

The Bible Says 1830

second edition (2002)

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About this book (uploaded August 2025):

Why this book?

I have uploaded this old book so you can see in detail how prophetic dates are calculated.

What this book claims:

Messianic prophecies are fulfilled by the Industrial Revolution. This is the new world they promised (but the change is not yet complete). For more about prophecy, see *"Prophecy: it's All True"* at tedagame.com/books

Mistakes in this book:

In hindsight I focused too much on 1830, because of my Latter-day Saint upbringing. In reality there is enough ambiguity in the dates that anything within a few years of 1840 can be made to fit. 1844 was a far more popular date (or for the Jewish community, the decade starting 1840: year 5600 of the Jewish calendar).

Is this the Second Coming?

A messiah ("anointed one") is any person who feels chosen (anointed) to save the common people. Famous Messiahs include the emperor Cyrus, Judas Maccabeus, and of course Jesus of Nazareth. The 1830s and 1840s saw many people rise up and overthrow tyrants, so this was a messianic age. For more about the second coming of the Son of Man, see *"The Bible: It's All True"* at tedagame.com/books

Footnotes:

Due to a formatting bug, most footnotes do not start until halfway through the book (somewhere around Appendix 1. All the footnotes are there, you just need to look for them.

The first edition:

The first edition of the book had more pages, due to more reliance on the 1260-year prophecies. I did not find that satisfying: a great prophecy should be simpler and clearer than that. So for the second edition I focused more on the 7000 year prophecy in Enoch and reduced the emphasis on the 1260 years.

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Chapter 1

The Six Thousand Year Prophecy

The Old Testament says that world history would last seven thousand years from the creation of Adam, to parallel the seven days of creation:

*God shows Enoch the age of this world, its existence of seven thousand years, and the eighth thousand is the end, neither years, nor months, nor weeks, nor days: And I appointed the eighth day also, that the eighth day should be the first-created after my work, and that the first seven revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.*¹

That is from the book of Enoch. Enoch was very popular among the Jews who looked forward to the Messiah.² It was heavily used by Christians – perhaps more than any other book – as proof that Jesus was the Promised One.³ So it is no surprise that, after the disastrous revolt of AD 70 and the destruction of Jerusalem, Enoch became very unpopular with the Pharisees who were then in power. So it was removed from their Old Testament.⁴ Copies became harder to obtain, so it fell out of use and was forgotten. Eventually the Catholic church decided to accept the Jewish Old Testament. (They did this because Paul said that the Jews had preserved the scriptures.⁵ However, Paul wrote that before the Jews rejected Enoch.)

¹ From the Ethiopian book of Enoch, the heading and first verse of chapter 33.

² Enoch features prominently in the Dead Sea Scrolls. The Scrolls community considered the Jerusalem authorities to be apostate, and to have lost the true spark of revelation. For more about the conflict between Zadokite (Aaronic, conservative) and Enochic (Melchizedek, prophetic) Judaism, see Gabriele Boccaccini, "Beyond the Essene Hypothesis - The Parting of the Ways between Qumran and Enochic Judaism" Wm. B. Eerdmans Publishing Co., 1998.

³ At an early date the Christians had no fixed list of Old Testament books, but Enoch is quoted or paraphrased over a hundred times in the New Testament. The most famous quotation is Jude 1:6, 9, 14, and Revelation 20 refers to the thousand year Millennium. The New Testament passages that depict Jesus as divine often use the language of Enoch. For example, when Jesus was baptized, a voice from heaven said "this is my beloved son." In the earliest manuscripts of Luke (who preserves the best Greek language), this is 'ho eklelegmenos,' the 'elect one' foretold fourteen times in Enoch. Later manuscripts, after Enoch fell out of favor, change this to 'agapetos huios' or 'beloved son.' See Robertson's NT Word Studies. Enoch is also approved by Justin Martyr, Tatian, Irenaeus of Lyons, Clement of Alexandria, Tertullian, Origen, Lactantius, etc. Barnabas quotes 1 Enoch with the formula 'For the scripture says' (16.5-6). In contrast, though he knew some of the New Testament, he did not quote that as scripture. Metzger, 57.; J. T. Milik, "The Books of Enoch: Aramaic Fragments of Qumran Cave 4" Oxford: Clarendon Press, 1976.

⁴ Many people believe that the Old Testament was already fixed by the Greek Septuagint. However, its origins are not certain, it was subject to change (some parts were later removed and called apocrypha) and it represented only the views of the Hellenized (Greek friendly) Jews, hundred of years after the last prophet died. (For other Jewish groups, see previous notes.) The prophets (before 400 BC) had no concept of a rigidly fixed canon apart from the five books of Moses (as we can see from the Samaritans, who broke away around 400 BC). The Jerusalem Jews said they rejected Enoch because there were no early Hebrew copies. But that did not stop them accepting the Aramaic chapters in Daniel and Ezra.

So the Roman Christians lost one of their most important books – because the Pharisees did not like it. However, not all Christians were Roman. God had foreseen what would happen, and arranged for other Christians to keep the earlier Old Testament. Enoch is still in these non-Roman Bibles right up to the present day.⁶

Even if we reject Enoch and only accept the Pharisees' Old Testament, we can still see traces of the seven thousand-year teaching is in the New Testament,⁷ and it was clearly taught by early church leaders. For example:

Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And he Himself testifieth, saying, 'Behold, to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousands years, all things will be finished.⁸

Therefore, world history was to be complete after six thousand years, when a new era would begin. Before continuing, please remember that we are not talking about the date of the Second Coming. The prophecies say that Jesus would return some time after the beginning of the seventh thousand years, but they do not say when. Also, we are not discussing the scientific evidence for the origins of man. This book is simply about the Bible and history. It is not about pre-history.⁹

Some people say these are not literal calendar years.¹⁰ But why not? If God says something will take 6000 years, why don't we just accept it? Surely God can count? So let us see when the six thousand years begins. The Bible starts counting years with Adam, and so shall we, in the following tables:

Name	When born ¹¹ (years after the creation of Adam)	Age ¹² at the next birth	Scripture
Adam	0	130	Genesis 5:3
Seth	130	105	Genesis 5:6
Enos	235	90	Genesis 5:9

⁵ Romans 3:1-4

⁶ Acts 8:26-39. At a very early date, an angel appeared to the apostle Philip and told him where to find an important official from Ethiopia, then a rich and powerful nation. The official loved the scriptures, and was baptized as a Christian. The Ethiopian church was not influenced by later Jewish decisions, and their Old Testament never lost the book of Enoch.

⁷ 2 Peter 3:8; Revelation 20:2-7; 21:1-6.

⁸ Barnabas, in the Ante Nicene Fathers, vol. I., p. 146, chap. XV. See also Hippolytus, Commentaries on various Books of Scripture. Sect. 4, on Daniel. "Since, then, in six days God made all things, it follows that six thousand years must be fulfilled." Or Irenaeus, Against Heresies, Book 5, Ch.28.3. "In six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year."

⁹ If we accept the popular view of evolution, we can still accept a literal Adam and Eve. The earliest written records, as well as the earliest cities, come from the "urban revolution" of around six thousand years ago. Some people believe that mankind did not become fully conscious until this time – see Julian Jaynes, "The Origin of Consciousness in the Breakdown of the Bicameral Mind" Houghton Mifflin Co., 2000. If we define mankind (Hebrew "Adam") as being spiritual, then the first man may only date from about 6000 years ago. Similarly, if we define death as a separation of body and spirit, it would follow that there could be no death before that time. All this assumes that evolution is a fact. That is a debate for another book, not this one.

¹⁰ Some people quote Irenaeus about how, in the Millennium, every tree would have ten thousand branches and every twig would have ten thousand clusters, each of ten thousand grapes, etc. However, there is similar exaggeration about grapes in the Promised Land in Numbers 13:23 – and that land was a physical reality. They sometimes exaggerated for effect, but they believed in a real millennium

¹¹ This is based on the ages when each man has his son.

¹² There are three versions of the ancient Hebrew Bible: the Masoretic, the Septuagint, and the Samaritan. The Samaritan is considered unreliable – it has too many copyist errors. The Masoretic is believed to be the most reliable. It was translated in the fifth century by a team of Jewish scholars with an extremely good reputation for accuracy. This present book, like nearly every Bible (including the King James Version) uses the Masoretic text.

Cainan	325	70	Genesis 5:12
Mahalaleel	395	65	Genesis 5:15
Jared	460	162	Genesis 5:18
Enoch	622	65	Genesis 5:21
Methuselah	687	187	Genesis 5:25
Lamech	874	182	Genesis 5:28
Noah	1056	602 ¹³	Genesis 7:6,11; Genesis 11:10
Arphaxad ¹⁴	1658	35	Genesis 11:12
Salah	1693	30	Genesis 11:14
Eber	1723	34	Genesis 11:16
Peleg	1757	30	Genesis 11:18
Reu	1787	32	Genesis 11:20
Serug	1819	30	Genesis 11:22
Nahor	1849	29	Genesis 11:24
Terah	1878	70 ¹⁵	Genesis 11:26
Abram/Abraham	1948	100	Genesis 21:5
Isaac	2048	60	Genesis 25:26
Jacob	2108	-	-

We see that Jacob was born 2108 years after the creation. Let us continue:

Event	Year after Creation	Scripture(s)
Jacob enters Egypt when 130 years old.	2238	Genesis 47:8-9;27-28
The Israelites are in Egypt for 430 years.	2668	Exodus 12:40-41
Solomon begins building the temple 480 years after the Israelites leave Egypt. ¹⁶	3148	1 Kings 6:1

Now we need to look at the reigns of the kings of Judah. These dates are simpler and easier to follow than most people realize.¹⁷

Name	Length of reign.	End of reign, year after Creation.	Scripture ¹⁸
Solomon	40	3184 (36 years after beginning the temple)	2 Chronicles 3:1-2;

¹³ We can miss out Shem, because Arphaxad's birth is given in terms of Noah's dates. The King James Bible does not give a single date for Shem's birthday, but lumps all three sons together on one date (Genesis 5:32).

¹⁴ See previous note

¹⁵ Do Acts 7:4 and Gen. 11:32 mean Terah was 130, not 70? No. In Gen. 17:17, Abraham laughed at the idea of a man having a son at age 100. 70 is the age given by Genesis, and thus the one we should accept. (Were they triplets? Abraham's son had twins.) Acts is a second-hand account, so may contain a minor copyist error. Or the 'death' of Terah (Greek 'apothnesko') may be Strong's definition (2a) "of eternal death, to be subject to eternal misery." Notes for LDS readers: the JST does not change the age 70. The Book of Abraham adds details on the famine, Terah's idolatry, and Jerushon. This may explain the different ages in Ab. 2:14 and Gen. 12:4. Abraham's family left Ur when the famine began. Their goal was Canaan, but they stopped in Haran (Terah was too weak to go on?) Abraham (aged 62) left to continue to Canaan. But would he desert his father, who was dying physically and (as an idolater) spiritually? No, Abraham stopped in Jerushon and prayed for the famine to lift. It did. Abraham did not leave until it was clear that Terah would never change. Finally (aged 75?) Abraham left the Jerushon-Haran area and the (spiritually dead) Terah. See Abraham 2:1,3,4,14,16 (verse 5 is probably a summary of what followed: the famine did not end until after verse 17.)

¹⁶ Acts 13:20 suggests 450 years until Samuel, which does not leave enough room for Solomon. But that is a second hand account, and uses the Greek word 'hos' which the King James Bible translates as "about." So it seems to be just a rough idea.

¹⁸ The dates in Chronicles are easier to follow, but they can be confirmed by checking 2 Kings.

			2 Chr. 9:30-31
Rehoboam	18 ¹⁹	3202	2 Chr. 12:16-13:1
Abijah	3	3205	2 Chr. 13:1-2
Asa	41	3246	2 Chr. 14:1; 16:13
Jehoshaphat	25	3271	2 Chr. 17:1; 20:31
Jehoram	8	3279	2 Chr. 21:1,5,20
Ahaziah	1	3280	2 Chr. 22:1,2,9
Athaliah	7 ²⁰	3287	2 Chr. 22:10-12;23:1,3
Joash	40	3327	2 Chr. 22:11;23:11,21;24:1
Amaziah	29	3356	2 Chr. 24:24,25,27
Uzziah (Azariah)	52 ²¹	3408	2 Chr. 25:1,27,28;26:1-3
Jotham	16	3424	2 Chr. 26:22,23;27:1
Ahaz	16	3440	2 Chr. 27:8,9;28:1
Hezekiah	6 (to the fall of Israel)	3446	2 Chr. 28:26-27; 2 Kings 18:9-10

So we see that the northern kingdom (Israel) was taken captive 3446 years after Creation. It is possible that up to three years might be added to this (see the footnotes) – so it is more accurate to say 3446-3449. And when was Israel taken captive? There is strong agreement among scholars that this was some time between 721 and 723 BC. Therefore the Creation of Adam must be between the dates of 4167 and 4172 BC.

Can we really be so precise? What about the extra months at the end of each year? It turns out that these were already taken into account when the Bible was written.²² So the Bible says that Adam was created between 4167 and 4172 BC, and therefore the six thousand years must end some time between 1828 and 1833.²³ In other words, about the year 1830. This may come as a surprise. Go and add up the numbers for yourself. The Bible says 1830. In chapter five we will see if the prophecy was fulfilled, but first let us check that date.

The Great Empires

How does 1830 fit into the big picture of world history? Could the number be a mistake, or is it confirmed by other prophecies? To answer that, we should begin with Daniel chapter two, which gives an overview of world history from Old Testament times to the final triumph of the kingdom of God. Later we will see how this also points to the year 1830, but for now we need to just lay the foundations.

Daniel 2 describes a dream of a statue. The statue has a head made of gold, chest and arms made of silver, belly and thighs of bronze, legs of iron, and feet and toes made of iron mixed with clay. A stone is cut out of a mountain without using human hands. It rolls down and smashes the statue. Then the stone grows to fill the earth.²⁴ Daniel said that the statue represents the kingdoms of the world up until the last days. Other evidence suggests (and nearly all Bible students agree) that the kingdoms are as follows:

- The head of gold was the Babylonian empire (verses 36-38).
- The chest of silver was the Persian Empire, which conquered the Babylonian Empire.
- The Greek Empire conquered the Persian Empire (verse 39).
- The Roman Empire conquered the Greek Empire (verse 40).
- Then the Roman Empire broke up into many small kingdoms, some weak and some strong (verses 41-43). Then we come to the climax of the prophecy:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

¹⁹ Rehoboam's date is given in terms of Jeroboam's reign. Jeroboam probably began his reign in year that Solomon died, but there was a delay while the succession was disputed (1 Kings 12; 2 Chronicles 10). There is a small possibility that this delay might have tipped over into another year, thus adding one year to the total.

²⁰ The text refers to a six year block, then a change of ruler in the seventh year. So this was a seven year reign (see the note about months at the end of years, below).

