., Dutch Reformed), earliest in America. Monthly meetings, praying God to send gospel to the nations.  
 1796--Northern Missionary Society (Lansingburgh, N. Y.), to send missionaries and support preachers among North American Indians.  
 1797--Dr. John Mason's sermon, "Messiah's Throne."  
 1798--Connecticut Missionary Society.  
 1799--Massachusetts Missionary Society.  
 1801--New Jersey Missionary Society.  
 1802--Massachusetts Baptist Missionary Society.  
 1802--Western Missionary Society.  
 1804--Dr. John Livingstone's sermon, "The Everlasting Gospel."  
 1806--Norris, of Salem, gives \$10,000 to Andover to train ministers for foreign mission enterprise.  
 1806-7--American churches give \$6,000 to Carey's work in India.

1800-1805--5 missionary journals started: Connecticut Evangelistic Journal; Massachusetts Missionary Magazine; Massachusetts Baptist Missionary Magazine; Panoplist; Religious Intelligence. (Leonard, "Hundred Years of Missions," pp. 102, 103, N. Y., 1914; Mason, "Outlines of Missionary History," pp. 304 ff.)

a. 1805--Great American Missionary Awakening Begins

Birthtime of American missions at home and abroad through Haystack Band at Williams College.

b. Spiritual Awakening at Williams College (Revival expected)

Note: SAMUEL J. MILLS. Dedicated before birth to missions. Mother told him missionary stories of Eliot, Brainerd, etc., in childhood. Inspired thereby till dying day.



Declared Personal Purpose: "To communicate gospel of salvation to poor heathen." Enters Williams College, Mass. (Heart too much aflame for missions to excel in studies.) Five kindred spirits--Mills, Richards, Robbins, Loomis, Green--each from a different college, arriving independently at same conviction, meet in private student prayer meetings in Bardwell's house. At first, a secret organization, unknown to other students.

Object: "To effect in its members a mission to the heathen." Constitution drawn up in cipher. Visited and corresponded with other colleges to kindle flame in other breasts. One sultry August Saturday afternoon, met in secluded grove. Knelt beneath tree in Sloan's meadow. Thunderstorm coming on, retired to shelter of haystack. Continued to converse about great themes--Asia, East India Company, opportunity for heathen. Mills stressed moral and religious needs of world. Loomis contended heathen must first be civilized. Others disagreed. Mills said: "Let's make it a subject of prayer while the clouds pass and the sky clears." Prayed: "O God, strike down every arm raised against the heralds of the cross." Season ended, they arose and sang hymn. Meetings continued in grove in good weather, in bad weather in Bardwell kitchen.

Group Purpose: To influence public mind, so as to lead to formation of missionary society. From this meeting may be traced the institution of foreign missions in America. Hall, offered Connecticut pastorate, answered: "No, I must not settle in any parish in Christendom. Woe is me if I preach not the gospel to the heathen!" (Clayton, F.T., "The Haystack Prayer Meeting," 1906; Durfee, "History of Williams College," Boston, 1860; Hewitt, John H., "Williams College and Missions;" et al.)

c. 1809--Scene Shifts, and Crystallizes at Andover

Note: Band from Williams College reinforced at Andover (founded 1808), by Nott, Newell, and Judson. Each from different college, but independently arriving at same conviction. Judson had read Buchanan's "Star in the East," and was gripped by India's need. Could not study. Refused proffered pastorate in Boston.

Group offers services for foreign missions, but board, committee, and American religious leaders did not conceive possibility of raising funds to support four young men waiting to be sent to heathen world. Judson sent by group to England to see if London Missionary Society would partially support them while they remained under direction of American Board. London declined, encouraging American churches to hope for ample contributions. (Tracy, Joseph, "History of American Board of Comm. for Foreign Missions," N. Y., 1842; "Christian Protestant Register. N. Y., 1851; et al.)

Encouraged by Andover Seminary faculty and clergy, young men presented petition to General Association of Massachusetts, pressing "importance of personally attempting a mission to the heathen." Asked if they could expect "patronage and support from a society in this country, or if they must commit themselves to a foreign society." Referred to committee who reported in favor of forming mission board.

d. American Board of Commissioners of Foreign Missions Operative

Aim: Go into all the world and preach gospel to every creature. Mill's ambition was thus realized. Feb. 6, 1812, five missionaries ordained, preparatory to foreign service--Hall, Judson, Newell, Nott, Rice. In February, 1812, group proceeded to Calcutta. Judson and Rice soon embraced Baptist faith, Judson becoming persuaded of principles on voyage to India. Withdrawal led to formation of Baptist Board of Foreign Missions. Other organizations were:

- 1810--Congregational General Association.
- 1814--Baptist Missionary Union.
- 1819--Methodist.
- (1819--Heber's Hymn, "From Greenland's Icy Mountains.")
- 1820--Protestant Episcopal.
- 1832--Dutch Reformed.
- 1837--Presbyterian.

e. Sunday School Organizations Formed

- 1803--English.
- 1816--New York.
- 1817--Philadelphia.
- 1816-24--American Sunday School Union (Missionaries sent to the West.)  
When Steven Paxon retired, had organized 1,314 Sunday schools. (Baird, Id., p. 272 ff.)

f. Organization of Bible Societies

(Vital to effective work of the missionary.)

- (1) Amazing Cluster of 63 Distinct Societies in America, Europe, and Asia. (1804-1840.) Leading organizations:

- |                              |                          |
|------------------------------|--------------------------|
| 1. 1804--British and Foreign | 9. 1816--American        |
| 2. 1804--Swiss               | 10. 1816--Norwegian      |
| 3. 1809--Swedish             | 11. 1816--Waldensian     |
| 4. 1811--India               | 12. 1818--Paris          |
| 5. 1812--Finnish             | 13. 1819--Ionian [Greek] |
| 6. 1814--Danish              | 14. 1826--Russian        |
| 7. 1815--German              | 15. 1834--Belgian        |
| 8. 1815--Icelandic           |                          |

(Baird, "Christian Retrospect and Register," pp. 244-246, N. Y., 1851.)

g. 1826--American Home Missions Society  
(Especially for Indians on Western Frontier)

h. Religious Tract and Book Societies Formed

- 1799--London
- 1812-25--American; French; Swiss; Italian; German; et al.  
(Baird, Id., p. 247 ff)

i. Rapid Increase of Theological Seminaries

Arose as reaction and protest against French liberalism and infidel philosophy. (Fairchild, "Oberlin," p. 13, 1871.)

(SUCH WAS LIKEWISE SETTING OF MILLER'S FIRST SERMON, AUGUST 14, 1831.)

4. Great Reform Movement Sprang Forth

Study of book of Daniel directed attention to reforms of life practiced by Daniel (1:8).

a. Educational Reforms in Oberlin

Extended to other colleges and seminaries. Result of revivals of 1830-33.

- (1) Bible Made Center of Educational Curriculum.  
(Heathen classics burned at Oberlin; Biblical Gr. & Heb. substituted.)

Note: Popular opening exercises at Oberlin had included Greek and Latin orations and quotations. In 1835, President Mahan severely criticized secular Greek and Latin, advocating Biblical Greek and Hebrew for education of Christians. Also stressed practical education and available knowledge. Catalog announced substitution of "Hebrew and sacred classics for objectionable pagan classics." Score of students burn Latin authors. In 1840, trustees appeal to faculty; and in 1843 no student penalized for not studying pagan classics. In 1845, expunged from all books and studies heathen classics that debase the mind, restoring Bible to its rightful place as paramount text of whole course. In 1830, T. S. Grunke, eminent lawyer, delivered address at Yale, "Plea for Sacred Literature vs Heathen Classics." Pres. Humphrey of Amhurst, Nott of Union, and Stowe of Dartmouth all in sympathy. Moses Stuart decried Greek and Roman classics. Let Bible have its place. (See Leonard, "Story of Oberlin," p. 231 ff; Fairchild, "Oberlin," et al.)

- (2) Manual Labor Part of Program.

Numerous European educators--Pestalozzi, von Fellenberg, Werli, Jahn, Ackermann, Salzmann, Frabbel, etc.--had introduced principle of manual labor into Switzerland, Germany, France, and other countries. (Griscom, Jno., "A Year in Europe [1818-1819]" Vol. I, p. 381 ff., N. Y., 1823; Krüse, Hermann, "Pestalozzi," p. 198 ff. N. Y., 1875; Weld, Theo., "First Annual Report of Society for Promoting Manual Labor in Literary Institutions," pp. 14, 15, N. Y., 1833.)

Note: In 1830, the Rev. S. H. Tyng of Philadelphia published address on "Importance of Uniting Manual Labor with Intellectual Attainments, in a Preparation for the Ministry" (Phila., 1830). Stressed as Biblical principle, and cited partial list of institutions operating plan--Southern and Western Theological Sem., Marysville, Tenn.; Theological Sem., Danville, Ky.; Andover Theological Sem.; Maine Wesleyan Sem.; Oneida Institute, N. Y., and Germantown Manual Labor Academy, Pa.