²¹ At the end of his reign, Uzziah has leprosy and is unable to function properly. (2 Kings 15:1-7; 2 Chronicles 26:20-21) This may explain the (up to) two extra years implied by 2 Kings 15:27,32.

consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.²⁵

When would the kingdom of God appear? Notice the pattern. Each kingdom dominates the world until it is replaced by the next great kingdom. There is a clear sequence, one coming after the other. So “in the days of these kings” almost certainly means during (or probably after) the last kingdom, Rome. When was this? History shows us that Rome, first united and then as it European children, dominated the world until the time of the British empire.²⁶ It could be argued that Britain is one of its children (though Britain has a different culture and its empire was far larger than Rome’s). If so, then the next world empire is America. America was never part of the Roman empire, and since the mid 1900s it has enjoyed more power than any other nation in history. But it is not included in the statue. So that gives us an absolute latest date by which time the kingdom of God must have appeared and began to fill the world.

The context is plainly historical, dealing with physical kingdoms, not just spiritual kingdoms. So is the kingdom of God America? Or Britain? Or the Roman Catholic church? Or the Protestant churches? Or something else? And does this tell us anything out the year 1830? It is time to look at what the Bible says concerning the last two thousand years.

Chapter 2

The Medieval Church

What was to happen to the church after New Testament times and before the Second Coming of Christ? Perhaps the best known answer is in 2 Thessalonians chapter 2. Here, the apostle Paul is writing to people who thought that the Second Coming would happen very quickly. He reminds them that there has to be an apostasy, a falling away, and other great events first.

Let no man deceive you by any means: for that day [the Second Coming] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.²⁷

What is “the man of sin”? Elsewhere, Paul talks about “the man of God” or “the man” who does good or “the man” of this or that.²⁸ This language obviously refers to a type of person and not a particular individual. The man God is known for his good works. The man of sin is known for his sin. But “man of sin” need not mean an unusual degree of evil. The phrase “man of sin” has been applied to Adam when he was cut off from God, and even Peter was called ‘Satan’ when he had the wrong idea.²⁹

Men of sin would sit enthroned in the church. But could the whole church be deceived? Matthew 16:18 says that “the gates of hell” shall not prevail against the church. However, the “gates of hell” refer to Hades, which only applies after people die. What about the church members before they die? Paul said men of sin would exalt themselves. This greatly distressed the apostle. Day and night, he warned the bishops of what would happen. It made him weep.³⁰ Paul said it was only a matter of time:

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let [“let” is Old English for “hold back”], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.³¹

The fall of the Roman empire

Something was holding back the men of sin. But what? The answer is the Roman Empire.³² Paul said this to his listeners in person, but he did not write it down. (If he wrote, “Rome will fall” he could be executed for treason.) All the early Christians agree that Paul was talking about the Roman Empire.

²⁷ 2 Thessalonians 2:1-4

²⁸ 1 Timothy 6:11; 2 Timothy 3:17; Galatians 3:12; 1 Corinthians chapter 11, etc.

²⁹ “Man of sin [is] the same as the Hebrew expresses by ish aven, and ish beliyaal; the perverse, obstinate, and iniquitous man. ... among the rabbins, Samael, or the devil, is called ish beliyaal veish aven, the man of Belial, and the man of iniquity; and that these titles are given to Adam after his fall.” – Adam Clarke’s commentary. Peter: Matthew 16:21-23

³⁰ Acts 20:29-31; 1 Timothy 4:1-2; 2 Timothy 4:3-4

³¹ 2 Thessalonians 2:5-8

³² Some people say the Holy Spirit held back the man of sin. This is also true, since Rome fell largely as a result of the gospel being rejected. Many commentators have noted that since Augustine wrote his “City of God,” the old Roman idea of community service declined. The ordinary people saw their duty as being to God and not to the state. The most able leaders took careers in the church or became monks, leaving the cities with a second rate leadership.

There was something which prevented the open manifestation of the Antichrist in the Apostles' days which they spoke of by word of mouth, but were unwilling to name in letters. . . . The general opinion of the early writers and fathers is that it was the power of the secular law existing in the Roman Empire. The Roman Empire fell, and upon its fall, and in consequence of its fall, there arose a secularisation and corruption of the church, which would not have been so secularised and corrupted had it been kept in check by the jealousy of the imperial power.

What is that thing which withholdeth (2 Thess. ii.6)? . . . There is a remarkable unanimity among the early Christian writers on this point. They explain the obstacle known to the Thessalonians but unknown to us, to be the Roman Empire. Hence Tertulian, St. Chrysostom and Theophylact, Hippolytus, St. Jerome, etc., etc.

It is very difficult to see whence the tradition could have arisen except from St. Paul's own teaching. . . . It would appear then that the obstacle was probably the Roman Empire, and on its being taken away out of the way there did occur the 'falling away'.³³

This should come as no surprise to anyone who has read the books of Daniel and Revelation. Both of these describe how the church would go through its darkest hour when the Roman empire broke up. See the next chapter and appendix B for details.

When did the empire lose its power over the church?

When did the empire stop withholding the church? To find the answer, we need to understand a little about the relationship between the church and Rome.

For the first three hundred years, the church was persecuted by the empire. Then in 325, the emperor Constantine adopted Christianity as his own faith. The emperors used this to their advantage. The best known example is from the late 380s, when the emperor Theodosius massacred some civilians in Thessalonica. He became extremely unpopular with his people, and his local bishop (Ambrose) excommunicated him. Theodosius regained his popularity by confessing his sins before Ambrose and being readmitted into the church.

After this, some bishops gained a very high opinion of their own importance, and made many grand claims. The bishops, however, were only fooling themselves. The emperors still held the real power. For example, Zosimus (bishop of Rome, 417-418) made the mistake of upsetting the emperor, and was forced to reverse his decisions. Later, Leo (440-461) claimed that the bishop of Rome was the head of all the churches. But the council of Chalcedon rejected this, and said that "a city's ecclesiastical status was determined by its civil status."³⁴ Later still, Gelasius (492-496) claimed that the emperor must follow the pope. But no emperor was ever going to do that unless it suited him. The power of the pope was just empty words... until the time of Gregory the Great.

For more than half a century after Gelasius [i.e. until 570 – see below] the real position of the popes was much less than their exalted claims. They were used, and sometimes abused, first by the Gothic kings in Italy and then, after Justinian reconquered the West, by the Eastern emperors. There were scenes of humiliation, as when Pope John I, on the orders of Theodoric the Ostrogothic king of Italy, travelled to Italy to plead with the emperor on behalf of Arian Christians. When he returned in failure he was thrown in prison.³⁵

The tide did not turn until the year 570.³⁶ In that year, Rome was invaded by barbarians (this time the Lombards) for the last time. Italy was cut off from the emperor. The desperate citizens of Rome looked around for someone to save them, and they chose a talented young man called Gregory. He became Prefect of Rome – in effect, the ruler of Italy. He strengthened Italy against the invaders. He made use of the church to feed and guide the people. He was so successful that the people later persuaded him (against his will) to become pope. Then he continued what he had begun in 570.³⁷ He made the church into a great land owner. He sent letters of guidance and instruction to other bishops. He sent missionaries north to convert the Germanic and British peoples. Before his time, the church was a servant of the east. After his time, the church was the master of the west. Of course it took many generations for these changes to become obvious,³⁸ but Gregory the Great is the man the historians name. And the great catalyst was the Lombard invasion of 570, which "ended Roman imperial domination of Italy."³⁹ The empire, which withheld the church, was "taken out of the way."

The Longobard [Lombard] Invasion of Italy, the last stage in the Germanic invasion of the West, marks the end of the Roman world and the beginning of a new historical epoch.⁴⁰

The successive invasions of barbaric hordes, and above all the invasions of the Lombards, extinguished utterly and destroyed the last vestige of the Roman empire in Italy: it was utterly swept away, it existed no longer. . . . The providence of God thus liberated the head of the church completely and altogether from any civil power whatsoever.⁴¹

The popes achieved independence of the Greek emperors, not so much by their own efforts, as by the arms of the Lombards, to whom, however, they felt no gratitude whatever.⁴²

When the Lombards surged forward the Eastern links were cut and from then on the Papacy was to regard itself as an essentially western union.⁴³

The name of Rome might have been erased from the earth, if the city had not been animated by a vital principal, which again restored her honour and dominion. It was on the ruins of Rome's political empire that the Popes built the foundations of a new spiritual empire of which Rome remained the centre.⁴⁴

The church was free of the empire. However, the damage had already been done. In its defeat, Byzantium had won. The church had already accepted the name, the language, the methods, the teachings, and even the organization of the empire.⁴⁵

Gregory the Great represented what Hobbes described the Papacy to be: 'the ghost of old Rome sitting crowned on the grave thereof'. For many generations after [Gregory] the Catholic Church assumed implicitly that it was the empire.⁴⁶

The empire had finally conquered the church, the only way that it could: from the inside. So instead of entering a new golden age, the western world went into retreat.⁴⁷ The church presided over poverty, superstition, injustice, ignorance, crusades and inquisitions. There were patches of light, but in general the transfer of power between empire and church is remembered as "The Dark Ages."

The history of Christianity shows a great change between the early and medieval periods. Historians agree that the turning point came with Gregory the Great, ruler of Italy in 570, and pope from 590. Numerous histories⁴⁸ and university courses⁴⁹ show this clear division. Really, Church history is simple:

- Ancient (AD 30-590)
- Medieval (AD 590-1517)
- Modern (from 1517, Martin Luther and Protestantism)

If you are a Catholic and consider Luther to be less important, then Church history is simpler still:

- Ancient (from AD 30)
- Medieval and modern (from AD 590)

The dividing line between the early and medieval church is the career of Gregory the Great, when the church became independent of the empire. He marks the great turning point in western history:

Catholic philosophy is divided into two periods by the dark ages . . . Between [the Roman] period and the dark ages, at the end of the sixth century, stands Gregory the Great.⁵⁰

Throughout the middle ages he [Gregory] was seen as the bridge between the ancient Church and the modern day.⁵¹

Gregory's period as pope, by its extension of the pope's authority, marks the transition from the ancient world of imperial Rome to medieval Christendom . . . Pope Gregory the Great stands at a crossroads in the development of the Christian church.⁵²

More than any other, St. Gregory is, if any man can be it, the founder of Medieval Europe.⁵³

Gregory . . . is the founder pope of the Church of the Middle Ages in the West.⁵⁴

Gregory is certainly one of the most notable figures in Ecclesiastical History. He has exercised in many respects a momentous influence on the doctrine, the organisation, and the discipline of the Catholic Church. To him we must look for an explanation of the religious situation of the Middle Ages; indeed, if no account were taken of his work, the evolution of the form of medieval Christianity would be almost inexplicable. And further, in so far as the modern Catholic system is a legitimate development of medieval Catholicism, of this too Gregory may not unreasonably be termed the Father. Almost all the leading principles of the later Catholicism are found, at any rate in germ, in Gregory the Great.⁵⁵

Gregory was the last of the four great Latin Fathers and the first of the medieval prelates, a link between the classical Greco-Roman tradition and the medieval Romano-German.⁵⁶

The medieval papacy clearly makes its appearance with the career of [Gregory].⁵⁷

[Gregory] marks the transition of the patriarchal system into the strict Papacy of the Middle Ages.⁵⁸

The Middle Age, as the term implies, is the period which intervenes between ancient and modern times, and connects them . . . Politically, the middle age dates from the great migration of nations and the downfall of the western Roman Empire in the fifth century; but for ecclesiastical history it begins with Gregory the Great, the last of the fathers and the first of the popes, at the close of the sixth century.⁵⁹

So we see that the Roman empire ceased to withhold the church when Gregory came to power, thanks to the Lombards invasion of AD 570. Please note that this is not some small, unimportant event. This is the fall of Rome and the rise of Christendom. This is perhaps the defining moment in the history of western civilization, second only to the birth of Christ. The prophecies do not deal with obscure details. They deal with the greatest and best known events in all history!

“Man of sin” and the medieval church

We have mentioned how the medieval church allowed sin to thrive. But how did this happen? What made the medieval church so different from the early church? To answer this, we need to understand the gospel of Jesus Christ.

Jesus Christ came to save people from sin. He does this by offering a covenant. Man covenants to do good, and God covenants to bless man - for the details, see appendix A. The medieval church broke this covenant. It rejected man's part of the agreement – the role of the good works in salvation.

The church taught that man (unless controlled by God) is totally corrupt. This undermines the individual's confidence in trusting his feelings, and thus his ability to follow the Holy Spirit.⁶⁰ So the church stepped into the vacuum. It taught that although church leaders are also subject to sin, they always have authority from God, no matter how bad they are (see the Donatists, below). In this way, the church “opposed and exalted itself” above the Holy Spirit, just as the prophecy said. This is how it happened:

Medieval Christianity was fixed by four men, the great Latin Doctors (teachers) of the church. They are Ambrose (340-397), who developed the theory of original sin, and salvation by faith alone;⁶¹ his convert, Augustine (354-430), an extremely intelligent man who developed and refined Ambrose's ideas; the great scholar Jerome (347-420), who explained the Bible to Augustine (since Augustine could not read Greek); and of course Gregory the Great (540-604), who simplified Augustine's ideas and spread them throughout the church.

As we can see, in church doctrine everything points to Augustine. Augustine began as a follower of Mani, a Persian who claimed to be the Paraclete (the Holy Spirit). Manicheism combined Christianity with Buddhism and Zoroastrianism, and taught that life was a battle between two gods: one good, who controlled the spiritual things, and one evil, who controlled physical things. It taught that some people were destined to be saved (because of their strict celibacy and preaching, not their good works) and the rest were going to hell.⁶²

Augustine found that the Manicheans did not satisfy him intellectually. So he studied Neoplatonism (the new approach to Plato), with its teaching that the physical world is essentially corrupt. He moved to Rome and set up a school of rhetoric (debate), but gave up when he did not make the money he expected (he accused his pupils of defrauding him). He next became a professor in Milan. At that time, the emperor stayed in Milan, and the empire favored those who converted to Christianity. Augustine did not like all the Christian teachings, but Ambrose persuaded him that he could become a Christian and still keep some of his old ideas. Augustine converted.

Augustine first became famous for attacking the Donatists. The Donatists taught that priests and bishops should keep high moral standards or would lose their authority. They also denounced slavery, encouraged people to read the scriptures in their own language, and condemned the Roman church for compromising with the state. Augustine saw these ideas as dangerous. He could not defeat them in argument, so he persuaded the emperor to declare them illegal. All Donatists had to either convert, or be imprisoned or killed. Augustine was an extremely useful man to have around when the church was accused of sin. This was most clearly seen when he met his greatest opponent, Pelagius.

Pelagius and free will

Pelagius was a British man who visited Rome in the early 380s. He had been trained in the scriptures, and knew the importance of good works. Everyone – even his enemies – held him in the highest respect. He was very humble, kind, and cultured, and kept the strictest gospel standards.⁶³ He was shocked at the low standards he saw in Rome. The Christianisation of the Empire was not making true Christians of people, he believed, only “conforming pagans.”

Pelagius believed that the grace and renewing power of baptism had brought the opportunity to struggle on the path to perfection; but instead, he saw Christians squandering their baptism and ‘lapsing back into their old, comfortable habits of self-indulgence and careless pursuit of Mammon.’⁶⁴

Pelagius saw that this was a result of Augustine’s teachings. Augustine taught that mankind was incapable of choosing good unless controlled from outside. Augustine did not trust free will.

Pelagius... believed this and other Augustinian teachings contradicted the traditional Christian understanding of grace and free will, turning man into a ‘mere marionette, a robot.’ Soon after, he wrote his famous ‘Commentary on the Pauline Epistles,’ in which he set out his opposition to such Augustinian doctrines as the inherited guilt of original sin, rigid predestination, and the necessity of baptism to spare infants from hell.⁶⁵

Pelagius accused Augustine and Jerome of being under the influence of Manicheanism. Their doctrine of original sin restored evil to a Manichean status, and their predestinarianism was equivalent to Manichean fatalism.⁶⁶ Augustine of course hated this, and persuaded the local church authorities to try Pelagius for heresy. Pelagius was found innocent. He simply taught the gospel of grace and works as found in the scriptures. This infuriated Augustine, who used his influence to have Pelagius tried again, in his absence. Eventually Pelagius was declared a heretic, and his writings were lost or destroyed.

Today we only know about Pelagius through the words of his enemies. They worked hard to destroy his reputation. They used three methods of attack. First, scriptures about grace were taken out of context.⁶⁷ Second, skilful lawyers ask Pelagius questions that were designed to make him look bad. For example, he is alleged to have taught some very strange things about Adam and baptism,⁶⁸ but when we look at the precise questions asked, we can see how his views have been distorted.⁶⁹ The third attack on Pelagius was the boldest. His enemies simply lied. They said that he denied the grace of God. However, when his exact words are given, we can see that he “quoted Scripture on the necessity of grace and anathematized those who denied that it was essential.”⁷⁰

Pelagius has been dismissed as a lone heretic. However, he represented ideas that were deeply rooted in the church, especially in Britain. As Karl Barth noted, British Christianity throughout history was “incurably Pelagian.”⁷¹ Augustine was opposed in particular in Gaul, the most energetic and successful part of the church at that time.

Opposition to Augustine continued for another century. Prosper and Hilary from the Gallic church thought predestination crippled preaching, ethical endeavor, and reproof. They insisted that God assists the human will to do what is good. Similar modifications maybe found in John Cassian, who asserted that while salvation is attributable to celestial grace, we do co-operate, and our freedom is preserved in the process.⁷²

However, Rome needed Augustine. He provided the only way for imperfect leaders to justify their position. So he was gradually accepted as the final authority on interpreting the Bible. And what happened to so-called “Pelagianism?” What happened to the New Covenant of doing good and being blessed? It was finally stamped out in the year 569.

The Synod of Victory

Pelagianism, as well as the compromise “semi-Pelagianism” of southern Gaul, was eradicated from most of the Roman world by the synod of Orange (in Gaul) in AD 529. By then, Gaul had become “the papacy’s most loyal servant.”⁷³ British culture was in severe retreat from the Saxon invasions. It was pushed back to the western regions, which the Romans and invading Germans just called ‘foreign’ or ‘barbarian’ (hence ‘wealh’ or ‘Wales’). In AD 545, a synod was convened at Brefi to oppose Pelagianism in its last strongholds. This was where a man called David rose to prominence, and became leader of the Roman church in Wales. The great British churchman Gildas (whom Welsh history titles “wisest of Britons”⁷⁴) was not comfortable with this. He opposed David’s promotion, but he was ignored.⁷⁵ David spent the next twenty years stamping out every trace of Pelagianism. Finally, in the year 569, all signs of

the teaching had been exterminated. In triumph, another synod was organized, called “The Synod of Victory.”⁷⁶ This ‘victory’ was so great that the Roman church later made David the patron saint of Wales. They made the destroyer of Britain into the patron saint of the British people.

Thus defeated, the British church could not resist the final wave of Roman missionaries in 597. To see how “men of sin” then exalted themselves over the godly, we need look no further than the arrival of Gregory’s missionaries in Britain, and their arrogance and the murders that followed.⁷⁷ Later histories of Britain (most notably, Bede) were written from the Roman point of view. The Celtic missionaries – such as Patrick and Columba – were increasingly trained in Roman schools, and eventually the Celtic church submitted to Rome in AD 664. Rome received the news in the year 666. Then they knew they had finally won.⁷⁸

That was all more than a thousand years ago. Now we can look back and see the harm that Augustine did to the church. Some theologians are now openly saying that the wrong side won. Perhaps, in the words of one modern bishop “Augustine and Pelagius should trade places as saint and heretic on the issue of sin and evil.”⁷⁹

How important was AD 569?

It appears from the Bible (see appendix A) that Pelagius simply taught the covenant given by Jesus Christ. The word ‘covenant’ (Greek ‘diatheke’) is also translated ‘testament.’ Jesus called it the ‘new testament’ and the name was later given to the Christian scriptures. Jesus said that the new testament was represented by the cup of the Last Supper: “This cup is the new testament in my blood, which is shed for you.”⁸⁰

According to history,⁸¹ this cup / testament was brought to Britain. Later there were two forms of Christianity in Britain, Roman and British (Celtic). They were different in their nature. One emphasized grace and authority, the other emphasized works and freedom.

Celtic bishops practised humility, Roman bishops paraded pomp. Celtic bishops were ministers of their flocks, Roman bishops were monarchs of their dioceses. Celtic clergymen said, “Do as I do” and hoped to be followed; Roman clergymen said, “Do as I say” and expected to be obeyed.⁸²

Clearly, the Celtic system was not compatible with Roman control, so it was rejected and destroyed.

In Deuteronomy 28, which sums up God’s covenant with man, we see that if the covenant is rejected, God will allow foreign nations to come and conquer. This is just what happened. Pelagius first visited Rome about the year 400, and preached against the sins he saw there. He was rejected. The Visigoths then sacked Rome in 410 and Pelagius left in 411. In 429, Rome sent missionaries to oppose Pelagianism in Britain. They began to have great success. Germanic invaders then ravaged Britain in 450.⁸³ Meanwhile in Rome Pelagianism surfaced again in the 440s⁸⁴ and was again silenced over the next few years. Rome then suffered more attacks, ending in the destruction of the city in 476. Finally, the last traces of Pelagianism were stamped out in the mid 500s:

The years around 550 were the real watershed for Britain. . . . [There was] another surge against the weakened natives. . . . Many libraries may have been destroyed, and the shape of England’s political and dynastic landscape for centuries to come was formed.⁸⁵

Thus, old Britain was gone. The new Britain was named after the invading Angles: Angle-land, or England. According to Gildas, the greatest crime of the British church was that it did not even try to convert the invaders. It had lost its spirit.

By 569 the last Pelagians were killed or forced to convert, and the covenantal curse came upon Rome itself. The late sixth century became the lowest point in her long history.⁸⁶ The city was desolate and the few remaining people lived in hunger and fear. The church itself was in a ‘deplorable’ state of low morals among both the clergy and the people.⁸⁷ Italy experienced its last and most terrible barbarian invasion in AD 570, the church broke free of the empire, and the medieval period began.

⁸² Magnusson, 58. The difference may not have been obvious before the time of Augustine.

⁸³ Bede’s Ecclesiastical History – written from a Roman Christian viewpoint – tries to show the opposite. But the dates are plain. Between 400-414, the nation suffered from war and famine. Soon after, Pelagius’ teachings caught hold. The chapter that covers 429 to 447 begins with how the nation was blessed with great prosperity. Germanicus arrived to fight Pelagianism in 429 and his teachings took hold. There was a great moral decay. Then followed a plague. Finally the Angles invaded, and “the priests were everywhere slain before the altars.” The country was conquered and renamed. See Bede, book I chapters XV to XVII.

⁸⁴ Catholic Encyclopedia, “Pelagius and Pelagianism,” referring to the publication of “Liber Praedestinatus”

The loss of the holy covenant

Looking back, we can see how this led to the legends of the Holy Grail. In the 1100s, when Christians were killing unbelievers and torturing heretics, and priesthood offices were being sold for money, when hunger and superstition ruled Europe, the common people told tales of an earlier, better time. They began to remember a time when kings and warriors were noble and good, a time when a true Christian was known, not by his faith, but by his noble works.

Most scholars agree that the Grail legends are based on the decline of Britain in the 400s and 500s, although some of the details are expressed using 1100s language. For example, the knights are described with shining armor that would be out of place in the 500s. However, the differences are superficial. We can see that the background to the story is historically accurate. The most important (and only surviving) British history from the 500s is by Gildas, and is called "on the Ruin and Destruction of Britain." It records how the gospel had come to Britain years before it came to Rome. But by the 500s, the people were so sinful that the land had become desolate.

When the legends were written in the 1100s, it was dangerous to speak against the established church. This explains why the message is built around often-fanciful stories. However, it is very clear that the heroes, despite their superficial references to the mass and other Roman emblems, were fundamentally Pelagian. Their nobility, their faith and their righteousness depended on good works.

The heresy of salvation through good works was the inspiration of the knights on the quest for the grail.⁸⁸

The British church traced its authority to the apostle John, not Peter. It had nothing to do with Rome.⁸⁹

Here lies the Grail's importance - it is a visible, tangible symbol of an alternative apostolic succession.⁹⁰

But the Grail, the covenant, was lost. It could not be regained. The people were not pure enough. The country remained a wasteland. The Roman beliefs took root. Gregory considered that sending Roman missionaries to Britain was his greatest achievement – it was even inscribed on his tombstone. But in converting the last remaining alternative church, he was extending his power in a frightening way.

Gregory just wanted to help people and share the message he had been taught. He did not set out to rule. Indeed, he knew that antichrist would appear when the church claimed universal power. He said that whoever had the title 'ecumenical patriarch' ('universal bishop') was the forerunner of antichrist. But soon after, the emperor Phocas gave that title to Gregory.⁹¹ Gregory knew that the great tribulation prophecies were being fulfilled.

A large element in Gregory's worldview was that he thought it was coming to an end, and very soon. He foresaw the decline of the Roman Empire and saw his own position in Rome as being the shepherd of the flock at the end of time.⁹²

And who or what was antichrist? That is the subject of the next chapter.

⁸⁸ Andrew Sinclair, "The Discovery of the Grail." London: Century, 1998. Pages 14, 18

⁸⁹ For full details, see Brendan Lehane, "Early Celtic Christianity." London: Constable, 1994

⁹⁰ Graham Phillips, "The Search for the Grail." London: Century, 1995. Pages 47-48

⁹¹ Britannica CD 1999: "Gregory I, Saint; Relations with Byzantium"

⁹² F. Gumley, 65

Chapter 3

1260 Years Of Antichrist

Most people have heard of the word ‘antichrist.’ They may imagine an individual who rules the world, or a Hollywood-style super-villain. But that is not what the Bible says. The Bible is very precise about antichrist, and says almost the opposite of what most people think. In this chapter we will see how the entire church became ‘antichrist.’ Please do not be offended at this. It only means the church was mistaken in some details. It does not mean that the church was not loved and respected by the Lord. Even Peter, the greatest of the apostles, was called ‘Satan’ when he had the wrong idea. He then went on to become a great and holy man.⁹³

The word ‘antichrist’ appears in four verses of the Bible, and all are in the letters of John. In 1 John 2:18 we learn that there are many antichrists, and they were already present in Bible times, so we see that ‘antichrist’ refers to a type of person and not an individual.⁹⁴ John’s letters were written late in the first century, when he was old, and false ideas were spreading. John gave a simple message: return to what was taught at the beginning – when the apostles walked and talked with Jesus.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life...That which we have seen and heard declare we unto you.⁹⁵

It is a very simple message: do good, love one another. John had known Jesus personally. He did not need to argue about what Jesus was or what he taught. To John, even little children could understand.⁹⁶ But in John’s day, people were complicating the simple gospel, suggesting there was more to it than the apostles had said. John called these people antichrist, and gave a sign for recognizing them.

1 John 2:22 says an antichrist is anyone who denies “the father and the son.” Does this mean he denies them both, or denies that they are separate beings, or denies their relationship? This question is answered in 1 John 4:3 and 2 John 1:7. Antichrists are those who deny that Jesus “is come in the flesh.” ‘Is come’ is the Greek word ‘erchomai.’ It is never used in the past tense. It is only used in the present tense or the imperfect tense (meaning something that started in the past but was not completed). In other words, Christ came in the flesh and is still, after his ascension, in the flesh. The scriptures are very clear on this.⁹⁷ It is possible that antichrists will accept a physical Christ in principle, but they complicate matters by preaching something else.⁹⁸

The simple teaching was corrupted in the great councils of the fourth to sixth centuries. For over two hundred years, bishops and theologians argued about the nature and body of Christ. “It was a particularly turbulent age in the theological sphere. In the fifth century, in particular, it was not uncommon for opposing parties to seek victory by physical force, and shameful fights ensued.”⁹⁹ New creeds were written. Some said Jesus had the same substance as the Holy Ghost and so did the Father – in other words, the three became one great spirit. Others said that Jesus combined two completely different natures. Others even said Jesus was omnipresent.¹⁰⁰ The simple gospel – that which John had taught from the beginning - had been complicated.

At first, the ordinary people could ignore the new trinity teaching, and stay with their simple faith. But the pressure to conform increased. The final straw came from the emperor Justinian (527-565), “perhaps the greatest of all the long line of Roman Caesars.”¹⁰¹ He wrote a legal code that became the basis for

⁹³ Matthew 16:21-23; Acts 5:14-15

⁹⁴ See also 2 John 1:7, Jerusalem Bible: “They are the deceiver. They are the Antichrist.”

⁹⁵ 1 John 1:1-4

⁹⁶ John calls his beloved church members “little children” and uses the phrase nine times in his short letters.

European law for a thousand years. He made just two religious acts punishable by death. One was refusal to believe in the three-in-one theory. The other was rebaptism into anything other than the official church.¹⁰² To see Justinian's effect on the church, read the "Secret History" by Procopius, Justinian's official historian. In public Procopius praised his master, but in private he wrote what was really going on.¹⁰³

Now among the Christians in the entire Roman Empire, there are many with dissenting doctrines, which are called heresies by the established church . . . of these beliefs he ordered to be abolished, and their place taken by the orthodox dogma: threatening, among the punishments for disobedience, loss of the heretic's right to will property to his children or other relatives. . . .

Agents were sent everywhere to force whomever they chanced upon to renounce the faith of their fathers. This, which seemed impious to rustic people, caused them to rebel against those who gave them such an order. Thus many perished at the hands of the persecuting faction, and others did away with themselves, foolishly thinking this the holier course of two evils; but most of them by far quitted the land of their fathers, and fled the country. The Montanists, who dwelt in Phrygia, shut themselves up in their churches, set them on fire, and ascended to glory in the flames. And thenceforth the whole Roman Empire was a scene of massacre and flight.