"Society for Promoting Manual Labor in Literary Institutions" formed July, 1831, with Theo. A. Weld of Oneida Institute, Secretary. Cited both European advocates and American sponsors--Pres. Lindsley of Nashville Univ., Prof. Mitchell of Medical College of Ohio, Pres. Fisk of Wesleyan Univ., Prof. Hitchcock of Amhurst, et al.

Oberlin and other seminaries required four hours manual labor daily for men and three for women, stressing as its advantages (a) rich and poor on level of equality, (b) better health fostered, and (c) paying their own way. But after 1840, little trace of manual program found. Gymnasium and athletics restored. (Fairchild, "Oberlin," pp. 47-49; Leonard, "Story of Oberlin," pp. 223-230.)

- (3) Church Schools Opened Up.
- (4) Women Given Equal Educational Advantages.
- (5) Provision for Negro Students.

b. Health Reform Movements Ensue

Harmful indulgences put aside.

Abstinence from tobacco, tea, coffee, condiments, unwholesome foods



and drinks, followed by simplicity of dress and life. Part of Christian discipline.

(1) Vegetarian Societies Formed.

- 1804-13--Various writers extolled vegetarianism.
- 1807--Metcalf founded "Society of Bible Christians of Philadelphia." (Vegetarians and teetotalers.)
- 1830--Prof. Hitchcock advocated 9 health rules.
- 1832--Graham lectured on vegetarianism. Started Journal in 1833; urged bread of unbolted flour, vegetables, grains, and fruits; taboo on rich pastries and gravies, as well as pepper, mustard, and vinegar.
- 1835--Dr. W. A. Alcott, starts Moral Reformer, and then "Library of Health," widely reprinted and circulated.
- 1835--Shipstead and Dr. Finney against tea, coffee, tobacco, condiments, and flesh.
- 1850--American Vegetarian Society.

Note: Dr. Mussey of Dartmouth, Prof. Hitchcock of Amhurst, Drs. Alcott and Graham, all advocated Combe's "Constitution of Man" which urged banishing fish, flesh, and fowl from tables.

(2) Oberlin's 1835 Pledge.

Dr. Chas. G. Finney had break in health in 1830. By 1835 recovered under health reform, which he began vigorously to promote. For several years vegetarianism general among Oberlin students. At first a "vegetarian" table was provided. ("Moral Reformer," Vol. II, p. 97, 1836.) Then apparently entire school adopted plan for a time. (Leonard, "Story of Oberlin," pp. 220, 221.)

Note: Article 5 of Oberlin 1835 Covenant: "5. That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco, unless it is necessary as a medicine, and deny ourselves all strong and unnecessary drinks, even tea and coffee, as far as practicable, and every thing expensive that is simply calculated to gratify the palate."--Fairchild, "Oberlin, Its Origin, Progress, and Results," p. 5. [Other articles included industry, economy, self-denial for spread of gospel, plain homes, dress reform, Christian training of children, etc.--Id.]

Note: In 1839. David Campbell, editor of Graham's Journal, called to Oberlin as steward. By 1840, reaction and complaints, and requests from students for meats, led to his resignation in 1841 rather than compromise. "Leonard, "Story of Oberlin," pp. 85-87, 214-223; Alcott, W. A. "Moral Reformer," Vol. II, 1836, pp. 97, 155-157; see also Fairchild, "Oberlin," pp. 4, 5.)

- (3) Williams College Society (1831).  
(Majority of students abstained from tea, coffee, and unwholesome foods.)
- (4) Lane Seminary of Cincinnati (1833).  
(Dispensed with tea, coffee, and luxuries. Lived out principles of Christian temperance.)
- (5) Danville (Ky.) Seminary.  
(No tea and coffee.)

- (6) So. and West. Theological Seminary of Marysville, Tenn.  
(Neither flesh, tea, nor coffee.)
- (7) Andover Theological Seminary.
- (8) Maine Wesleyan Seminary.
- (9) Oneida Institute.
- (10) Hudson College.

c. Temperance Societies Formed  
(Ecclesiastical bodies pass resolutions.)

- 1808--Moreau, (N. Y.) Society.  
 1811--Mass. Society for Suppression of Intemperance.  
 1815--33 societies then existent.  
 1826--American Temperance Society of Boston.  
 1827--First teetotal Society (Bates; total abstinence).  
 1829--N. Y. Temp. Society (1000 local societies).  
 1831--Irish and Swedish.  
 1832--British Association.  
 1837--American Temperance Union.  
 1840--1,000 local Temperance Societies; 1,500,000 teetotalers.  
 (Baird, "Christian Retrospect and Register," 1851; Cooper, R. W.,  
 "The Drama of Drink," pp. 50-61, Andover, 1932; Edwards, W. N.,  
 "The Temperance Compendium," pp. 124-127, London, 1906; et al.)

(SUCH WAS THE SETTING OF EARLY MILLERITE PREACHING)

Note: That William Miller recognized these several agencies as preparing way for specific advent message is attested by his manuscript-articles and sermon outlines (photostat copies in Advent Source Collection), and in his first book of "Lectures" (1836), where he names Bible, missionary, tract, Sabbath school, temperance, and other societies, as "trimming the lamp for millions of human beings," preparatory to going forth to meet the bridegroom. (See Sermon notes on "Matt. 25:1, The Ten Virgins;" "Lectures," pp. 198-202; Bliss, "Life of Miller," pp. 222-225; et al.) Also attested by fact that numerous early books on these subjects formed part of the advent library at the Boston headquarters. (See also MS. letter, Aug. 9, 1831.)

Note: Himes, as great publicist of Millerite movement was deeply interested in these reforms personally, his Boston church constituting a rallying place for reformers of the day--temperance, manual labor for students, etc. In the Boston Advent Publishing House library were Alcott books on "Tobacco," "Tea and Coffee," "Laws and Regulations of Oberlin" (Oberlin, 1842), Mann's "Lectures on Education" (1840), et al. Himes personally helped establish "Manual Labor School" in Beverly, Mass., with 60 students, and showed familiarity with similar institutions at Durham, N. H., Starkey, N. Y., and Antioch College, Ohio. (See Himes, in 30th "Anniversary Sermon," delivered Aug. 19, 1860, in Voice of the Prophets, edited by Himes, Boston, Dec. 1860, p. 49.)

III. IMPACT OF PROTESTANT REACTION WITH DEVELOPING ADVENT MOVEMENT

Pressure of advent truth results in growing opposition on part of Protestant communions. Giving up of reforms, parallels Protestantism's rejection of light. (Evidence presented in Syllabus, pp. 197-200, et al.)

Illustration: Debate at Oberlin between Fitch and faculty over advent and prophetic truths, Sept. 19-Oct. 4, 1843. ("Report of Discussion on the 2nd Advent,"

Cleveland, 1843.)

1. Reforms in Educational Institutions Abandoned One by One

a. Oberlin Students Begin Asking for Meat

Steward resigned rather than yield. Tea and coffee returned, then tobacco. (See Section II, p. 163h)

b. Same Recession in Williams, Lane, etc.

Spirituality declined as advanced positions rejected.

IV. OPPOSITION TO, AND REJECTION OF, ADVENT MESSAGE

(Evidence progressively developed in Syllabus.)

1. Denial of Advent Message Principles

a. General Denial of Principles of Prophetic Interpretation.

- (1) Year-day principle challenged.
- (2) Papal anti-Christ questioned. (Porphyry's Antiochus Epiphanes theory frequently advanced.)
- (3) Approaching end of prophetic outlines and periods denied.

b. Affirmation of Popular Prophetic Errors.

- (1) World growing better and better. (Whitby's post-millennial theory.)
- (2) Return of Jews expected.
- (3) Anti-Christ held still future.

c. Permeation of Higher Criticism and Evolution.

- (1) Higher Criticism Given Impetus. (Eichorn, 1752-1827).  
See, for example, Vatke on O. T., Strauss on N. T., Graf, Marsh, Paulus, DeWette, Gesenius. [1836 Oxford movement toward Rome a protest against growing liberalism. Men sought certainty and authority in Roman Church.]
- (2) Evolution Stressed by Lamarck(d. 1829).

d. Adherents of Adventism Disciplined and Disfellowshipped.

(Ministers and members barred and ostracized.)

Note: THIS OPPOSITION FORCED WITHDRAWAL OF ADVENTISTS FROM CHURCHES

2. Second Angel's Message Ensues

- a. 1843--Call Sounded, "Babylon is fallen, is fallen." "Come out of her, my people."
- b. 7th Month Movement and Focal Date Intensifies Issue.  
(Gave force to second message. Brought crisis and forced issue.)
- c. 50,000 to 100,000 Respond and Withdraw

(SUCH CONSTITUTE SETTING AND CIRCUMSTANCES OF SECOND MESSAGE)



Note: SUMMARY OF SETTING OF FIRST AND SECOND MESSAGES

1. Miller began public labors as herald of approaching advent during rising tide of spiritual revival and missionary and reformatory projects which marked early decades of 19th century. His efforts carried forward on very crest of wave of these preparatory and reformatory forces and movements. That is why his message, and that of his associates, between 1831 and 1842, was so widely received in various churches and denominations, great numbers of whose doors were at first opened wide for sounding of judgment-hour advent message. In fact, in Miller's early ministry, and that of his earlier associates, preaching virtually confined to regular Protestant churches. Miller's first sermon, 1831, preached in little Baptist church at Dresden, New York. Scores and scores of petitions from churches and groups of churches, signed by their ministers, on record in Miller's personal letter file, which has been preserved. Thus, general advent alarm of great judgment-hour began amid friendly welcome of churches. Such was early setting of first angel's message.
2. A change, however, began to take place in nominal churches. Tide of spiritual fervor and reform began to recede. And as growing advent movement began to take on size and momentum, separation in spirit, and change in doctrinal and prophetic concept, ensued. First an aloofness, then a suspicion, and at last a hostility manifested itself in the churches as regards advent message positions. Millerite conferences and camp meetings, tent, hall, tabernacle, grove, and open air meetings began first to augment and then to supplant meetings in the denominational churches. Many Adventist ministers, formerly in the denominations, carried their churches with them into the new movement, and new Adventist congregations were formed, though with but little organizational or institutional accompaniment, as the Lord's coming was soon expected.
3. Churches then commenced to fight Miller and his associates. Began to repudiate his teachings, especially on the prophecies, to discipline and to disfellowship their members. Expelled ministers who persisted in professing the advent hope, as proclaimed in the advent movement. Formal repudiation of the advent faith, and its prophetic positions, on the part of nominal churches resulted. Issue became sharp and decisive during distinctive Jewish sacred year "1843"--spring of civil year 1843 to spring of 1844--before close of which period Millerites first expected Lord would come. Heavy opposition developed, and much antagonistic literature was published, written by leading scholars of American Protestantism, to contravene position of Adventists.
4. At this time, (1843), second message began to sound forth: "Babylon [the nominal Protestant 'daughter' churches] is fallen. . . . Come out of her, my people." Separation, voluntary and involuntary, began to take place. But climax came during powerful "seventh month movement," when specific tenth-day-of-the-seventh-month, falling in 1844 on October 22, was proclaimed by Adventists for coming forth of Christ, our heavenly High Priest, from the Holy of Holies, on antitypical Day of Atonement to bless His waiting people. Pointedness and definiteness of the October 22 emphasis resulted in absolute cleavage, and rejection of advent message in this final form, and corrected dating for terminus of 2300-year prophecy. As a result, between 50,000 and 100,000 Adventists withdrew from the churches because of irreconcilable differences, as they awaited coming of their Lord. Such constitutes setting and saddening circumstances of second angel's message.

V. THREEFOLD ADVENT MOVEMENT (THIRD ANGEL'S MESSAGE) A REFORMATION

Not another sect or denomination, but a REFORMATORY MOVEMENT, as verily and definitely as Protestant Reformation of 16th century.

1. Commissioned to Recover, Coordinate, Complete Everlasting-Gospel Message

Past reforms started and dropped. Final reformation embraces BODY, SOUL, and SPIRIT. Compasses every relation to God, man, and life. Includes talents, influence, means, service. Embraces, specifically--

- a. Spiritual revival and reformation.
- b. Doctrinal reform (Sabbath, sanctuary, conditional immortality, spiritual gifts, etc.)
- c. Prophetic interpretation reform.
- d. Educational reform.
- e. Health and temperance reform.
- f. Financial reform (stewardship).
- g. Social and recreational reform.

Note: THIS MOVEMENT THE CONSUMMATION OF ALL REFORMATORY MOVEMENTS

As verily as principles of prophetic interpretation, held by us denominationally, were not original with us, but are simply past prophetic teachings of church through centuries, now recovered, coordinated, and carried forward to their ultimate, just so truly were those reforms of life and practice for which we are conspicuous--health and education reform, dress and temperance reform, etc.,--not original with us. They were, instead, first conceived, brought forth, and practiced to some degree by leading Protestant groups and institutions of America in that unique period of spiritual revival and reform in early decades of 19th century, just antedating Millerite movement, and running through and into the heralding of first and second angel's messages.

Our reform practices of today appear to be in contrast to present attitudes of these same leading Protestant groups, chiefly because they soon turned from and abandoned those incipient reforms of life and practice. We therefore appear to be innovators, when in reality it is simply they who are departers from that earlier platform. If we appear to others to be strange, extreme, or even fanatical, it is simply because popular Protestantism has drifted from its earlier reform principles and has now largely conformed to attitudes and indulgences of the world about.

The solemn fact remains that such is the clear spiritual ancestry of these reform practices. We are simply the inheritors and continuators of reforms now largely abandoned by others. If we are extreme, then their spiritual fore-fathers were extreme. If we are strange, they too were strange. The hour had come for God's final reformatory movement to appear for recovery and restoration of all past truths and practices incident to making ready a people prepared to meet God. Such is our designated commission, and such are therefore our logical and inescapable characteristics. We are not ashamed of our close relationship to past teachings of churches in their purer days. We accept designation of "Reformers," for this is basically another--and the final--reformation movement. We do differ from current ecclesiastical practices and attitudes.

If Protestant churches of early 19th century had followed on with God's distinctive message for time's remnant hour, they would have constituted God's remnant church, giving last message of reform, heralding approaching advent and judgment hour, and leading in complete return to apostolic faith and practice. But because they failed to go on to perfection, another people had to arise, grasp the fallen standards, call for unavoidable separation from compromise and departure, and complete God's final commission to His church. That is why Seventh-day Adventists are here. They simply constitute the response of an obedient people to the mandatory call of God.

Such a concept of the origin and relationship of the reformatory principles of this message, based on sober historical fact, lifts this whole movement to new heights

of spiritual grandeur, and gives it a power and a fellowship with the true church of the past that can come in no other way. Through this profound truth of integrated relationship, we assume our rightful place in God's scheme of the ages, tied inseparably to His unbroken line of witnesses and heralds.

VI. OUR RELATIONSHIP TO GOD'S FINAL DENUNCIATION OF REVELATION 18

1. Second Message (1843-44) Confined to Rejection of 1st Message Prophecies
2. Babylon's Final Fall Involves Rejection of Specifications of 3rd Message

a. Increasing Apostasy Brings Final Crisis

Deepening apostasy and departure from Bible platform as sole rule of faith and practice. (Illustration: Archbishop of Rheggio, at Council of Trent.)

- (1) Fundamentalism--has retreated from former stand.
- (2) Moderatism--is disillusioned, bewildered, cynical.

(Christian world drifting away from God, toward Catholicism and Spiritism.)

b. Rationalism, Evolution, Secularism, Compromising Mergers, Collapsing Standards All Rampant.

These will complete the apostasy of Babylon. (Illustration: "Church Unity Octave"--Protestantism has neither tradition nor Bible.)

c. Final Conflict Centers Upon Involvements of Third Angel's Message

Embraces repudiation of, and direct opposition to, full implications and involvements of Sabbath, sanctuary, Spirit of prophecy, non-immortality, and advent prophecy. These are the inescapable issues.

d. Babylon's Complete Fall Creates Final Rupture with Remnant Church

(THIS NECESSITATES REPETITION OF SEPARATING CALL OF REVELATION 14:8.)

Darkness clashes in final conflict with light. Angels of God take field against encroaching legions of darkness. Life-and-death struggle ensues, with victory for champions of truth.

e. Loud Cry Finishes Final Witness to World

Loud Cry joins, giving power to Third Message. Not separate and distinct. Augmenting power of Holy Spirit finishes message, as irresistible, liberating, drawing force. Thus the message ends.