He committed an inconceivable number of murders for the same cause: for in his zeal to gather all men into one Christian doctrine, he recklessly killed all who dissented, and this too he did in the name of piety.¹⁰⁴

[Justinian's reign] was a uniform, yet various scene of persecution . . . Churches with their congregations were surrounded by Catholic soldiers, and the houses were burned with the congregations in them.¹⁰⁵

Thus by the end of the sixth century, the simple message had been lost. John's "antichrist" prophecy was fulfilled. And what was God's opinion of all this? Justinian's work reached its peak in the 540s, and God unleashed plagues such as have never been seen before or since. Many people now believe they were triggered by the greatest volcanic eruption in history, "tens or hundreds of times larger than any volcano man ever witnessed,"¹⁰⁶ equivalent to two billion Hiroshima bombs. Flame and ash shot thirty miles out into space. The world's weather was disrupted, bringing famine, plague, and the end of empires. Consequently, this period has been called "the border between the ancient world and our world."¹⁰⁷ According to some estimates, 100 million people died (out of a world population of only 300 million). In Justinian's city, they counted ten thousand deaths a day, and stopped counting when they passed a quarter million. The sun became dark. Rain was the color of blood. As one reviewer put it, "It was the nearest humankind has ever come to Doomsday."¹⁰⁸ God had spoken.

The little horn

Observant readers will have noticed that the 'man of sin' and 'antichrist' prophecies have something in common, besides being fulfilled in the late sixth century. Look at the geography. The Lombards (and other barbarians, most famously the Huns) entered the empire at the region round the Black Sea. Constantinople was situated there, to better defend the empire. The apostle Paul was told not to preach there, although later some Christians move in.¹⁰⁹ By the end of the New Testament, this region was called "the seat of Satan" and "where Satan dwells."¹¹⁰ In prophecy, it is the location of Gog, king of Magog.¹¹¹ But the most famous prophecies about this area are in Daniel, and deal specifically with the fall of Rome. See appendix B for details. Here we will just look at the key points.

Daniel 8 describes the battles between Persia and Greece. Nearly all commentators agree that the horn in Daniel 8:5 (and 21) is the empire of Alexander the Great. The four horns, or powers (verses 8,22) are the four parts of his empire: (1) Greece and Macedonia, (2) Syria, (3) Palestine and Egypt, and (4) Thrace and Asia Minor. Verse 9 refers to a "little horn." The King James translation is ambiguous, but the Jerusalem Bible makes it clear: "...from one of these [horns], the small one, sprang a horn which grew..." The smallest horn of the four was Thrace and Asia Minor, the region that became Galatia and Byzantium. The Byzantine emperors (from Constantine onwards) dominated the church.¹¹²

The little horn was introduced in Daniel 7, in the context of the Roman empire. (Daniel 7 features four beasts, generally agreed to be Babylon, Persia, Greece, and Rome, the same as in Daniel 2.) In Daniel 7:24 we see that the Roman Empire gives rise to ten other kingdoms. So this gives us a rough time frame. The little horn (Byzantium) then arises and conquers three of the ten kingdoms. Byzantium's greatest

achievement was in the 550s, when Justinian reconquered the heart of the old Roman Empire: the north (Italy), south (North Africa), and West (Spain).

In Daniel 7:25, we see that Byzantium speaks arrogant and blasphemous things, as it did under the monstrous Justinian.¹¹³ The saints (the church) were then given into its hand for “a time, times, and the dividing of a time” or 1260 ‘days’ (see appendix B for details). As we have seen, Justinian’s antichrist teachings possessed the church and defeated it from the inside. The 1260 ‘day’ period is very interesting. The same thing is taught in Daniel 12, Revelation 12 (twice), and in Revelation 13. The church would be “in the hands of” or “overcome by” the world, or be “in the wilderness” for 1260 ‘days.’ The starting point, AD 570, appears to be confirmed by the 1290 ‘day’ prophecy in Daniel chapter 12 (see Appendix B). But what does the 1260 ‘days’ mean?

The 1260 ‘days’

Some people think that the numbers in Daniel and Revelation do not mean actual, precise, specific calendar times. However, if we look at other ‘wilderness’ prophecies, we see that they must. Whenever the Bible foretells a wilderness period, a precise length is given. This allows the faithful to look forward to the time of release. In this way, the Lord gives his people hope:

- The best known time of trial was the wickedness of Noah’s day. How long would this evil continue? God told them precisely: 120 years.¹¹⁴
- When the nation of Israel began, under Abraham, Isaac, and Jacob, it soon ran into trouble. The people of Israel were in bondage to the Egyptians. God told them the slavery would last for 400 years.¹¹⁵
- Later, when Moses led the Israelites to safety, they rebelled again. For forty days, their spies looked at the Promised Land, they came back afraid and they lied. Because of this, Moses said they had to wander in the wilderness for forty years – one year for each day.¹¹⁶
- When they became established in the Holy Land, the people eventually rejected God. They were then carried away captive into Babylon. Jeremiah was told this would last for seventy years. Daniel knew this, and was ready for the end of this period.¹¹⁷
- Finally, after the people returned, they still did not keep their covenants. There was a long time between the Old and New Testament when the church drifted without any prophet. Daniel was told of various events in this period, within an overall structure of 490 years.¹¹⁸

So we see that each wilderness period is given a precise length. In the case of the great ‘antichrist’ period, we are told several times that its length was to be 1260 ‘days.’ Or does that mean 1260 years? Consider the following evidence:

1. In the book of Daniel, where the 1260 prophecy first appears, the Hebrew word for ‘day’ (yowm) can be translated as ‘year.’¹¹⁹
2. In the Bible in general, the words ‘day’ and ‘year’ are often interchangeable. For example, Genesis 5 frequently says, “the days of (name) were (x) years.” In Exodus 13:10, the annual Passover should be kept “from days to days.” Similar wording is used regarding years in Numbers 9:22, Judges 1:40, 1 Samuel 1:21, 1 Samuel 2:19, 1 Samuel 27:7 and 1 Kings 1:1. English translations often change these ‘days’ so they say ‘years.’
3. In Bible symbolism, a day often represents a year. For example, in Exodus 20:10 and Leviticus 25:3-4, a seventh day Sabbath is paralleled by a seventh year Sabbath. In Numbers 14:34, forty years in the wilderness for forty years correspond to a previous forty-day period.
4. In prophecy, a day often represents a year. Ezekiel 4:5-6 is probably the essential text, since it deals specifically with predictive prophecy. LDS readers should also compare JST Revelation 12:5 with KJV Revelation 12:6. ‘1260 days’ is changed to ‘1260 years.’
5. Daniel often uses a day to represent a year. In Daniel 1:5, 18, the end of Daniel’s three years of training is referred to as the end of his ‘days.’ In Daniel 8:26, many years in the future is described as ‘many days’ in the future. In Daniel 9, the ‘seventy weeks’ prophecy only makes sense if a ‘week’ is seven years. (Note that Daniel 9 makes the “single antichrist” theory impossible.)¹²⁰
6. Daniel and Revelation discuss the kingdoms that would last until the end of the world. These things took many centuries, not just a few months. In particular, ‘antichrist’ is present in the first century, yet is linked to the last days.
7. If the 1260 days are only three and a half years, we must conclude that God’s prophecies completely ignore most of the last two thousand years.

8. Commentators throughout history have followed the day-year principle. The only exception was the few hundred years after Augustine, where the official view was that the Book of Revelation is just an allegory.
9. The 1260 year prophecy – from 570 to 1830 - has been fulfilled, powerfully and dramatically.

Of course, this does not mean every example of ‘days’ means ‘years.’ In some cases, the scripture clearly means ordinary days. For example, Elijah sealed the heavens three and a half years, and Christ paid for our sins three and a half years into Daniel’s seventieth week. Revelation 11:3 appears to refer to ordinary days.¹²¹ It may seem strange to switch from years to ordinary days and back again, but this was normal in Bible prophecy. It is called parallelism, a poetic Hebrew device that says, “just as this happens, so that happens.” Parallelism is used throughout the Bible.

So literal days still matter. We need to consider each prophecy in its own context. But to summarize, it seems very likely that some or most of the 1260-day prophecies refer to 1260 years. Since the wilderness period began in the year 570, it follows that the church would escape from the wilderness in the year 1830.

Chapter 4

Christians Looked Forward to 1830

As the medieval period progressed, the church began to see that something was wrong, but it did not know what to do. It tried to make changes, but only succeeded in tearing itself apart. Jesus said that the world would recognize his church by its visible unity,¹²² but by the 11th century the church had torn itself in two, east from west. Then in the 13th century, the Western church tore itself into further pieces.

This period of moral decline was instrumental in leading to a Western Schism within Christendom, in which three Popes and anti-Popes concurrently contested control over the See of Peter. . . . Religious life suffered as a consequence of the schism, for "Christendom looked upon the scandal helpless and depressed, and yet impotent to remove it. With two sections of Christendom each declaring the other lost, each cursing and denouncing the other, men soberly asked who was saved."¹²³

In the 16th century, the confused church tore itself apart again, into smaller and smaller parts. The Protestant reformation had begun. Great men arose, inspired by the need for reform, but what could they do? They started with the same scriptures and the same traditions, and they had no new revelation for guidance. The Protestants were faced with the same old challenges, and fell into the same old traps. They accepted Augustine's teachings on grace, and the medieval idea of Jesus. They combined church and state (in England, Holland, etc.) They persecuted heretics (the early Lutherans persecuted the Anabaptists, the Anglicans persecuted the Catholics). They had religious wars (such as the "thirty years war" 1618-1648).

Men tried to run their countries according to the Bible, but this just led to more conflict. Take England for example. The king was the head of the national church, and had most of the country's ministers and theologians on his side, including translators of the King James Bible.¹²⁴ His great opponent was Oliver Cromwell and his Roundheads, who devoted their lives to following the Bible in purity and were thus labeled 'Puritans.' Both sides appealed to the Bible for everything. Yet they disagreed on vital issues, such as whether to supported kingship. Meanwhile, others fled to America for religious freedom. Some of these thought the Bible taught Quaker principles. Others thought that the Bible taught them to persecute and kill Quakers.¹²⁵ Clearly, Bible-based leadership was a failure. In reaction, the church tried to separate religion from politics. The early 1700s were a period of religious blandness and retreat. The late 1700s brought another blow to Christianity – the rise of science.

Honest and sincere Christians had no answer to science and politics except tradition, inertia... and hope. Christianity is a religion of hope. Christians knew that God would provide the answers. The Bible contained great prophecies, and the people knew that the prophecies would be fulfilled. The wilderness period would end. World history would enter a whole new era, and the kingdom of God would fill the earth. The people could see that the time was drawing near, the signs were multiplying, and the prophecies would soon be fulfilled.

¹²² John 17:23 – the church must be one, "that the world might see" that it is sent by Christ.

¹²³ Yuri Koszarycz, 14th to 15th Centuries, Quoting Flick.

¹²⁴ Lancelot Andrewes was King James' favorite preacher and one of the leading translators of the Authorized Version of the Bible. He was often quoted as arguing in favor of "the divine right of kings." Janet Keck, "Divine Right--The Volatile Mix of Religion and Politics." University of Wisconsin Oshkosh. University Publications 1998, Quoting Paul Klemp

¹²⁵ Library of Congress, "America as a Religious Refuge: The Seventeenth Century" in "Religion and the Founding of the American Republic." Library of Congress, 2000

Famous date setters

Let us now look at the famous Christians who tried to find the date for the return of the kingdom of God. But first a word of caution: if you study “end of the world” dates you will soon find that:

- Much of what we read about dates and date setters is simply not true. For example, it is said that the apocrypha predicts the end of the world in AD 1000 (it does not), and that the famous Joachim of Fiore predicted the end of the world (he did not, that was just an interpretation suggested by student, Gerard of Borgo San Donnino). It is said that Mother Shipton suggested a date of 1881 (she did not – this was a forgery) and that Joseph Smith predicted the Second Coming for 1890 (what he actually said is that the event would not occur before that time, which we now know is true.¹²⁶)
- A large proportion of the suggested dates come from astrologers, especially from the 1300s and later.¹²⁷
- Many dates came from dreams people say they have had. Others, such as Jacques Bernoulli and William Bell, had theories based on comets and earthquakes. Some, such as Mary Batemen, had even stranger sources of information (such as writing that appeared on a chicken egg!)
- Some people referred to numbers in the Bible that have nothing to do with prophecy. For example, an unnamed Roman theologian in AD 500 said that the dimensions of Noah’s ark represented years. But the Bible does not say that.
- Others distorted the plain numbers to get new numbers. For example, Johann Bengel (1684-1752) decided that the number of the Beast (666) referred to years, and should then be divided by 1260. But there is no reason to do that. Why not keep it simple?

We must be very careful to see how people obtained their prophetic dates. We should only accept those who use time periods clearly given in the Bible, according to rules given in the Bible. If we restrict ourselves to this – to the Bible alone – we find we can discard most of the suggested dates. The ones we are left with all point to the same period – 1830 or 1844. The only disagreements are due to a general ignorance of the history of the Dark Ages.

Let us begin with the church in Bible times. God did not intend us to fully understand certain Bible prophecies until the last days.¹²⁸ So there was great confusion in the early days of the church about exactly what they meant.¹²⁹ However, there was general agreement that ‘antichrist’ would appear when Rome fell. In the 400s, Rome began to crumble. Gregory the Great, as we have seen, knew that he was living in the last days before antichrist. But like most others, he hoped the bad times would be finished very quickly.

Augustine did not believe the prophecies would be literally fulfilled. He said they were just allegories, and that the Millennium referred to the triumph of the Roman church. Augustine sowed confusion that has lasted until modern times. However, as the centuries passed, it became clear that Millennial peace and the Roman church were not the same thing. As the year 1000 came and went, people again began to think Millennial thoughts, and began to look again at the prophecies. Joachim of Fiore (c.1132-1202) was probably the most influential interpreter of scripture at this time. He disagreed with Augustine, and agreed with Revelation 1:1 – that the prophecies foretold actual history.

Despite his different interpretation of Revelation, the Church's reaction to Fiore's works was positive at first and he was regarded as a prophet in his own lifetime. In fact, several popes requested that he write his books. And his order was hailed by the Fourth Lateran Council in 1215 as one of the four pillars of the Church. For all of the disapproval he [later] received from the Church, he was never proclaimed a heretic-in fact, more than one papal bull declared him to be orthodox.¹³⁰

Joachim lived at a time when books were scarce. He seemed to be unaware of Paul’s teachings regarding the fall of Rome, and so he assumed that the 1260 years would start with the birth of Christ (and therefore finish in the year 1260).¹³¹ However, later Bible students saw things more clearly. As time went by, people realized that the unthinkable was true: the 1260 years referred to the domination of false ideas within the church itself.

Christians home in on 1830

Martin Luther is one of the most famous Christians ever. He saw that a corrupt church can fulfill the ‘antichrist’ prophecies. He also saw that the Turks helped to fulfil those same prophecies. (Turkey is part of the “little horn” region.) Luther could clearly see that all the prophecies pointed to a date not more than 300 years from his time.¹³² This may be because he linked the antichrist prophecies to both the papacy and Mohammedism. Mohammed was born in 570, the exact same year that the medieval church became independent. However, to avoid misunderstandings, Mohammed is not discussed in this book.

Commentators¹³³ agree that Luther made his 300 year statement some time between 1530 and his death in 1546, so he was looking forward to a date somewhere between 1830-1846.