## 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

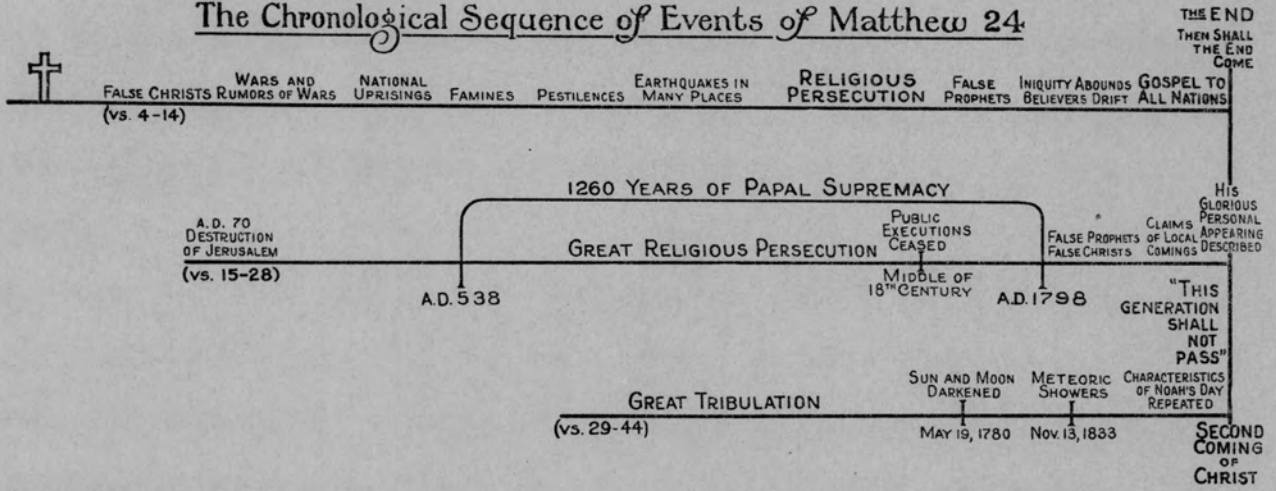


all things, now just at the door.

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.

# 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 tinctured 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.

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 prophecied 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-Nicene 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  $3 \frac{1}{2}$  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.

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#### 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 PALESTINUS, (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. Prophesied New Jerusalem Now Established.  
(Idem., bk. 3, ch. 33.)
- i. Jerusalem Church Named New Jerusalem.  
(Socrates, "Eccl. Hist.," bk. 1, ch. 17.)
- j. Kin'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 Apocalypticae," 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 Scripture's 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. 16.)
- 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. Leipzig, 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 Cappadocia, 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 Aquitania (c. 363-420)  
In compendious 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. Trading 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 Daniele, "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 Daniele, 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 Beautus (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 mischeivous 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 1467 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). 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.

4. ANDREAS OF CAESAREA (Cappadocia) 6th century. "Commentary on the Apocalypse" (Migne, P.S.G., Vol. 106, col. 218-383.) 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.

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.P. 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. I,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.
- 2. Edict of Theodosius II and Valentinian III, 445.
- 3. Edict of Justinian, 533.
- 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," Ligne 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).  
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



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.

11. AMBROSE AUTPERTUS (d. 778).  
3 1/2 days of Rev. 11 = 3 1/2 years.
12. CLAUDE OF TURIN (820-840).  
Called 9th century "Protestant of the West" (Haddington, "Eccl. 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.

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.
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. Gherbert 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. BERLINGER, 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 Haeresiarum, 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.

(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.E., "Hist. of Latin Christianity," 3d ed., pp. 327-329, Vol. 3, London, 1864; Mosheim, J.L., "Eccl. 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 XII, 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.

## 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 Errour, 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 errour 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)

- 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 grant 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)

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. (Schroeth, 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 GREATHEAD, 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. <sup>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."</sup>

- 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 44 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 "hysterie 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 Christianit<sup>y</sup> 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.  
 ("Dialogus," 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 XV--THE "1843" MOVEMENT

With breakdown of British awakening, leadership of advent message shifted to America. Pre-millennial voices like Joshua Spalding ("Sentiments Concerning the Coming and Kingdom of Christ," Salem, 1796) had appeared during French Revolution declaring judgment must precede millennium, denying return of Jews, asserting post-millennialism doomed, and averring destruction of wicked, resurrection of saints, and destruction of antichrist at Advent, and then reign of saints 1000 years, and ultimate burning up of wicked. Moreover, it predicted "cry at midnight," at "the time appointed" was forecast, and adhered to clear outline of Dan. 7. (Because of pertinence, reprinted by Adventists in 1841.)

Then came Herald of Gospel Liberty in 1808, purporting to be "1st religious newspaper" to be published, carrying discourse on Luke 21. Listed, first, fulfilled signs in sun and moon for May, 1780. Declared of prophecied falling of stars, "we may expect them soon" (Vol. 1, No. 2, p. 6. Sept. 8, 1808). Asserted "stone kingdom" soon to destroy kingdoms of world (Idem., Oct. 1, 1812, p. 540). Benjamin Gorton likewise recognized historic Dark Day ("Antitypical Babylon, with its downfall exhibited," p. 75. Troy, 1808), and approaching cleansing of sanctuary (p. 63), while Edmund March ("Divine Providence. . . . Fulfilling Scripture-Prophecies," Boston, 1762) had early declared time for celestial signs was approaching (p. 32). But majority were immersed in Whitby's theory of temporal millennium with second advent crowded into distant future. Lethargy enveloped the churches re prophecies and second advent.

A. Individual Leaders in the "1843" Movement

1. MILLER, WILLIAM, of Low Hampton, N.Y. (1782-1849)

Captain in campaign of 1814. Deistic leanings. Upon retirement, moved to Low Hampton, N.Y. Persevering student of history. In absence of pastor, read from printed discourses for Sunday meetings. Upon one occasion, overpowered by emotion, sat down. Found his Saviour, established family altar, and united with Baptist Church. Challenged upon inspiration of Bible by former associates who taunted with Bible inconsistencies and contradictions, entered upon 2-year study (1816-1818) to harmonize apparent contradictions. Used only Bible, concordance, marginal helps, and history. Formulated set of rules for prophetic interpretation--"beasts" meaning kingdoms, "mountains" meaning governments, "day" meaning year (Rule VIII), etc.

Post-millennialism prevailing belief. Miller convinced of pre-millennial advent--millennium bounded by two literal resurrections. Text turned to prophecies, particularly 2300 years. Thought earth the sanctuary, to be cleansed by fire as by water in Noah's day. Papacy the great antichrist, little horn in prophetic outline. Outline prophecies to terminate about "1843," Jewish time. Startled by conclusions, spent four years reviewing and testing positions.

In 1822, convinced conclusions were incontrovertible, wrote declaration of belief.

Preached 1st sermon in Aug. 1831, in Baptist Church, Dresden, N.Y. Read from Dan. 7 re four empires, papal little horn oppressing saints 1260 years. 2300 years dated from decree. Earth was to be cleansed by fire. Hardly one in



assembly not in tears. After meeting, crowded around asking questions. Extracted promise to stay and tell more. Letter awaited from Poultney, Vt., asking him to come on there.

Continued speaking in small towns and rural communities. 8 articles for Baptist paper in 1832. In 1836, 1st book, "Evidence from Scripture and History of the Second Coming of Christ about the Year 1843" (Troy, 1836). Denied originating prophetic positions. Cites antecedent or contemporary men all over world holding essentially same positions.

In 1839, invited to Boston by Himes. City work begins new epoch. Signs of the Times launched at Boston, followed by other papers. Series of General Conferences, beginning in 1840, gives impetus. Extensive series of camp meetings begin in 1842.

Defends positions against attacks by wide citation of prophetic writers through centuries, particularly on Dan. 7 and little horn as papacy, 70 weeks and 2300 year-days as beginning B.C. 457. Earlier misconceptions corrected by associates. Distinctive "1843" movement, enters "true midnight cry" phase, or "7th month movement" in summer of 1844. Miller one of last to capitulate. Following disappointment, joined in repudiation of 7th month movement positions, believing 2300 years not yet ended, and briefly looking to definite time in 1846. Prominent in Albany and other conferences in 1845, repudiating 7th month positions.

- a. 1st Resurrection Literal, at 2nd Advent.  
("Evidence. . . of the 2nd Coming of Christ About 1843," p. 27, Troy, 1836.)
- b. 1000 Years Follows 2nd Advent and 1st Resurrection.  
(Idem., pp. 28-35.)
- c. Dan. 2--Standard Interpretation (pp. 39-40).
- d. Dan. 7--Usual Interpretation (3 Horns; Lombardy, Rome, Ravenna)
- e. Justinian's Code Gave Papacy "Power;" Continued Till France Abolished.  
("Dissertations on the. . . 1260 Days," pp. 30-37. Boston, 1842)
- f. 2300 and 70 Weeks from 457--70th week ends at 33 A.D. Cross.  
("Evidence," pp. 49, 53, 78.)
- g. Daily not Jewish Sacrifices but Pagan Rites (pp. 36, 37.)
- h. Rev. 13--1st Beast, Pagan Rome; 2nd Beast Papal Rome.

"Pagan Rome in the first beast and Papacy in the image beast, and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast, for the civil power of that beast was before numbered in the 5th verse, but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, Daniel xii. 11, the one which Paul said, 'He who now letteth will let, until he be taken out of the way.'" (Idem., p. 56; also "Remarks on Revelation 13, 17, and 18," pp. 10, 11. Boston, July 12, 1844.)

i. 666--Years of Pagan Rome's Domination ("League," 158 B.C.)

"This power, Rome Pagan, would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

"They must have began when the Jewish rites and ceremonies were in being, for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshipers into idolatry, and to blend the heathen rites with theirs."

("Evidence" p. 60; also "Remarks on Revelation 13, 17, and 18," pp. 15,16.)

j. 666 Years End in 508 A.D.

"Then if this be correct, that Pagan Rome began his power in the year B.C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the 'daily sacrifice abomination,' be taken out of the way to make room for the abomination of desolation? I answer, take 158 from 666 and you will have 508. Then in the year A.D. 508 Paganism ceased." ("Evidence," p. 61, see also pp. 68, 71.)

k. Pagan Beast Received Deadly Wound in 508 (p. 62.)

l. Rev. 17--Babylon Is Empty.

("Remarks on Revelation 13, 17, 18," pp. 16-21)

m. Dan. 11:36--Same as Little Horn of Dan. 7 (pp. 73-75, 80.)

n. Dan. 11:40ff Applies to France (p. 82.)

o. 1843 the Focal Point of 1335 as well as 2300.

"The daily sacrifice abomination taken out of the way, viz. A.D. 508, which would end us in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz. A.D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number 2300 brought us, which is forty-five years, the difference between the two numbers 1290 and 1335."

(Idem., p. 88.)

p. Trumpets--5th, 1298 to 1448; 6th, 1448 to 1839 (pp. 93-97).

q. 7 Churches and Seals Span Christian Era (pp. 100-154).

[Laodicea began about 1798. (p. 124).]

r. 7 Vials--Began with Reformation (5th in Fr. Rev.) (pp. 180-192).

s. Midnight Cry--Fulfilled in Message and Time in Various Nations (pp. 193,217).

t. Pope the Man of Sin to Be Destroyed at Advent.

("Dissertations on the . . . 1260 Years," p. 56.)

- u. Array of Extracts from Early Writers on Two Witnesses.  
[Goodwin, 1639; More, 1663; Jurieu, 1687; Willeson, 1742; Gill; 1748; Fleming, 1701--all setting forth 1/10 part of Babylon to fall away from Papacy and humble her.]  
("Remarkable Fulfilment of Prophecy Relating to France," pp. 203, 231, in "Views of the Prophecies," Boston, 1842.)
- v. Door of Mercy Closes Shortly Before Advent.  
(Idem., "Letter IV," pp. 236-237.)
- w. Probation Closes With Fall of Turkish Empire.  
(Idem., "No. III," pp. 251, 252.)
- x. Sanctuary the Earth and Church to Be Cleansed at Advent.  
[Not Judah, Temple, nor Holy of Holies.]  
("Letter to J.V. Himes on the Cleansing of the Sanctuary." Boston, 1842. "2nd Adv. Lib. No. IX")
- y. God's Kingdom to be Established on Earth Through Advent.  
("The Kingdom of God," 24 pp. Boston, 1842.)

2. FITCH, CHAS., of Cleveland, Ohio (1805-October, 1844)

Graduate of Brown Univ. Began to preach at 21. Forceful speaker; unbounded energy, preaching nightly. Pastor in Boston. In 1838 wrote Miller and read his "Lectures." Opposition silenced him for time. Ardent advocate of sanctification. Litch met him and urged need of doctrine of second advent to put with holiness. Read Bible and all writings available. Light broke upon mind. Unable to resist conviction of imminent advent, forsook all to publish it.

In 1842, designed "1843" chart to illustrate prophetic symbols. In spring of 1842, went to Springfield with his great chart. Course of lectures stirred city. 300 lithographed for Advent lecturers. Invited to locate in Cleveland. Church had gallery and stairways. In evangelistic appeal, called out to man who stumbled in responding to altar call, "Better stumble into heaven than walk straight into hell." Established paper, The Second Advent, in Cleveland.

Discussion with faculty at Oberlin, Sept. 19--Oct. 4, 1843, as result of desire to present 2nd Advent message there. Pres. Mahan, Professors Morgan, Finney, and Cowles participating ("Report of Discussion on the Second Advent Year," 80 pp., Cleveland, 1843). Fitch contended for God's right to destroy sin and sinners. Asserted promises were to spiritual Israel, concerning earth not Palestine, following the Advent not before. Proclaimed literality of 2 resurrections and annihilation of wicked. Presented 2300 years from B.C. 457 to 1843, 1st 70 weeks being cut off for Jews. Prof. Morgan challenged Fitch position on daily as paganism, insisting on "continual worship" instead; averring paganism taken away in 583 instead of 508, dating 1260 years from 533, as Ostrogoths destroyed in 553, and declaring inquisition not suppressed till 1820. Cowles made little horn Antiochus Epiphanes, and 2300 but natural days.

- a. Dan. 2--Adventists Simply Hold Position of Scholars Through Centuries.  
"God has set up all along the shores of time's ocean, for 24 centuries, beacon lights, to let men know their position. As we pass down the coast from Babylon, we see Medo-Persia, Grecia, Rome, and the next light is on the pier at the harbor of eternity." ("Report of Discussion on the 2nd Advent," p. 71, Cleveland, 1843.)



- b. Dan. 7--Standard Interpretation (1260 Days Are Ended).  
[Time has come for judgment and destruction.]  
(Idem., pp. 72, 73.)
- c. 2300 Years Must Include Persia, Grecia, Rome. (Idem., pp. 74, 75.)
- d. Cross Placed at 33 on Basis of Ferguson. (Idem., p. 76.)
- e. Daniel XI:36ff Is Rome.  
(Second Advent of Christ, Cleveland, Feb. 8, p. 2; Feb. 22, p. 2.)
- f. 666--Paganism's Duration.  
(Idem., Mar. 22, p. 2; Sept. 6, pp. 1,2.)
- g. 100,000 Believers.  
(Idem., June 14, p. 3.)
- h. Babylon Is Antichrist--1st, Catholic Church; 2nd, Apostate Protestantism.  
("Come Out of Her My People," Rochester, 1843.)  
[Papacy claims to rule as Christ's vicegerent, and so opposed Christ's personal reign; fornication with nations; Protestants oppose personal reign and kingdom having espoused fable of temporal millennium.]
- i. Babylon, Catholic and Protestant, Has Fallen (pp. 16, 17).
- j. God's Call Is to Come Out of Babylon (pp. 18, 19).
- k. To Be Found in Churches Opposing Advent Will Mean Ruin (pp. 23, 24).

Note: Opposition from churches, especially in 1843-1844, leads to cry, "Babylon is fallen. . . come out." Storrs mobbed at Norfolk, 1843; Galusha (Bapt.) expelled. 1st Church closed against advent message, however, on Dec. 17, 1839, Westford, Mass.

3. LITCH, JOSIAH, of Philadelphia ( )

Member of New England M.E. Conf. Studious, scholarly, and able writer. In 1838, received copy of Miller's "Lectures." Read to gratify a friend. Thought could overthrow argument in 5 minutes. Prejudice gave way to acceptance. Resolved to take his stand at any cost--2nd minister in New England to join Miller. Wrote 48-page "Synopsis" of Miller's views, which was widely distributed. In 1838, published "Probability of 2nd Coming of Christ, about A.D. 1843," (Boston). Fixed upon August, 1840, for end of Turkish independence. (150 yrs. from 1299 to 1449, 391 yrs. from 1499 to 1840.) Awakened communities on tip-toe of expectancy. Many predicted day would pass and spell of Adventism wane. Others said, if it "proves up," will accept Adventism. Press spread prediction abroad. People anxiously awaited news. When it came, confirmed believers and stopped mouths of opposers. Striking fulfilment made tremendous effect upon public mind. Litch received letters from 1000 infidels stating they accepted Bible as revelation from God. Litch one of editors of leading Adventist journal, Signs of the Times, Boston.

- a. Millennium Follows Resurrection and Advent.  
("Address to the Public, Especially the Clergy," pp. 19-37, Boston, 1841.)
- b. Promises Made to Spiritual Israel, Not Literal (pp. 41-56.)