John Calvin is the most important reformer after Luther. He knew that Paul predicted the rise of antichrist after the Roman Empire got out of the way. He also taught that the antichrist period began with Gregory and Mohammed.

We may at once conclude how useful this prediction of Paul's is. For it might have seemed that a building [the Christian Church] which . . . lay for so long in ruins, could not have been the work of God . had Paul not warned them long before, that this would take place Paul, however, is not speaking of one individual . but of a kingdom that was to be seized by Satan for the purpose of setting up a seat of abomination in the midst of God's temple. This we see accomplished in Popery The sect of Mohammed [570f AD] was like a raging overflow which in its violence tore away about half of the Church. It remained for Antichrist to infect the part which was left.¹³⁴

Calvin knew that "Some think the days should be understood as years"¹³⁵ and he showed himself sympathetic to this view. The obvious conclusion is that the 1260-year prophecy, beginning at Gregory and Mohammed, points to 1830. However, Calvin (preaching in the 1560s) did not want to teach that deliverance was still a long way off, as "The faithful ought constantly to persist in the hope of deliverance." Therefore Calvin did not state the obvious dates.

The Protestants had said the Papacy was antichrist, and had polluted the church for a thousand years. So the Catholics needed a response. In 1585, a Jesuit priest called Ribera encouraged the idea that the 'antichrist' was really just a single person at some undefined future date. Thanks to Ribera, most Catholics since then have missed the prophecies being fulfilled. (Ironically, in the year 1830 when the great events happened, the Protestants began to reject them, and accept Ribera's view. See Darbyism, in chapter five.)

The great reformers knew that the 1260 years in the wilderness began when the church broke free from the empire. Unfortunately, printing had only just been invented; so most people did not have many history books. It was difficult to see exactly when the church first became independent. Several dates were suggested. Benedictus Aretius thought it happened when Constantine made Christianity the official religion in 312. Hence, $312 + 1260$ points to AD 1572. Later scholars saw that Constantine actually made the church more dependent on the empire, not less, and the process of becoming independent began with Theodosius and the First Council of Constantinople. Hence, $381 + 1260$ points to AD 1641.¹³⁶ However, as Adam Clarke noted in his commentary on Revelation 12 (see appendix B), the church could not be free at that time because it was suffering so much from barbarian invasions. This flood of invasions began with Theodosius and ended with the Lombards in 570. So 570 becomes the best start date.

Isaac Newton, the greatest scientist of all time, spent many years studying the prophecies. Like many others, he was let down by his history books. He knew that the church could not be independent under Theodosius, but he knew little about Gregory. (The sixth century was the lowest and most chaotic point in the history of Rome, and so left the fewest historical records.) Newton looked for when the church was clearly independent, and identified Charlemagne as an important figure. In his "Observations upon the Prophecies of Daniel and the Apocalypse of St. John," Newton placed the start date between AD 775 and 794 (and hence, the end date between 2035 and 2054).¹³⁷ However, he never published this date in his lifetime, and discouraged others from doing so.¹³⁸ Why? Because his other studies showed that the date had to be earlier than this, but he was frustrated because his history books did not show how this could be.¹³⁹ Later generations had better history books, and would see that Charlemagne's rise to power was only a continuation of the process that began with Gregory the Great.

Cotton Mather was one of the greatest of Puritan leaders. He was a scholar, scientist, and beloved minister. His grandfather, John Cotton, thought the 1260 years began in 395, when the pope claimed civil authority in the Western Empire, hence $395 + 1260 = 1655$.¹⁴⁰ However, the pope in 395 only claimed power – he did not receive it. So, Cotton looked for another start date. Because of his lack of history books, he could not be sure, and changed his mind three times. He finally read that the city of Rome was sacked in 476, so he calculated $476 + 1260 = 1736$.¹⁴¹ However, the empire (based in the east) still controlled the church for many years after 476. The real break would not happen until the time of Gregory.

Jonathan Edwards was one of America's greatest preachers. He is credited with beginning the "First Great Awakening" in America. He was one of the first to realize that Gregory was the key figure in medieval church history. However, Edwards assumed the important date was the end of Gregory's career, not the beginning, because in 606, two years after Gregory's death, the emperor declared the pope to be the head of the church. Hence, $606 + 1260 = 1866$. However, these declarations were almost meaningless.

Philip Smith, in his "History of the Christian Church" reviews several such titles and calls them "terms of flattery." In the next sentence he makes clear that the real power only came with Gregory the Great.¹⁴² (Today, some Adventists look back to another such declaration in 538. They then note that 1260 years later, in 1798, the pope was kidnapped. However, a kidnapping was nothing special. In the ninth and tenth centuries, "Pope followed Pope in rapid succession, and most of them ended their career in deposition, prison and murder."¹⁴³)

Everything came to a climax in the early 1800s, with the Second "Great Awakening," which "stimulated religious life on an unprecedented scale," and climaxed in 1830.¹⁴⁴ In the previous century, as literacy and printing increased, more and more people were reading the Bible. They saw that the prophecies were being fulfilled. The Second Coming of Christ was drawing closer. Revivals were taking place everywhere. People were seeing prophetic signs fulfilled wherever they looked.¹⁴⁵

"America in the early nineteenth century," claims Ernest Sandeen, "was drunk on the millennium." Christians of all stripes believed they were on the very edge of the kingdom of God. . . . The late eighteenth and early nineteenth centuries witnessed an unprecedented number of books being published on the Bible's apocalyptic prophecies.¹⁴⁶

Modern history books tend to look back on the Second Great Awakening as just another revival. But that is not true. It was not just another revival. There was never a time like it, before or since. It was the climax of Prophetic Expectation. Bible prophecy had pointed to this time, and everybody who read the Bible (except those who followed Augustine and Ribera) knew it. They disagreed on the details, but they were united in the main conclusion: the 1820s and 1830s saw signs and prophecies being fulfilled.

In the early part of the Awakening, Adam Clarke (1762-1832) wrote perhaps the most famous of all Bible commentaries. He knew that 'days' can mean 'years,' but he also knew that people disagreed over the exact start date.

The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place is difficult to say, as the beginning cannot be at present indubitably ascertained.¹⁴⁷

Clarke was writing in the 1820s. Many people wrongly expected the 1260-year prophecy to end with the battle of Armageddon, the conversion of the Jews, and so on. Clarke could see that this was unlikely to happen before 1830. He therefore rejected the obvious start date of 570 and looked for a later one. He tentatively suggested AD 755 (and thus an end date of 2015) but urged caution. "I neither lay stress upon nor draw conclusions from these dates."¹⁴⁸ Despite his concern, some of his own commentaries clearly point to 570 (and thus 1830). See appendix B (the flood of water) for example.

1830 – "the greatest year in the calendar of the world"

At the height of the Awakening, William Ward (an English minister) published six volumes of scriptural commentary: "The Fulfillment of Revelation; or Prophetic History of the Declensions and Restoration of the Christian Church."

Ward almost certainly had more free time and access to more history books than the earlier scholars (Mather, Edwards, etc.). And unlike Adam Clarke, he did not have to divide his time with examining other scriptural topics or leading a high profile church body. He focused just on the prophecies, and took as much time as he needed. Ward had the most important attributes of a scholar: time, access to many sources, dedication, and restraint. He did not just find one date and shout "that is the End Of The World!" Instead, he considered a number of different dates, (such as the popular 606-1866 theory)¹⁴⁹ and gave reasons for accepting some and rejecting others. Ward suggests no less than sixteen different finishing dates, using both the '1260' prophecy and the '1290' prophecy. He then concludes that the year 1830 is the most important:

The 1290 years will also coincide with the conclusion of the 1260 years, by reckoning from the Pope's temporal dominions in Rome, in consequence of the Lombard invasion, 570 to 1830. Thus the periods of Popery and Mahometism will end together in the last overthrow, 1830.¹⁵⁰

Ward was extremely confident about his central date, the year 1830, because so many scriptures backed it up. Other prophecies were only mentioned in one or two verses, and so Ward is often wrong on these minor details. For example, he assumed that everything would happen quickly, and so he suggested dates near to 1830 for Armageddon, the gathering of the Jews, and so on. However, the central date of 1830 was different. It was not based on just one verse or one assumption or any guesswork. It was based on

numerous prophecies and historical evidence. It was the central plank of prophecy. Ward could confidently state that 1830 would be “the greatest year in the calendar of the world.”¹⁵¹

Ward took the great risk of publishing his book at the very time that the prophecies were to be fulfilled. If he was wrong, he stood to become an object of ridicule, and lose the money he invested in publishing. Yet he persisted. The date of 1830 was a fact, and he had to say so.

Ward was not alone in identifying 570 as the key to the 1260 year prophecies. Others came to the same conclusion,¹⁵² often noting the rise of Islam, a topic not discussed in this book. For example, Reverend Pearson says that the Eastern apostasy begins with the birth of Mohammed. Mr. Braund concludes that regarding “the 42 months or 1260 years no event earlier than the birth of Mahomet 569 AD could consistently be pointed to as the possible commencement of this period.” Grattan Guinness states that the 1260 years (he calls it the second half of the times of the gentiles) begins with the birth of Mohammed and the rise of Gregory the Great. Scott, Fleming, Dunklee and Prideaux each refer to Mohammedism as the twin of the Papacy, as both arose at about the same time.

Was about 1844?

Before seeing what happened when 1830 arrived, let us look ahead to the last and most famous of the great date setters, William Miller. He also identified the year 1829 or 1830,¹⁵³ but he is better known for the related date of 1844. (Chapter five shows how 1844 completes the process that began in 1830.) Miller’s followers were not some unusual fringe group that can be ignored. They came from the mainstream of Christian thought, especially in America.¹⁵⁴ The only way Miller differed from other Christians was in his precision. Others said “the 1800s.” Miller said “1844.”

Recent scholarship has repeatedly pointed out the essentially orthodox nature of Millerite Adventism. As Whitney Cross put it, aside from Millerism’s advocacy of the personal coming of Christ in the 1840s, Miller achieved no startling novelty. His doctrine in every other respect virtually epitomised orthodoxy. His chronology merely elaborated and refined the kind of calculations his contemporaries had long been making but became more dramatic because it was more exact, and because the predicted event was more startling. . . .

Millerites are not fascinating because they were so different from everyone else but because they were so like their neighbors... It was easy for most Americans to accept Millerism once they accepted the premillennial return of Christ, since they did not need to adjust other aspects of their belief structure.¹⁵⁵

Miller’s fame lies in spotting something that was obvious but others had missed. Daniel 8:13–14, refers to the “cleansing of the sanctuary” which takes place 2300 years¹⁵⁶ after the return of the Jews in 457 BC. In other words, it points to the year 1844. The 1844 prophecy has the great advantage that it relies purely on internal Bible history. It does not require a great knowledge of dates outside of the Bible. Anyone can check the prophecy for themselves. Within a few years of Miller’s announcement, between fifty thousand and one hundred thousand people checked the date and became known as “Millerites.” Experienced scholars studied the Bible in great depth and came to the same conclusion.

LeRoy Froom has documented the fact that more than sixty-five expositors on four continents between 1800 and 1844 predicted that the 2300-year/day prophecy would be fulfilled sometime between 1843 and 1847.¹⁵⁷

So what happened in 1844? The people were disappointed – and it was not their fault. In the King James Bible, Daniel 8:13-14 refers to the ‘cleansing’ of the sanctuary. Miller naturally assumed that this was the cleansing by fire at the Second Coming. However, this was a bad translation. The Jerusalem Bible is closer to the original text. The prophecy should read “then the sanctuary shall have its rights restored.” The year 1844 did not refer to the Second Coming; it referred to the church having all its ancient rights restored. And that is precisely what happened, as we shall see. The date was right, but the events were misunderstood.

More thoughtful scholars realized that the prophetic events would take some time. For example, Jonathan Edwards believed the prophecies would be fulfilled in the 1800s, but the millennium would not begin until after the year 2000. Because of this, he is often called a “progressive millennialist.”¹⁵⁸

The more cautious scholars were right. The great last days events cannot happen all at once. The church has to be restored first, and then there is a gradual growth and gathering until the church is ready to receive its Lord. The dates were correct, but they marked the beginning of a process, and not everything at once. One scholar wrote this to Miller:

While I have no question that well-informed students of prophecy will admit that your calculation of the Times . . . is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the nature of the events which are to occur when those periods have expired. ... The expiration of these periods is to introduce, by gradual steps, a new order of things, intellectual, political and moral.¹⁵⁹

And that is exactly what happened. The more thoughtful scholars were proven right. The period 1830-1844 did produce a new order of things, intellectual, political and moral. The prophecies came true, as we shall see in the next chapter.

Chapter 5

What Happened In 1830

We saw in chapter one that a new era was to begin, in or around the year 1830. We saw in the following chapters that the kingdom of God was to be restored in the same year. Finally, the church to be cleansed (i.e. have all its ancient rights restored) by 1844. That is precisely what happened.

The Second (and largest) Great Awakening climaxed in 1830. On April 6th 1830, the Church of Jesus Christ was restored to the earth. (Members were called “Latter-day Saints,” reminding us of Daniel 2:28 and 7:18). In 1844, Joseph Smith, first prophet of modern times, completed his work of restoration, then died as a martyr, sealing his testimony with his blood.¹⁶⁰ And what happened to the church he helped restore? Is it a great movement that might change the world? Is it different from every other church? Yes, it is.

Harold Bloom, a Yale humanities professor, looked at what Joseph Smith accomplished and called him, in a 1993 book, an “authentic religious genius.” And in the mid-1980s, Finnish theologian Heikki Raisanen, writing in a German publication, asserted that theologians must take the teachings of Joseph Smith seriously, since the founder of The Church of Jesus Christ of Latter-day Saints had recognized and dealt with problems that have puzzled Christian theologians for generations. . . .

A very recent study by sociologist Rodney Stark of the Micro-Case Corporation recognizes the great religious movement that the Church has become in our day. He projects that based on past growth in membership, membership in The Church of Jesus Christ of Latter-day Saints will reach 265 million by the end of 2080. He writes: “We are observing an extraordinarily rare event. After a hiatus of fourteen hundred years, in our time a new world faith seems to be stirring.”¹⁶¹

The world is reborn

But what about the six thousand year prophecy? “All things were to be finished” by the year 1830. Of course, “all things” did not include the events of the seventh thousand years or beyond. But the whole world did change forever in 1830. It was the biggest upheaval since civilization began. It was called the industrial revolution. Of course, the industrial revolution did not happen all at once. It took hundreds of years, but 1830 stands out as the turning point. To illustrate: in the year 2000, a team of historians was asked to find the origins of the modern world, for a series of special documentaries to celebrate the new millennium. The series was called “The Day The World Took Off.”¹⁶² They identified the year 1830, the year of the first commercial railways. “It was the dawn of the Machine Age and the world would never be the same again.”¹⁶³ Although primitive machines had been built before then, they were largely confined to Britain.¹⁶⁴ In 1830, thanks to the railways, these miracles began to reach the whole world. This sparked economic, political, philosophical, theological and technological revolutions that are still taking place.

1830 was the beginning of a new era, an era of miracles. Man could now rest from his physical labors and let machines do the hard work. This was the start of a new world, where the most valuable commodity is knowledge. This Sabbath has not yet arrived for everybody – there is still suffering and war – but the process has begun. If you don’t believe it, just look around you. Try to imagine what life was like before 1830, and then see what changed in just a few years.

In the year 1800, almost everyone lived very much as their ancestors had, going back countless generations. In the countryside, illiterate peasants—the majority of the population—still scratched out a living from the soil, while in the cities, merchants hawked their wares in open-air market

stalls and nobles led lives of opulent leisure. Yet, everywhere there were unmistakable signs that all of this would soon change forever.¹⁶⁵

- 1830 saw the emergence of the railways, and the industrial revolution spread around the world. The steam engine was the symbol of the industrial revolution. It not only changed economics and communication, but even the human concepts of time and space.¹⁶⁶
- 1830 was the year that that world population passed one billion.¹⁶⁷
- 1830 saw a revolution in politics. The words “socialism”¹⁶⁸ and “conservative” first appeared in their modern sense.¹⁶⁹ 1830 and 1848 saw what the Britannica calls “the political-democratic revolution.”¹⁷⁰ Although the 1789 French revolution was better known, the 1830 revolution saw a greater change in how people think. In 1830, France showed that dictators would no longer be acceptable.¹⁷¹
- In 1830, Joseph Henry invented the first practical telegraph. He sent an electronic current over one mile of wire to activate a device at the other end. “Thus the electric telegraph was born.”¹⁷²
- “The invention of the steam-powered printing press in 1830 marks the beginning of the era of the mass media.”¹⁷³ And 1830 saw the first newspapers to consistently take the view of the poor.¹⁷⁴
- In 1830 the word “sociology” was first used, and a new science was born – the science of man.¹⁷⁵
- In 1830, Sir Charles Lyall published volume one of his “Principles of Geology.” This posed a direct challenge to traditional beliefs about the age of the earth. A few months later, in 1831, Charles Darwin set sail on his most famous voyage. Also that year, Patrick Matthew (1790-1874) was the first person to publish a theory of evolution by natural selection.¹⁷⁶ In 1830, Rev Adam Sedgwick, Anglican minister and president of the Royal Society (the most important scientific body in the world at the time) announced that his understanding of creationism had been proven false. It was the start of perhaps the greatest revolution in western thought.
- In 1830, Charles Babbage was working on a “difference engine” - basically an advanced abacus.¹⁷⁷ The work was progressing slowly, when he was suddenly inspired with a much better idea. He dreamed up the “analytical engine,” which took data from punched cards, made decisions based on earlier decisions, and used sequential control, branching, and looping. In other words, he suddenly invented the modern computer.¹⁷⁸ He was a hundred years ahead of his time, but somehow in 1830 he just knew that such a thing had to be built.
- In 1830 or 1833 the word “scientist” was first used.¹⁷⁹ Of course, people had acted in a scientific way before that, and we may imagine that 1830 was part of a smooth progress. But this was not so. Before 1830, there was good reason to believe that science was actually in decline.¹⁸⁰
- In 1830 in America, Joseph Henry was the first person to induce an electric current. In Britain, Michael Faraday (a devout elder of the small Sandemanian church) did the same thing, but went much further. “He was the first to produce an electric current from a magnetic field, invented the first electric motor and dynamo, demonstrated the relation between electricity and chemical bonding, discovered the effect of magnetism on light ... He provided the experimental, and a good deal of the theoretical, foundation upon which James Clark Maxwell erected classical electromagnetic field theory.”¹⁸¹ “Faraday in 1831 formulated the basic laws of electromagnetic generation. . . . In terms of its effects on mankind, this was clearly one of the greatest discoveries of all time.”¹⁸²

And so it went on, year after year, discovery after discovery, miracle after miracle. 1830 saw the greatest discoveries, but they were just the foundations for what was to come.

Globalization and the end of history

For the first time in history, mankind could consistently and dramatically produce more goods than were needed. The revolutions of the 1830s and 1840s caused Karl Marx to formulate his theories of the inevitable development of economic realities and hence “the end of history.” The important philosopher Hegel (who died in 1831) was no Marxist, but he also saw that history is deterministic – it has purpose and direction. Globalization is the end of that process, and thus the end of history. (Note that Hegel dates the end of history to the beginning of globalization, not its final completion.¹⁸³) When Francis Fukuyama wrote about “The End Of History” due to globalization, he was saying nothing new. And globalization can be traced to the coming of the railways in 1830.

Most histories of the international economy date the emergence of a truly global economy to the forties – the 1840s, when railroads and steamships reduced transport costs to the point where large-scale shipments of bulk commodities became possible. ...¹⁸⁴ [The first major international banks opened in 1830].¹⁸⁵

Nineteenth century trade was accompanied by massive international capital movements, which were much larger relative to the size of the world economy than anything since World War I... and of course an era of open borders was marked by international migration that dwarfs anything recent.¹⁸⁶

Since then, the world has just been coming to terms with the new rules. Globalization undermines the fundamental structure of the nation state.¹⁸⁷ As information and money flows freely, old style empires can no longer flourish.¹⁸⁸ Globalization changes everything. Is the phrase “end of history” too strong? Then perhaps we should just say “the end of civilization as we know it” – a perfect description of the effects of the industrial revolution and other revolutions of 1830.

How did Bible readers react?

So the six thousand year prophecy has been fulfilled. The 1260 year prophecy was fulfilled. How did the Christian world react?

1. Most Christians simply do not read the Bible. They did not even notice. Sure, they noticed that the whole world was turning upside down, but they did not make the connection.
2. Those who do notice, and join the Church of Jesus Christ of Latter-day Saints, read the Bible the most.¹⁸⁹ They see that the prophecies have been fulfilled and they rejoice: this is the greatest period in the history of the world, and the kingdom of God is filling the earth.
3. Some people who read the Bible less often¹⁹⁰ find the restored church is not what they expect. A few of these people actively oppose the church, even though they confess that they are losing the battle.¹⁹¹
4. Other Christians, such as the Millerites, expected the end of the world all at once. When it did not happen, they called it “The Great Disappointment.” They knew the dates were reliable, so they assumed the prophecies had been fulfilled in heaven and not on earth.
5. Some groups (such as forerunners of the Jehovah’s Witnesses), tried to look for later dates, such as 1890 or 1914. But no other groups took the dates seriously.
6. Most Catholics, thanks to Augustine, were not very interested in the dated prophecies. However, they could not avoid the results of 1830. After 1830, the Catholic church lost its political base in Italy.¹⁹² This drawing back led to the “parish mission” movement, influenced by Protestant millennial expectations.¹⁹³ But that was not the most important change. Ever since the year 1830, Catholics throughout the world have been seeing visions of Jesus and Mary.¹⁹⁴ The message varies, but is always about preparing for the future. Nobody can explain why these visions suddenly began in 1830.
7. And the remaining Protestants? In 1830, a new system of interpretation was invented.¹⁹⁵ It revived the Catholic idea of a single antichrist superman, and satisfied the public interest in prophecy, but distracted people from seeing how prophecy had been fulfilled. As the restored church grew, so did this new system, called Darbyism or pre-tribulation dispensational pre-millennialism, until it became mainstream Protestantism.¹⁹⁶

Some commentators call Darbyism a satanic deception and occult influenced.¹⁹⁷ Whatever the truth of that, it has led to a number of false dates.¹⁹⁸ So educated people become more cautious about prophecy. So today, most people are more cautious and less excited about the Bible than they used to be.

George Barna, President of the research firm that conducted the survey, summarised the findings. “God and faith are still hot, but long-term or intense religious commitments are not.”¹⁹⁹

Many Christian leaders look back longingly to the time before 1830, when faith was stronger:

We believe our present generation of Christians world-wide is as weak as it is because it inherited from its fathers of the past five generations, sincere as they were, an inferior, less-than biblical Christianity. Each generation since 1830 passed on to the next generation what it thought was quality, biblical, Christianity... [but it] would embarrass the Apostle Paul, Augustine, Luther, Calvin, Wesley, Livingston, Spurgeon, or Warfield.

Since 1830 the following ten characteristics [only four are shown here] permeated and finally dominated almost every Christian church, denomination, school, and organisation on the planet, even though most of them still believed in the Bible and orthodox Christianity and still loved Jesus personally in all sincerity. From around 1830 almost every church and denomination became:

- Defeatist and pessimistic, rather than optimistic, about Christianising society in this age
- Escapist and Rapture-oriented, rather than eager to have “God’s will done on earth” now

- Irrelevant, rather than willing to offer answers to the world's problems in law, government, etc
- Inclined to consider the Kingdom of God as primarily "spiritual" during this age, rather than a real, active, Kingdom on earth now, which God intends to have permeate, influence, and ultimately overcome all other societies, "kings," states and continents for His glory.²⁰⁰

The authors of the above piece are promoting a Christian revival. However, Christianity does not need another revival. It needs a complete new birth. And that is just what God has provided.

Conclusion

In conclusion, the Bible said 1830, and the Bible was right. The faith of Christians for two thousand years has been vindicated. The early Christians said "a new era will begin six thousand years after the creation" and it happened. They prayed "thy kingdom come" and it came. Martin Luther was right about 1830. William Ward was right about 1830. William Miller was right about 1844. The kingdom of God has been restored to the earth. The whole world has changed. The prophecies came true!

Appendix A: The Gospel of Jesus Christ

The message of the Bible is simple. Even unbelievers can see that the basic message is “do good.” Man promises to do good, and in return, God promises to bless man. That is the covenant. The Bible is the story of this covenant. That is why it is called the ‘Old Testament’ and ‘New Testament.’ The word ‘testament’ (Greek ‘diatheke’) means covenant.

- Abraham, the “father of the faithful,” was told by God to “walk before me, and be thou perfect,”²⁰¹ and in return, he was promised land, children, etc.
- Moses, the lawgiver, told the people to keep various commandments, and in return they were promised food, land, protection, etc.²⁰²
- Jesus, the creator and redeemer of the world, told us to “Be ye therefore perfect”²⁰³ and in return, we shall be rewarded in heaven.²⁰⁴

In the old covenant, all the rules were written down in detail. In the new covenant, we simply promise to follow Jesus. The old covenant asks, “what did Moses write?” The new covenant asks, “What would Jesus do?” These are two ways to achieve the same goal. If we choose the right, God will reward us.

Of course, we all make mistakes. We all fall short of this perfect standard. That is another reason why we need Jesus. Jesus died on the cross to pay for our mistakes. He has the power to forgive past sins.²⁰⁵ We have to believe in him – which of course means doing what he said.²⁰⁶ Jesus said that we show we believe in him by doing good works.²⁰⁷ He will return and judge us according to our works.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.²⁰⁸

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.²⁰⁹

Much of the Bible is written by prophets like Isaiah and Daniel and John. Most of the time, they simply urged people to do good works. Sometimes they told of a future time when the people will obey God and he will then greatly bless them.²¹⁰ These promises depend on the people choosing good works.²¹¹ These promises, as we have seen, all point to the year 1830. The first three gospels (Matthew, Mark and Luke) make this very clear: Salvation depends on good works.²¹² It is only after this foundation is laid²¹³ that later writers, John and Paul, show how faith can help.

Some people think that we are saved by grace regardless of works. This idea is based on a misunderstanding of the apostle Paul. Like Jesus, Paul taught the law of the harvest. Anything else is a mockery of God and his covenants. If we understand the harvest analogy, we can understand the role of grace.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. And let us not be weary in well doing: for in due season we shall reap, if we faint not.²¹⁴

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.²¹⁵

That is the simple truth of “grace” and “works.” We are in the same position as a farmer who is entirely reliant upon God, but is rewarded for his hard work. A farmer knows that his work is nothing compared to the work of God. He must have faith that God will continue to put life in the soil, make the rain fall, the sun shine, and so on. However, the difference between a good farmer and a bad farmer is hard work. Paul

taught that we should be “thoroughly furnished unto all good works”²¹⁶ and we should work out our own salvation, by following God’s teachings.²¹⁷

The early church understood the need for good works. We can see this in the New Testament and in works like Barnabas, Hermes, and the Acts of Paul.²¹⁸ Or we can look at the teachers in the eastern half of the church, in the countries where Jesus and the first apostles taught. For example, John Chrysostom, “generally considered [to be] the greatest preacher ever heard in a Christian pulpit,”²¹⁹ teaches the covenant of grace and works, not the later “grace only” view.²²⁰

Much of the confusion about grace and works centers on the apostle Paul. Peter said that Paul’s writings are easy to misunderstand.²²¹ Early orthodox apologists such as Justin Martyr don’t quote a word from Paul, and Tertullian calls Paul “the apostle of the heretics” because Gnostics love to quote from him.²²² Today, fundamentalist Protestants love to quote from Paul, and sometimes refer to his writings (particularly the book of Romans) as “the heart of the gospel.” This is a terrible mistake. The heart of the gospel is the teachings, example, and resurrection of Jesus Christ. These are contained in Matthew, Mark, Luke, and John, which is why they are called ‘gospels.’

It is very dangerous to take one writer as superior to the others, unless Jesus tells us to. Jesus called three senior apostles, Peter, James and John. If there is any confusion, we should see what Peter, James and John say. Peter, as we noted, said Paul’s writings are easy to misunderstand. James said that faith without works is dead; faith without works will not save you.²²³ John said that we only know God if we keep the commandments – anyone who says different is a liar.²²⁴ These are the commentaries that we should follow.

Paul’s letters are written to existing members of the church. He writes to people who already have the gospel (in Matthew, Mark, Luke, John). He does not repeat what the people already know. Instead, he urges people to accept it, and he deals with their particular problems. Trying to learn the gospel from Paul’s letters is like learning to drive a car by examining car advertisements and repair manuals. That just gets everything backwards. In particular, Paul spent a great deal of time answering those Christians who returned to the Law of Moses. So he often refers to the works that previously set the covenant people apart from other nations: circumcision, dietary laws, blood sacrifices, etc.²²⁵ Paul taught that gentile converts, who were following Christ (through obedience to his commandments) were already accepted. They did not need circumcision and other works of the Law of Moses. Paul was not speaking against the covenant of doing good, he was correcting a technical point.

Another problem is that Paul, in preaching to the converted, uses strong language. For example, in Romans 3 he states that nobody ever seeks for God and everything we ever do is sin. If we take it literally, this is plainly false. Even under the Law of Moses people sought for God (read the Psalms for example – David is seeking for God). And whenever people performed the required animal sacrifices, they kept the law. So Paul is clearly exaggerating for effect. Jesus does the same thing. For example, Jesus said “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” Yet Abraham, a rich man, entered heaven.²²⁶ We need to see these statements in their wider context.