- c. Dan. 2 to 7--Standard Interpretation.  
[10 Horns--Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burbundians, Heruli, Anglo-Saxons, Lombards.]  
(Idem., pp. 59-63; also "Prophetic Expositions," pp. 11-14, 77-89, Boston, 1842.)
- d. 3 Kingdoms Removed--Heruli, Vandals, Ostrogoths.  
("Address," p. 64.)
- e. 1260 Years--538 to 1798, not 606 to 1866.  
(Idem., pp. 65-68; also "Prophetic Expositions," pp. 97-113; and "Refutation of Dowling," p. 63ff. Boston, 1842.)
- f. Rev. 13--1st Beast Papacy; 2nd Beast France.  
[Both wounded and restored Papacy.]  
("Address," pp. 68-71.)
- g. 666--The Latin Kingdom (H Latine Basileia).  
(Idem., pp. 72, 73.)
- h. Dan. 8--Little Horn the Papacy; Daily, paganism.  
[Word sacrifice not in original; place of paganism's sanctuary cast down; Papacy casts down truth to ground.]  
(Idem., pp. 75-82.)
- i. 70 Weeks--B.C. 457 to 33 A.D. Cross; 2300 Ends in 1843.  
(Idem., pp. 85-87.)
- j. Dan. 11:36-45--France.  
(Idem., pp. 95-105.)
- k. 1290 Years--508 to 1798; 1335--508 to 1843.  
(Idem., pp. 108, 109; See also "Refutation of Dowling's Reply to Miller," p. 81ff, Boston, 1842.)
- l. 5th Trumpet (150 yrs.)--July 27, 1299, to 1449; 391 Years, 15 Days End in August, 1845.  
(Idem., pp. 112-125.)
- m. Rev. 11--3 1/2 Days, Aug. 1792 to Mar. 1796.  
(Idem., p. 126-132.)
- n. Matt. 25--Midnight Cry by Wolff, Way, Irving, Davis, etc.  
("Prophetic Expositions," Vol. I, p. 166.)

4. HIMES, JOSHUA V., of Boston (1805-1895)

In 1823, united with Christian church. Became exhorter. Felt called to ministry. Began holding meetings in schoolhouse; revivals followed. In 1827, entered full-time ministry, becoming evangelist. In 1830, invited to Boston. Reformer by nature, found great satisfaction in crusading against prevailing evils of day--intemperance, slavery. Conference of Christian ministers, including J.V. Himes, met in Exeter, N.H., Nov. 11-19, 1839, where Miller was lecturing. Adjourned in body to call on Miller, questioning him regarding teachings. Speedily silenced them with appropriate texts. Impressed, Himes urges Miller to give series in his Boston church, which he fulfilled Dec. 8-16.

Lecturing twice daily, interest so great many unable to gain entrance. At close of series, Himes felt could not go on as in past. Miller had stayed at Himes' home; many conversations. Asked Miller re plans to spread doctrine. In reply, Miller said, "I have been looking for help. I want help." In response, Himes laid himself, family, and all interests upon altar of service. From thenceforth, entire time, energies, and influence for proclamation of second advent. Became ablest associate and unwearied friend.

After 3rd course of lectures in Himes' Boston Church (Feb. 8-29, 1840), offered to establish paper devoted to discussion of 2nd advent, for press largely closed or hostile. 1st number of Signs of the Times issued Feb. 28, 1840. At first a forum; later just published views in favor of advent. Powerful as preacher, was greater editor. Became Adventism's great publicist. Thus was started that remarkable literature production of papers, books, pamphlets, handbills, songbooks, and charts, under publishing genius of Himes, to augment spoken message. Reached astonishing proportions, not only in America but sent out to all leading countries and parts of world. Vast quantities distributed, much of it gratuitously. Bundles sent to post offices, newspapers, and harbors all over world. Light house tenders distributors.

Indefatigable, Himes' name connected with every Adventist enterprise. Held key position as editor, becoming center of loosely formed movement. 1st prophetic Conference in new world held in Himes' Church, Oct. 14, 15, 1840, Captain Bates being one of promoters. \$500 raised for printing Conference Report. Daily Midnight Cry started in New York City (1842) during evangelistic effort. 10,000 copies daily hawked on streets by newsboys. Started many papers in connection with large city efforts. In 1842 at General Conference in Boston, determined to try campmeetings. With misgiving, Conference voted to hold 3. Himes made Supt. of East Kingston, (Mass.) camp, June, 1842. 125 campmeetings followed in three years, with from 500,000 to 1,000,000 in estimated total attendance. At East Kingston, raised money to buy "big tent"--biggest in America at time. 120 feet in diameter; pole 55 ft. Seated 3,500. Largely financed efforts in Canada and in West.

In summer of 1844, on preaching tour with Miller in Ohio. While in West, Exeter Campmeeting held. Snow proclaimed view that Christ our High Priest would come out of Heavenly Sanctuary at true day of atonement (10th day of 7th month). Returning East, Himes and Miller opposed position. Papers he controlled did same. Cautiously began to espouse. Contemplated trip to England. Postponed because of accepting "true midnight cry." Presses printed "True Midnight Cry" as fast as steam could turn them over. Presses stopped Oct. 19. Himes travelled from Boston to Low Hampton to spend Day of Expectation with Father Miller.

Note: One of earliest publishing policies adopted was publicizing of prior British advent works (Pym, Hooper, Bassilicus, Cox, Brooks) some of which were reprinted, together with growing list of American publications (books, pamphlets, reports, and periodicals). Power of press fully realized and utilized. Truly amazing quantities distributed not only in America but to all leading ports and nations of world. Moreover, Orrin Rogers of Philadelphia reprinted most of the leading British writings in a 5-volume set called "The Literalist."

5. BATES, JOSEPH, of New Bedford, Mass. (1792-1872)

Sailed the 7 seas from 1807-1828. Retired with modest fortune. In 1839,



heard Miller lecture on approaching advent. Read Miller's "Lectures," especially Dan. 7 and 8. On authorizing committee of 1st "General Conference of Christians Expecting the Advent," in October, 1840. Held 1st series of meetings in 1841. Vice-Chairman of 2nd and Chairman of the 9th General Conference at Boston in May 1842, where 300 lithographed "1843" prophetic charts were authorized. Here 1st campmeeting authorized--31 following within year. Attended his 1st campmeeting at Littleton, Mass., Aug. 1842, and one in Sept. at Taunton. In 1843, sold home and property to go on preaching tour in slave-holding states with advent message. Slaves listened in with masters. Became vegetarian in 1843.

Following spring disappointment, attended Exeter, N.H. Campmeeting. (See Bates "Life," pp. 300ff.) There Snow presented "true Midnight Cry"--that Heavenly High Priest would come out of heavenly sanctuary on anti-typical Day of Atonement to bless his waiting people Tisri 10, or October 22. People scattered believing Lord would come in 60 days. As they returned home on trains, stages, and wagons, midnight cry went forth. Bates accepted Sabbath light in March, 1845, through Preble article (Hope of Israel, Feb. 28). In Aug. 1846, published 1st Sabbath tract. In 1851, "7 times," episode occurred, checked by Review Extra of 1851. Reproof accepted and position abandoned.

Note: The fact of Bates' early prominence in both the '43 phase and 7th month movement aspect of the advent awakening, as well as the post-Disappointment and third angel's message eras, needs to be constantly borne in mind.

6. BLISS, SYLVESTER, of Boston (1814-1863)

Liberal education, member of Hist. Socy. of Boston. Became fully convinced of Advent. Skilled in examining theological questions. Wrote defense literature such as Review of Rush on Resurrection. Writing gifts recognized. Became editor of Signs of the Times and Advent Herald. Wrote 26 books, the most noted being "Analysis of Sacred Chronology" and "Memoirs of Wm. Miller."

- a. Near End of 6000 Years from Creation.  
("Chronology of the Bible," 36 pp., Boston, 1843.)
- b. Dan. 11: 36ff--The Papacy and France.  
("Paraphrase of Dan. XI and XII," pp. 70-72.)
- c. Dan. 2 and 7--Standard Interpretation (1260 Yrs. 538-1798).  
("Reasons of Our Hope," pp. 4, 5, Boston, 1843.)
- d. 70 Weeks and 2300 from 457 to 1843.  
(Idem., pp. 5, 6.)
- e. Matt. 24--Sun and Moon Darkened 1780, Meteoric Showers, 1833.  
(Idem., p. 7.)
- f. Papacy the Predicted Man of Sin.  
(Idem., p. 8.)
- g. 150 Years, July 27, 1299 to 1449; 391 Years 15 Days to Aug. 11, 1840.  
(Idem., pp. 8, 9.)

Note: Universalists lead in opposition, others follow.

7. L. D. FLEMING, of Portland, Me. ( )

Editor of Glad Tidings.

- a. 2nd Advent Pre-millennial and Still Future.  
("Synopsis of the Evidence of the 2nd Coming of Christ about A.D. 1843,"  
3rd ed., pp. 11-32; Boston, 1842.)
- b. Kingdom to Be Established Following Advent.  
(Idem., pp. 33-39.)
- c. Dan. 2, 7, 8--Standard Interpretation.  
(Idem., pp. 39-42.)
- d. 2300 Years from 457; 70 Weeks End at 33 Cross.  
(Idem., pp. 42-46.)
- e. 10 Horns--France, Britain, Spain, Portugal, Naples, Tuscany, Austria,  
Lombardy, Rome, Ravenna.  
(Idem., p. 49.)
- f. 1260 Years--538 to 1798.  
(Idem., pp. 50, 51.)
- g. Dan. 11:23--League of Jews with Romans, B.C. 158 (666-158 = 508 A.D.).  
(Idem., p. 54.)
- h. Rites of Paganism Fell in 508.  
(Idem., p. 56; see also "First Principles of the Second Advent Faith,"  
Boston, 2nd ed., Mar. 15, 1844, for essentially same position.)