We also need to understand the specialized words used by Paul:

- “Gospel” - a translation of the Greek word ‘euaggelion,’ meaning ‘good news’ or “that which is preached.” The good news is the news of Christ, as preached in the gospels of Matthew, Mark, Luke and John.
- “Grace” - from the Greek word ‘charis,’ meaning “that which affords joy, pleasure, delight”²²⁷ The word grace, on its own, means nothing. It simply describes something else. So to say that we are “saved by grace” means “saved by a good thing” – it is meaningless unless we define what the good thing is. The good thing is the gospel of Jesus Christ (see above).
- “Faith” - conviction or belief, and there are two kinds: dead faith (that does not include works) and live faith (which includes works).²²⁸
- “The law” - from the Greek ‘nemo,’ meaning, “to parcel out, especially food or grazing to animals.” In other words, it refers to instructions that are given from outside, as a farmer gives food to his animals. In particular, Paul refers to circumcision and other laws that were ended with Christ.
- “Sin” - from the Greek ‘hamartano,’ which comes from ‘a-meros’ meaning “not the assigned part.” So sin means not doing what God has assigned.
- “Saved” - for an individual,²²⁹ this means to be safe from the results of their sins. Jesus was named Jesus precisely because he saves his people from their sins, by forgiving them.²³⁰
- “Justified” - to be declared just (or correct, right). The word comes from a legal setting, where a judge (God) looks at the evidence relating to the accused (you or me) and rules in our favor.²³¹

Paul said, “by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”²³² In other words, “by this gift (God’s forgiveness) ye are forgiven through belief in Christ (which implies good works); and that needs Jesus: forgiveness is the gift of God: The works do not forgive you, lest any man should boast.”

Paul relied on Jesus to forgive him and accept him into heaven. But did Paul ever try to work his way into heaven, before he became a Christian? Martin Luther thought he did. Luther started as a Catholic monk who tried hard to be “good enough” to be saved. However, he always felt he was a failure. Then he read the book of Romans, and it seemed to him that the apostle Paul felt the same way. It seemed to Luther that, just by believing, he was made ‘justified’ or acceptable to God. What an appealing message! However, Luther was wrong about Paul’s struggle. It is true that Paul had struggled to do good, as we read in Romans 7. However, this had nothing to do with salvation. Under the Law of Moses, before his conversion, Paul already considered himself to be justified and saved.

Until 1963, it had been regularly assumed that Paul’s experience in the first century of the Common Era had been fundamentally the same as that of Luther in the sixteenth. ... This assumption was called in question by Krister Stendahl in an article entitled “The Apostle Paul and the Introspective Conscience of the West”, published in the *Harvard Theological Review* for 1963 (pp. 199-215) and reprinted in Stendahl’s book, *Paul among Jews and Gentiles* (pp. 78-96). Stendahl argues that Paul is not to be read through the lens of Luther’s soul-searchings. There is no hint that before his experience on the Damascus Road Paul was troubled by a guilty conscience.²³³

Paul never tried to earn his way into heaven. None of the ancient Jewish groups taught “salvation by good works.” They all agreed that Israel was already chosen, as a nation. If they preached obedience, it was just as a response to being already chosen. In this respect, the ancient Jews were like some modern Protestants. They believed that just being part of God’s people meant they were saved already. They were missing the point, as the prophets tried to tell them.²³⁴

On the subject of Paul before he became a Christian, consider Romans 7, Paul talks about inner conflict. He wanted to do good, but found that he always failed. It is important to realize that Paul was speaking about his life before (not after) he became a Christian. Many (perhaps most) modern commentaries accept this fact.²³⁵ Before Augustine, the early Christians accepted this fact. Even Augustine himself accepted this at first. However, when he began to debate Pelagius he wanted to win at all costs. He needed to find an unambiguous scripture to support his view that man cannot choose the right. He could not find one, so he reversed the established interpretation of Romans 7, and said that Paul was speaking as a Christian. In other words, even a Christian cannot choose the right. Since then, Romans 7 has become “the battleground of theologians.”²³⁶ Was the early church right, or was Augustine right? For over a thousand years the church followed Augustine and twisted the message of Paul.

If, like Augustine, we doubt our ability to choose, then we must accept a double standard. We must accept that some things that seem right are wrong, and some things that seem wrong are right. This was the thinking that allowed the medieval church to get away with murder. In contrast, Jesus said should trust our own judgement. Trust it! Our personal judgement, with all its human weakness, is the basis of the golden rule, and therefore the basis for all other commandments.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.²³⁷

This command was not given to the sanctified, but to evil sinners, like you and me.²³⁸ God has not only told us we can choose right from wrong, he has commanded us to do so. Our salvation depends upon it.

Of course, it could be said that really God does the good works through us.²³⁹ That is true in the sense that we are just following God’s instructions. God works through us in the same way that an architect works through a bricklayer. It is also true that God provides the light by which we can choose.²⁴⁰ But we do the choosing, just as bricklayer chooses to be a bricklayer and chooses the best way to lay the bricks. Though we may choose to rebel, we are not totally depraved. Despite our sins, we are just “a little lower than the angels” (or, in the original Hebrew, “a little lower than the gods.”)²⁴¹ If we choose good, does that mean we earn and deserve heaven? Of course not. If a farmer chooses to plant seeds, does this earn and deserve sunshine? No. We simply do what we can, and when it is not enough, we look to Jesus.

In summary, Paul taught the new covenant: that God will judge us according to our works.

[God] will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are

contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.²⁴²

Paul teaches that doing good will lead to grace, and told the gentiles to repent and “do works meet for repentance.”²⁴³ He taught that being worthy means having good works, and believers should be careful to maintain good works.²⁴⁴ When we seek to be justified, we must be careful not to sin, but should “work out our own salvation.”²⁴⁵

Finally, a word or two about the sovereignty of God. A sovereign is one who must be obeyed, or we face the consequences. We obey him by doing what he asks. However, some people refuse to accept even the idea of obeying God. They say that man is incapable of obeying unless God forces them to, literally against their will. Such a man is like a stubborn mule who sits on his rear and must be dragged everywhere. Does this mule acknowledge the sovereignty of God? To accept God as sovereign, we must choose to obey him of our own free will.

Appendix B

Notes on the 1260 year prophecies

The 1260 year prophecy appears many times in the Bible. Each time, we are given more detail, from a slightly different point of view. The main points are covered in chapter three of this book. This appendix looks at the details.

Daniel chapters 7 and 8 – the “little horn”

Daniel 7 features four great empires. Most commentators²⁴⁶ agree that these are the same empires that feature in Daniel 2, and are Babylon, Persia, Greece, and Rome. Daniel 7 compares them to four beasts.²⁴⁷ Just as Daniel 2 showed the last empire (Rome) split into ten parts, so in Daniel 7 we see it split into ten horns. Eventually (verses 9-18) all these kingdoms are given to the kingdom of God. Before that happens, the saints are in the hand of a ‘little horn’ for three and a half ‘times’ (1260 days – see footnote²⁴⁸).

A ‘horn’ in the Bible simply represents power. Nothing more, nothing less.²⁴⁹ Therefore, when we read ‘horn’ we can substitute the word ‘power.’ The only other place in the Old Testament where a ‘horn’ is used in a similar way, each horn represents a kingdom.²⁵⁰ Daniel 7 focuses on the fourth kingdom and its horns – the kingdoms that grew out of the Roman Empire.

There is often confusion because Daniel describes empires as ‘kings.’ Even the two great empires of Media and Persia are collectively referred to as a ‘king.’ This is standard practice for prophets. For example, Moses referred to any foreign invading power as a fierce king who understands strange words - whether or not the invading power was an individual, an empire, a culture, or whatever. See the commentary on Daniel 8:23.

Some people think that the little horn controls the church until the Ancient of Days comes, because of Daniel 7:21-22 in the King James Bible. The key words are “made war with the saints and prevailed against them.” ‘Prevailed’ (Aramaic ‘ykel’) is probably a bad translation, because every other time it appears, the word means something weaker like ‘can,’ or ‘is able.’ So the little horn *fights against* the church until the end, but it only *controls* the church until 1830.

Daniel 8 – abominations and the “daily sacrifice”

The phrase “transgression that leads to desolation” or “abomination leading to desolation” can lead to confusion. This can also be translated “transgression of desolation.”²⁵¹ Similar language is found in Ezekiel:

Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.²⁵²

This appears to be a general principle. It refers to Israel’s great covenant in Deuteronomy 28. In Daniel 8:23 we read of “a king of fierce countenance,” using the language of Deuteronomy 28. Deuteronomy 28 is at the end of the five books of Moses, and sums up God’s covenant with man. This is the covenant: If a kingdom is righteous, it will be blessed and protected. However, if it is unrighteous, a “nation of fierce countenance” will arise. It will speak a foreign language, and will destroy the mighty and holy people. This will not be because of the nation’s own power, but because God allows it.²⁵³ (As noted above, the word ‘king’ in prophecy can mean anything up to an entire empire, or more.)

Note that this does not refer to any particular king, but to a general principle. Israel commits sin, and consequently her country is left desolate. It has been fulfilled many times: in 721 BC (Israel rejected the prophets, and Assyria invaded), in 587 BC (Judah rejected the prophets and Babylon invaded), in AD 70 (Judah rejected Christ and Rome invaded), and in AD 570 (the Roman church rejected the covenant and barbarians invaded – see appendix A and chapters two and three).

Some people think that the ‘abomination’ in Daniel 8 refers to Antiochus IV, a Syrian tyrant described in the books of Maccabees. The Maccabees compared Antiochus with “the little horn,” but the similarity

was only superficial. The scriptural “abomination that makes desolate” refers to Israel committing sin, which leads to desolation. Antiochus was the complete opposite – a foreigner invaded and then afterwards polluted the temple. And whichever way we twist the dates, his altar did not stand for 1260 days. The other details do not add up either, so we must conclude that while Antiochus looked somewhat like the horn, he himself was not the horn.

The prophecies refer to something that is often translated ‘daily sacrifice.’ Most editions of the King James Bible put the word ‘sacrifice’ in italics. This means that it was not in the original text, but was added by the translators. The original text of Daniel simply said ‘tamiyd,’ meaning ‘continuous.’ Earlier in the Bible the word sometimes refers to temple sacrifices (which are daily), but then extra qualifying words are always added. There are no qualifying words in Daniel, and there is no reason to add them.²⁵⁴ The passage makes more sense if we stick with the original meaning. “Ending the daily sacrifice” should be translated “ending the continuity.” In other words, an end to how things have been done for a long time. Even if we insist on changing this to “daily sacrifice” this still has a similar meaning, according to some Jewish sources.²⁵⁵

This idea of continuity was important to the Old Testament prophets. When Hosea condemns Israel for her idolatry, he reminds her that she has been a child of God ever since leaving Egypt.²⁵⁶ Similarly, when the invasion is recorded in 2 Kings 17, Israel is reminded that God brought her out of Egypt, and implored to remember what her fathers had been taught.²⁵⁷ Israel was told to keep the commandments “for evermore”²⁵⁸ (e.g. continuously) but she did not. Israel broke her part of the covenant. Eventually, after giving them every chance, God had to withdraw his part of the covenant as well. Israel would no longer be protected. Her “continuous state” was ended. Her abominations, would lead to desolation. In this light, we should look at the Hebrew word ‘cuwr’ in Daniel 12:11 translated as “taken away.” It means “turned aside.” The whole point is apostasy.

Daniel 12 – the Great Awakening

In Daniel 12:7, Daniel asks an angel “How long shall it be to the end of these wonders?” Then the angel answers. If we understand the question, we will understand the answer.

Daniel had just learned about various kings and wars, ending with the saints awakening from the dust and spreading the gospel. This may partly to the resurrection, but the language is taken from Isaiah.²⁵⁹ Isaiah refers to the time when the kingdom of God is restored to righteousness, before the Second Coming.

Would Daniel be told the end of this awakening period - the date of the Second Coming? No, the Lord would not tell him that.²⁶⁰ For the same reason, he cannot be told the date of anything that is a fixed period before the end (such as seven years, as some suppose). So if Daniel is told the date of “the end” it must refer to the beginning of the end.

This is confirmed by the angel’s answer: the date refers to when the scattering of the holy people is completed. The word translated as “scattering” in verse 7 is not used elsewhere in Daniel. In the Old Testament it is usually translated as “hand.” In other words, this is similar to the saints being “in the hand of” the little horn, in Daniel 7. It may also refer to Daniel 11:28-31.²⁶¹

Like the prophecy in Daniel 7, this one suggests that the true church would be overcome by its enemies, but reawaken three and a half “times” (1260 years²⁶²) later. This was fulfilled - history records that the Christian world experienced two “Great Awakenings,” culminating in the restoration of the original gospel in the year 1830 – see chapter four.

The start date of AD 570 may also be confirmed by the 1290 ‘day’ prophecy. In Daniel 12:8-11, Daniel is told that “from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”²⁶³ William Miller said this prophecy pointed to 1829.²⁶⁴ Perhaps he is right, and it is another prophecy of the 1829-1830 period. However, there is another possibility that seems to fit more neatly into the context of the verse.

The words ‘daily sacrifice’ should probably be translated ‘continuous state’ (see above). In the Old Testament, the best known and most important example of an abomination leading to desolation is the fall of Israel in 721 BC. This was when the continuous state of Israel, as established by Moses, ended.²⁶⁵ Daniel is writing from exile, so 721 BC is probably the most important date in Daniel’s knowledge. Add on 1290 years and we come to AD 569 of 570.

Finally, for the sake of completeness, let us look at the ‘1335’ prophecy. after being told that the wilderness period starts in 570, Daniel is told that anyone who can wait for another 1335 ‘days’ will be blessed. This prophecy becomes clearer if we think what happened when the kingdom of God was restored in 1830. It should be obvious that, if the true church is restored into a wicked world, it will be persecuted

by that world. The church can be expected to have great trials when it is first restored, but it will gradually overcome these trials and enter a more blessed period.

In the early days after 1830, the church had many trials to overcome:

- Persecution from outside. The worst attacks were linked to the polygamy issue, which was finally laid to rest with the 'second manifesto' of 1904 and the resignation of Taylor and Cowley in 1905.
- Political prejudice. This began to be overcome with the election of the first LDS senator, Reed Smoot, in 1903, and his victory to retain his seat in 1907.
- Physical dependence upon the world. This was largely due to financial debt. The church paid back its last bonds between 1903 and 1907.
- Having to run and hide for survival. The church was driven out of its lands and had to flee to the Rocky Mountains to survive. However, through the efforts of 'good will' missionaries like Willard Bean and others, the church was finally able to return in a big way. This happened in the early years of the twentieth century. In 1905, the centenary of Joseph Smith's birth, the church was finally able to erect a large monument on recently purchased land near his home. This was in the presidency of Joseph F. Smith - the first Church President to visit Europe while in office, and the first to tell the members to stay in their own lands, and stop moving to America.

Gordon B. Hinckley, in his book 'Truth Restored,' summarized the nineteenth century as 'persecution' and 'endurance,' but called the twentieth century "The Sunshine of Goodwill." The turning point seems to have been around the year 1905. Another reliable source noted: "The Church ushered in the twentieth century in 1905 with the centenary of the birth of the Prophet Joseph Smith."²⁶⁶ The church's first years of the 20th century were a great watershed, the greatest change the church has ever experienced.²⁶⁷ Daniel was right. The blessed period of church history began 1335 years after AD 570.