8. HALE, APOLLOS ( )

Methodist minister. Scholar and able writer. In 1842 decided to fully engage in preaching Advent Message. Assisted Litch in Philadelphia, Prominent in conferences. Secy. of 1st Advent campmeeting in States. Associate editor of Signs.

- a. Jewish Intercalary Month Ve-adar Follows Adar at End of Eccl. Year.  
("2nd Advent Manual," pp. 22, 23, Boston, 1843.)
- b. Returns to Same Luni-Solar Position Every 19 Lunar Years (within 1 1/2 hrs.).  
(Idem., p. 23.)
- c. Jewish Year Agricultural (Feasts Governed by Barley Harvest and Vintage).  
(Idem., pp. 23, 24.)
- d. Prophetic Years Call for Solar Years in Fulfilment.  
[That is a "day" calls for a solar year.]  
(Idem., pp. 24, 25.)
- e. Cross Placed in 33 A.D.--2300 Years Ending in 1843.  
(Idem., p. 27.)
- f. 7 Times (2520 yrs.)--B.C. 677 to 1843.  
(Idem., pp. 33-42.)

- g. 2300 Year-Days from 7th of Artaxerxes (457 B.C.).  
(Idem., pp. 42-50.)
- h. Sanctuary--Jerusalem, Palestine and Earth.  
(Idem., p. 51.)
- i. 1335 Yrs.--508 to 1843 (From Taking Away Paganism).  
[Jewish sacrifices never called "daily."  
(Idem., pp. 64-81.)
- j. 3 Horns Removed--Bergundians, Vandals, Ostrogoths.  
[King cited as establishing 538-1798.]  
(Idem., pp. 84-93.)
- k. Periods Run from Year to Year (Not Terminated on Given Day).  
[2300 Ends anywhere within year 1844; no information as to precise beginning.  
(Idem., pp. 95-99.)
- l. Rev. 13:11--2-Horned Beast European System Under France.  
["Herald of the Bridegroom," p. 18, Boston, Dec., 1843.]
- m. Setting Up of Kingdom at 2nd Advent.  
(Idem., pp. 23-25.)
- n. Christ Leaves Holy of Holies under 7th Trump.  
(Idem., pp. 27, 28.)

Note: Women breachers participate (Miss Sarah Higgins, Mrs. Ann Higgins, Lucy M. Hirsey, and Miss L.M. Stoddard).

9. WARD, HENRY DANA (1797-1884)

Graduate of Harvard. Episcopalian clergyman. Chairman of 1st General Conference at Boston, addressing assembly on millennium. Writer in Signs and Cry. Stressed 1833 falling of stars as eye witness. Author of "Glad Tidings." Never accepted definite time view. Wrote protest in Signs, Dec. 1841. Communication in Signs ("Against Fixing the Time," Dec. 1, 1841, pp. 135-136) against a fixed date--not for us to know the time; no man knoweth day nor hour. Should be freedom for dissent and fair play for minority.

10. JONES, HENRY ( )

Congregationalist, N.E. Conference. Brilliant talents. Likewise rejected definite time. Secy. of 1st and later General Conferences. Addresses before various Conferences (Lowell, N.Y., Portland, etc.) on nearness of Advent, no temporal millennium, no return of the Jews, and no fixed time.

Note: General belief in restoration of Jews, characteristic of British awakening, not shared by American movement.

11. WHITING, Prof. Nathan ( )

Bapt. minister. Accepted advent hope in 1842. Never really accepted definite time. Regular contributor to Cry, and Herald, and later editor of Morning Watch, successor to Cry. Translator of N.T. ("Whiting's Translation").

Note: In 1842, Storrs urges conditional immortality in "Six Sermons." Embraced by Fitch and French; avoided by Miller, Himes, Hale, Brown, Galusha, Whiting, Bliss, and Jones. Opposed by Litch in 1844.



12. SOUTHARD, NATHANEAL ( )

Active in educational, temperance, and anti-slavery projects. In 1842, asst. editor of Midnight Cry; later editor-in-chief. Failing health caused him to retire.

13. COX, G.F. ( )

- a. Millennium Follows Literal Resurrection and Advent.  
("Letters on the 2nd Coming of Christ," pp. 5-26, Boston, 1842.)
- b. 2300--Difficulties of Dating; Believes Miller and Wolff Approximately Right.  
(Idem., pp. 48-56.)

14. COOK, J.B. ( )

- a. Dan. 7--Standard Interpretation.  
[Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, Lombards.]  
("Solemn Appeal to Ministers and Churches," pp. 51ff Boston, 1843.)
- b. 3 Horns Removed--Burgundians, Vandals, Ostrogoths.  
(Idem., p. 59.)
- c. 1260 Years--538 to 1798.  
[King cited in behalf of 1798 ending of period.]  
(Idem., pp. 60-62.)

Note: John Starkweather, graduate of Andover Theological Seminary, became assistant minister at Hime's Boston Church. Gained reputation for sanctuary. Embraced extreme views, insisting it was to be accompanied by physical reactions. Taught "gifts" to be restored. Exploits were attempted by "faith." Stressed "second work." Thus fanaticism, as with Irving of England sought entrance. Extremists joined with Starkweather. In April 1843, decided stand taken by Himes upon return from trip. Starkweather and sympathizers withdrew. Sought to gain control of new tabernacle. Repudiated and expelled. Litch and Miller both wrote strongly (Midnight Cry, Sept. 14, 1843) Signs of the Times, Nov. 8, 1843) discountenancing all such fanaticism under guise of sanctification.

15. HUTCHINSON, R.

- a. "Sacrifice" Does Not Belong In Text.  
"Sacrifice" is not in the original in any one instance where the term 'daily' occurs in Daniel, but is merely supplied by the translators. The 'daily' first occurs in the 8th chapter, and is introduced as one of the desolating systems which should animate the kingdoms symbolized in the vision, in treading under foot the sanctuary and the host for the 2,300 days. Paganism and Papacy have successively animated those kingdoms. The 'daily,' or spirit of Paganism, began the war which was continued under the Medes and Persians, Grecians, and Imperial Romans. Then followed the Papal system, which made war on the saints and wore them out. This is 'the transgression of desolation.' See Dan. xii. 11 collated with 2 Thess. ii. 7, 8."  
("Abrahamic Covenant," p. 41, Montreal, 1843.)

16. FRENCH, C<sup>Alvin</sup> (Bapt. Preacher, Mass.)

- a. Pagan Rome 666 Years.
- b. Crucifixion in 33.
- c. Daily Taken Away 508.

(Midnight Cry, Mar. 17, 1843, p. 59.)

Note: In 1843, Miller ill with erysipelas. Regional leaders appointed: West, Cook; Lakes, Fitch; So. Atlantic, Himes; South, Brown and Brewer.

Follows Miller on 666 years for pagan Rome, League in B.C. 158, and crucifixion in 33 A.D. (Midnight Cry, Nov. 18, 1842, p. 4.)

17. STORRS, GEORGE, of Albany (1796-1879)

Became local Methodist preacher in 1836. Strongly against slavery. In 1837, attention directed to nature of man through tract by Deacon Henry Grew. Openly espoused position in 1841, before accepting advent teaching. In 1841, published 2,000 copies of "Three Letters," on theme. Publicly presented in six sermons in 1842, and became so named. Published 5,000 copies December, 1842; soon 10,000 more. Heard French on advent. Secured Fitch for tent meeting series at Albany. Accepted advent truth, giving up pastorate to proclaim message. Fitch his first convert on nature of man. 15,000 copies of Bible Examiner (New York, 1843), reprint "Six Sermons." Republished in England in 1843--about 10,000. Miller uniformly opposed teaching. (See Midnight Cry, May 23, 1844, p. 355.) On April 15, 1844, Litch began publication of The Anti-Annihilationist (Phila., Vol. 1, No. 1), opposing Storrs by name and position on sleep of dead and final annihilation of wicked.

Note: Works of Miller, Himes, Ward, Hale, Bliss, Fitch, Storrs, Brown, Hervey, Cook, Whiting, Starkweather, Hawley, Litch, Fleming, Cox, etc., constitute the several volumes of "Second Advent Library."

B. Eras and Expansions in "1843" Movement

1. 9 GENERAL AND 40 LOCAL CONFERENCES OF THE ADVENT (1840-1842)

Prior to the 9 General Conferences, beginning in October, 1840, all that was accomplished was by individual effort. Through united effort, results were far-reaching. Large numbers of ministers awakened and induced to preach Advent Message, some devoting themselves wholly as lecturers in Advent cause.

- a. 1st Conference, Boston, Oct. 14, 15, 1840.  
(Henry Dana Ward, Chairman; Henry Jones, Secy.; Bates on authorizing com. and com. on arrangements. Group interdenominational in composition, participants being Methodists, Congregationalists, Baptists, Presbyterians, Episcopalians, Lutherans, and from Christian Church. Miller, detained by illness, sent dissertation on judgment.)

Chairman Ward cites advent hope of Clement, Ignatius, Justin Martyr, Clement, Cyprian, Cyril. Scholarly addresses by Ward, Jones, Litch, Miller. Discussion of 2nd advent, chronological prophecies, fallacy of return of Jews, fallacy of Temporal Millennium. Citation of Scaliger, Ferguson, Whitbyanism, Jewish Socy., and masterful survey of ante- and post-Nicene Fathers on millennium. Dissertations prepared by "men of devout habits, of independent and thinking minds, who do not fear to combat error because

it is entrenched in high, and even in holy places." (p. 5.)

Litch's Introduction:

"It is with deep emotion, friends and brethren, I stand before you at this time and on this interesting occasion. The purposes of our meeting are so novel, the objects to be accomplished so grand and vast, and the theme to be discussed and contemplated so glorious, as to inspire the heart with the most sublime and ennobling views and feeling."

("Report of the General Conference of Christians Expecting the Advent. . . Boston, Oct. 14, 15, 1840," p. 25. Boston, 1841.)

[2,000 copies of 176-page "Report" scattered throughout world. (Signs, July 15, 1841, p. 61).]

- b. 2nd Conference, Lowell (Mass.), June 15-17, 1841.  
(D. I. Robinson, Chairman; Joseph Bates one of 4 asst. chairmen; J.V. Himes, Henry Jones, secretaries.) Large attendance; wide interest, giving new impulse to movement. Litch begins to give full time. 106-page "Report" (imprinted "Boston, 1841"). Approves Sign of the Times and "Second Advent Library." United Resolution on proximity of Advent about 1843. Addresses chiefly by Jones and Litch, on 2nd Advent, coming Kingdom, fall of Ottoman Empire, and millennium.) (Signs, July 15, 1841.)
- c. 3rd Conference, Portland (Me.), Oct. 12-14, 1841.
- d. 4th Conference, New York City, Oct. 25, 26, 1841.  
(Symposium on Nearness of Advent. Ward protests "Against Fixing the Time.") ("Report," pp. 24, 25.)
- e. 5th Conference, Low Hampton, Nov. 2-6, 1841.  
(Time has come for midnight cry. Resolved to hold 4 such gatherings during winter.)
- f. 6th Conference, Boston.
- g. 7th Conference, Dover (N.H.), Dec. 14, 1841.
- h. 8th, Pomfret (Conn.), Jan. 18, 1842.
- i. 9th, Sandy Hill (N.Y.) Feb. 1, 1842.  
(Wm. Miller, Moderator; S. Fletcher, Scribe. Urges utilization of every opening in churches to herald Advent. (Signs, Apr. 6, 1842.)
- j. 10th, Colchester (Vt.)
- k. 11th Conference, Boston, June 1, 1842.  
(Joseph Bates, ch.; J.V. Himes, Secy. Com. on business includes Fitch, Himes, Miller, Pearson, and Hale; Com. on finance, includes Preble and Litch.)

At opening of meeting, Brethren Chas. Fitch and Apollos Hale, of Haverhill, presented prophetic chart painted on cloth. Fitch explained chart before audience, stressing "write the vision and make it plain" (Heb. 2:2). Voted authorization of 300 lithographic copies. Called "the '43 chart" (Bates,



"Life," p. 272.) Conference takes "higher ground" on question of advent, because of "stupidity" of church and shortness of time. (Signs, June 1, 1842, p. 68.) Urges full use of campmeetings. Asserts time for midnight cry to go to world. Condemns temporal millennium and return of Jews expectation. Formal Resolutions:

"Therefore resolved, that in the opinion of this Conference, there are most serious and important reasons for believing that God has revealed the time of the end of the world and that that time is 1843."

"Resolved, That we regard the notion of a Millennium previous to the coming of Christ, when all the world shall be converted, and sinners in great multitudes saved, as a fearful delusion, a cry of peace and safety, when sudden destruction is at the door, that will doubtless prove eternally fatal to thousands of souls."

"Resolved, That we regard the notion of the return of the carnal Jews to Palestine either before or after the Second Advent, as a snare by which many will be lost forever."

"Resolved, That the notion of a probation after Christ's coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in."

Note: In addition to General Conferences for ministers, over 40 local conferences, largely for laymen, held simultaneously. These ranged from Dexter, Mo. (Nov. 12, 1841) to Wrentham, Mass. (Dec. 9, 1842), and covered New England, New York State, and Canada.

## 2. CAMP AND TENT MEETING "ERA" OPENS IN 1842.

In 1842, camp meetings proposed. Many thought too great an undertaking.

- a. Litch's visit to Canada Initiates 1st at Hadley (June 21, 1842), and another at Bolton.
- b. 1st Camp Meeting in States, East Kingston (N.H.), June 2-5, 1842. (Himes, Supt.; Hale, Secy. 8,000 to 10,000 present.)

Marked "new era in Second Advent cause." All parts of New England and Canada represented, and nearly all sects and creeds. Preaching, praying, singing Advent songs, exhorting, testimony meetings, communion service, conversion of sinner. \$1,000 offering of gold, silver, and effects. 26 community tents. (See Bliss, "Memoirs," p. 164 ff. Boston, 1853.) Resolutions call for similar camp meeting. Approve Signs of the Times, (See Signs, July 13, 1842, pp. 114-116.)

- c. 31 Camp Meetings follow in 4 Months (Scattered Over New England).

- d. 124 Camp Meetings in 1843-1844.

Taunton camp meeting (Sept. 1842) had 10,000 people in camp on Sunday. Collection of jewelry--ear and finger rings. (Bates, "Life," p. 275.) Salem camp meeting (Oct. 1842) had 7,000 people in big tent. Other groups listening to other ministers explain '43 chart fastened to tree. 15,000 people on Sunday. (Bates, "Life," pp. 275, 276.)

- e. 14 Camp Meetings in England before Spring Disappointment.
- f. Large Tent, Seating 4,000, for Use in Larger Cities.  
1st pitched at Concord (N.H.) July, 1842. Used at Albany, Chipewee Falls, Salem, Newark, Cincinnati, Louisville, etc. Pitched 8 times, 500 miles apart, in 1842. Hiram Munger, caretaker. Awakened great interest. Became abiding feature of movement. At Newark (Nov. 23, 1842), 5,000 hear Miller. Stirring singing, impressive social meetings. Large multitudes thronged. Interest spread from state to state. Many conversions.
- g. Tabernacle Meetings Introduced (May, 1843).  
Objective stated: "It is the duty of all Adventists to come forth and separate from those who have departed from the faith once delivered to the saints." ("Address of the Tabernacle Committee," p. 11, Boston, May 4, 1843.)

Note: Grove meetings (open air) also employed.

Note: Amazingly widespread heralding of "1843" Advent Message, not only in all New England states, New York, and South Atlantic states, but in midwestern (Indiana, Ohio, Michigan, Illinois, Iowa) and Southern (Maryland, Carolina, Virginia, Kentucky, Georgia, and Mississippi clear to New Orleans) but Canada, the British Isles, and other lands and isles as well.

### 3. WIDESPREAD USE OF PRESS

Really phenomenal use of the press. Literally millions of pieces of literature distributed. Beginning with Series of 8 Miller articles in Baptist Vermont Telegraph (Brandon) in 1832, and Miller's "Lectures," 1st published in 1836 (revised and reprinted in 1838, and then in various later editions), publishing of movement. In addition to many books and pamphlets, included large group of periodicals.

- 1. Signs of the Times (Boston, 1840).
- 2. Midnight Cry (New York, 1842)--daily for 26 numbers; editions of 10,000 then weekly.  
600,000 . . . pieces of literature distributed in previous 6 months in N.Y. alone. (Cry, Apr. 13, 1843.)
- 3. Trumpet of Alarm (Phila.; Litch, ed.)
- 4. Second Advent (Cleveland; Fitch, ed.)
- 5. Glad Tidings. (Rochester.)
- 6. Southern Mid. Cry. (Washington, D.C., and Baltimore.)
- 7. Jubilee Trumpet
- 8. Western Mid. Cry. (Cincinnati; Jacobs, ed.)
- 9. Voice of Elijah. (Montreal; Hutchinson, ed.)
- 10. Bible Examiner (N.Y.; Storrs, ed.)

These are in addition to many temporary periodicals established to publicize a city effort, and to numerous permanent organs established during 7th month movement. Regular literature depositories established.

Note: Succession of Hymn Books play vital part in Adventist meetings and home life.

(1) Millennial Harp. (2) Advent Harp; (3) Christian Lyre; (4) Jubilee Hymns; (5) Spiritual Melodies; (6) Second Advent Minstrel; and (7) Jubilee Harp.