Revelation 12 – the Wilderness

Revelation 12:1-6 is probably the best known of all the 1830 prophecies. It describes how a woman gives birth to a man-child, which is then taken up to heaven. The woman then spends 1260 'days' in the wilderness.

The symbol of the 'man child' comes from Isaiah chapters 54 and 66.²⁶⁸ We can see that the woman is the institution – the nation of Israel, or the church. The man-child is the kingdom of God – that is, the righteous people subject to a king. The institution can thus "give birth to" the kingdom.

The man-child was to rule with an iron rod. The phrase 'iron rod' is often translated as 'iron scepter.' It appears several times in Revelation and represents the authority of the king.²⁶⁹ The king has power (to destroy the nations like a potter breaks his pots)²⁷⁰ and authority (to lead his people). The king's scepter comes from the idea that the ruler was as a shepherd of his people: the king's rod is like the shepherd's rod.²⁷¹ A king rules his people by sending forth his words. So, in one way, the iron rod is the word of God. However, the authority resides in the person, not in the words.²⁷²

The scripture states that this man-child was taken up to heaven. As we have seen, those who believed in the simple covenant and the original teaching about Jesus were gradually eliminated. Since the church created the man-child, perhaps he is lost when each branch of the church lost its power to approve its own leaders. This power – often called 'common consent' – was taken away by Justinian in the mid-500s.

Some Protestant groups cling to the hope that the man child did not go to heaven, but remained on earth. That is, a group of faithful saints could have hidden away somewhere, and thus form a "trail of blood" right the way from Christ to modern times. However, there is no evidence for any such group between the sixth and eleventh centuries, and when they did arise they were quickly stamped out. The only evidence we have for an alternative church to Rome is the British church, and as we saw in chapter three of this book, its voice was silenced by AD 569.

The remaining church, the woman, fled to the wilderness. The Greek word translated as 'wilderness' is 'eremos.' It means:

Solitary, lonely, desolate, uninhabited; used of persons: deserted by others; deprived of the aid and protection of others, especially of friends, acquaintances, kindred; bereft; of a flock deserted by the shepherd, of a woman neglected by her husband.²⁷³

Again, this draws on the imagery of the shepherd. The king with his scepter is like the shepherd with his staff. When the king is gone, the organization is lonely and helpless, like sheep in the wilderness. At the end of Revelation 12, we learn more about the church in the wilderness. This time, we see how Satan tries to destroy her with a flood of water.

The context of this prophecy is Satan fighting against the church. In this context, the symbolism of a flood of water is plain. The waters represent the kingdoms of the world, and the flood refers to an attack from a foreign power - Isaiah and Jeremiah use the same imagery regarding the attacks of Assyria and Egypt.²⁷⁴ Many people have applied this prophecy to one period of history or another. However, it is most clearly fulfilled by the attacks by the barbarians on the church, ending with the Lombards in 570. Read Adam Clarke's famous Bible Commentary on the subject.

"If," says Dr. Robertson, a man was called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great to the establishment of the Lombards in Italy ... [nothing] was more likely to produce the ruin and utter subversion of the Christian Church than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: the earth swallowed up the flood; the barbarians were rather swallowed up by the Romans..."²⁷⁵

How long did the church wander? The woman gives birth to the kingdom of God in New Testament times. Then the kingdom is taken up to heaven. Then (Revelation 13) we read about Rome, and events that are fulfilled in New Testament times and in the Dark Ages. Then (Revelation 14) we read about angels preaching the gospel. Then we read about signs in the last days, and then the Second Coming. Clearly, the time scale is a large one. As we saw in chapter two, the 1260 'days' probably represent years. So this prophecy takes us 1260 years beyond the Lombard invasion of 570. It brings us to the year 1830.

Revelation 13 – the Beast

In some translations, the last verse of Revelation 12 and the first verse of Revelation 13 are part of the same paragraph. It seems that chapter 13 continues the story of chapter 12, and shows in more detail how the dragon kept the church in the wilderness. Please note that this appendix does not cover the whole chapter, but only those verses that deal with the 1260 year prophecy.

Verse 1 - The beast arises out of the sea, which is later identified as the peoples of the world.²⁷⁶ The great sea monster is originally leviathan, the primeval monster who opposes the Lord. This Bible story has also been recorded by other cultures. The Canaanites describe a spiritual battle at this time between God (from the sky) and Leviathan (or Lotan), the great seven headed monster from the sea. The books of Psalms and Isaiah both refer to this battle.²⁷⁷

Verse 2 - This beast from the sea is a combination of the four beasts from the sea in Daniel 7. Therefore, it represents the nations of the world. The ten horns, and the fact that the vision took place in the first century, suggest that this is Rome in particular.

Verse 3 - The beast is wounded in the head. This is very familiar symbolism, used throughout the Bible. The very first chapter of the Bible describes the creation of the world, where dry land comes out of the sea. This is the scene for the battle between God and Leviathan. This original battle is to be repeated on earth. The earliest Bible prophecy of Christ is that he will wound the head of the serpent, Satan, and Isaiah links this ancient wound to another wound – to Rahab.²⁷⁸ Rahab is Egypt, which is symbolically the same as Rome.²⁷⁹ Therefore, the ancient defeat of the sea monster is linked to the later defeat of the kingdoms of this world. We see this again in Revelation. Chapter 12 shows the dragon fighting against God (in heaven), and chapter 13 shows the same battle acted out on earth, between the kingdom of God and the kingdoms of man.

How does God wound the kingdoms of men? According to Psalms, Christ can wound the heads of many kingdoms because of the priesthood (the 'order') of Melchizedek.²⁸⁰ Revelation 13 tells us that the wounded head of the kingdoms will be healed for a while. If the wound is healed, then the Melchizedek priesthood must be removed or lose its power.

These ideas are not difficult to understand. The facts are there to see in history, and leviathan, the sea monster, is the perfect symbol. 'Leviathan' was the title of perhaps the greatest book of political theory ever written, by one of the greatest philosophers - Thomas Hobbes. His book is in four parts. The first part, "Of Man," describes life without any kind of organization or kingdom. It is "solitary, poor, nasty, brutish, and short." The second part, "Of Commonwealth," describes the need for man to live by covenants. That is, people agree on good laws and choose a ruler. The third part, "Of a Christian Commonwealth" describes the Bible covenant, and how the kingdom of God should work, according to the Bible. The fourth part, "Of The Kingdom of Darkness," describes how man has rejected the Biblical pattern: the churches of Hobbes' day were worse than useless. To understand the kingdom of God as compared with the kingdoms of men, we should read Thomas Hobbes (and ignore what his critics falsely say about him). Take special note of

chapter XLIV on scripture, and chapter XXXI on the rule of man (“by common consent”) and the rule of God (by virtue of his power). Before 1830, Christendom was so confused that the kingdom of God did not exist on the earth. After 1830, by changing the world, God has shown his power, and by giving new revelation he has reinstated his kingdom.

Hobbes, then, has recorded the fulfillment of Revelation 13:3 in history. The great nations – leviathan – have arisen, the Christian church began to destroy their evil aspect, but the church became apostate and the nations can only reign unchecked until God again sees fit to restore his original gospel.

Revelation 13:4 - The beast, the kingdoms of this world, appears to be invincible. Who could battle against Rome? Who can challenge the most powerful nations of the world?

Verse 5 - The beast is given a mouth speaking great things and blasphemies. In this condition, he had power for 1260 ‘days.’ (The Jewish month had 30 days. $42 \times 30 = 1260$.) As noted earlier, the ‘days’ appear to represent years.

At first glance, this is a very strange prophecy. It says that the kingdoms of the world are given power to speak blasphemies for a certain time. Why should they need any special power to do this?

In the Bible, there are two kinds of blasphemies: First, the blasphemy against the Holy Ghost. Second, all other forms.²⁸¹ All of us – and all kingdoms – sin, and insult God in the second way. However, only those who have been enlightened can commit the first kind of blasphemy, and this leads to “eternal damnation,” which is where the blasphemous nations are heading.²⁸² It therefore seems that the Beast is an enlightened nation (or group of nations) that has rejected its enlightenment, and thus sinned against the Holy Ghost and merited damnation.

The medieval church became a mouthpiece for the nations of the world. Local kingdoms would choose their own bishops. Strong kings could control weak popes. Even when a strong pope occasionally humbled a king, this just allowed the medieval kingdoms to claim legitimacy as it proved their humility before God. Thus, every king used the church to support his own agenda. A good example of this is the famous ‘inquisition.’ Begun in 1231, it was a way to make sure that all church members believed the same thing. It used high standards of legal practice (for the time).²⁸³ The greatest evils came when the inquisition was controlled by the other nations – in particular, when it was hijacked by Spain in 1481. At one point, Rome even had to rescue a Cardinal from the inquisitors.²⁸⁴ The church was just being used as a mouthpiece to justify political evils. Even after the reformation, the state often relied on the church for legitimacy.

Finally, some might ask how the mark and number of the beast. of the beast. The early church understood 666 to refer to “Lateinos,” the name for the Roman people.²⁸⁵ We should be careful not to look any further, because the number 666 can be found almost everywhere – even in the ASCII text of the upper-case words “THE HOLY BIBLE.” Iraenius said the sixes also represented the apostasy of the world through the whole six thousand years. As to the mark on the forehead or right hand, this is clearly symbolic, because the righteous sometimes have their own mark in the forehead.²⁸⁶ Why did you need the mark to buy or sell? This is a simple description of the medieval land-based economy. Serfs were tied to the land and skilled people were tied to the guild. If you did not play by the rules, you did not eat. Even land owners had to play the rules, as the king officially only lent them their land and could take it back. Any group which got too much freedom and wealth – like the Templars – was crushed.²⁸⁷

In summary, Revelation 13 shows the world overcoming the church. Revelation 14 then describes how angels would be sent to harvest the earth before the Second Coming.²⁸⁸ One of the best known of all modern angels is the angel Moroni. This wilderness period was over. After 1260 years, in 1830, the kingdom of God was restored.

Appendix C

Teachings of the Church of Jesus Christ of Latter-day Saints

Please note that this book represents the author's understanding, and is not an official publication of the Church of Jesus Christ of Latter-day Saints. Any mistakes are the author's own. This chapter contains relevant quotations from church leaders, but readers must draw their own conclusions.

Now let us start at the beginning. The seven thousand years of world history are taught plainly in Doctrine and Covenants 77:6-13. This means literal calendar years:

We know categorically that from the fall of Adam to the Second Coming of Christ is a period of some six thousand years, and that the millennial era will then continue for another thousand years. Such is the chronology recited in the Bible, which has been confirmed by revelation to the Prophet Joseph Smith.²⁸⁹

In other words, dating the seven thousand years is easy if you know the start date. Many church leaders have said we are "very near the end" of the sixth thousand years. However, that is not a revelation, it is simply a conclusion from adding 6000 on to 4000 BC.

We, of course, do not know exactly how many years elapsed between Adam and the birth of Christ, but suppose it to have been 4004...²⁹⁰

The 4004 date is popular because for many years it was printed in English Bibles. Clearly, very few people ever check it, or they would find it is mistaken. The apostle Orson Pratt noted some other suggested dates, and most of them are earlier than 4004BC.²⁹¹

The last 1000 years is the millennium when Jesus will return and reign. However, he does not return right at the very beginning. In the earlier part of the thousand years, the world continues as it always has, except for increased signs and wonders.

Our revelations state categorically that the Lord will come "in the beginning of the seventh thousand years" of this earth's temporal continuance. They speak of events destined to occur "in the beginning of the seventh thousand years," which events will be "the preparing of the way before the time of his coming." (D&C 77:12.) This revealed word can only mean that the Lord will come sometime after the beginning of the named time, but whether that coming will be ten or a hundred years thereafter, we are left to wonder.²⁹²

Before continuing with statements from church leaders, let us look at a potential problem. The church teaches that the seven seals in Revelation chapters 6 and 7 represent the seven thousand years of world history. But if the seventh seal opened in 1830, what happened to the all the signs of the sixth seal?

As with all scripture dealing with the events to precede and attend the Second Coming, there is not a perfect chronological recitation of events. That which is to occur in one seal must be related to the things in another, and to give an over-all perspective, things widely separated in time are often spoken of in the same sentence. [For example, in Revelation 6:14, the sixth seal] John seems to be seeing that new heaven and new earth which will be when the Lord actually comes...See Rev. 21:1-6²⁹³

Regarding the sixth seal, Revelation 6:14 "may refer to what shall be during the seventh seal" and Revelation 6:16 refers to judgement day.²⁹⁴ For a clear statement of the seven seals chronology, see the chart in "The Life and Teachings of Jesus and His Apostles"²⁹⁵ The great calamities are 'shown' during the sixth seal, but the destruction is held back until the gospel is restored. Then the seventh seal and the actual events begin. John does not say "this is what the seal contains." When each seal is opened, John says (in effect) "this is what I now understood." The word 'beheld' is the Greek 'eido' and refers to understanding.

It seems that the contents of the sixth seal prompted John to understand what would happen in the seventh. Regarding the millennium and the year 1830, Brigham Young taught:

Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies & conquer the evil one, for know ye not that there is Zion? **Know ye not that the millennium has commenced?** We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion.²⁹⁶ (Spoken in 1845.)

The Millennium consists in this—every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution,

²⁹⁶ Brigham Young, April 6, 1845. See Times & Seasons 6:12: 956 July 1, 1845. Emphasis added.

¹⁷ During this period of history, there are two sets of kings: from the northern kingdom (Israel) and from the southern kingdom (Judah). If the Bible is an eye witness account, we should expect the southern dates to be reliable, but the northern dates (which are second hand, since Israel was taken captive) may have errors. This seems likely when we read the books of Kings and Chronicles. The Judah dates are neat and tidy, but the Israel dates can be messy and confusing. Israel went through several different dynasties, they appear to have changed dating systems at least once, some of the kings had no regard for proper rules of succession, and finally the kingdom was conquered and carried away. So we should not rely on the Israel dates. Scholars who try to do so just get tied in knots. They have to invent interregnums (gaps) and co-regencies (overlaps) that are simply not suggested by the text. It is much better to rely on the Judah dates. Even though other approaches exist, this is the simplest.

²² Ancient dates were based on the reigns of kings, but the ordinary people still needed their months to start at the same time each year. Otherwise they would not know when to plant and harvest crops. So the 'first' year of a king began on the first day of the first new year after the coronation, even if that was many months away. The year of his coronation was called his accession year, and year one was the next year. If a king died during his accession year, his reign was just given in months, not years. The year belonged to whoever was on the throne when the year began. As a result, kings' reigns are measured in precise years with no spare months. It appears that this method was also used by the ancient patriarchs, as we can see from Noah (Genesis 7:6,11; 8:13). His '600th year' began at the start of the calendar year, and he was immediately considered to be 600 years old. His year 601 began in the first day of the next calendar year. Some scholars argue that at certain times Judah may have used a non-accession method, where year one is the accession year. However, there is no agreement over the details. Even if it were true, there would be no sense in counting the last year twice: the ancient chroniclers were not fools. So it makes no difference to the overall total. Until scholars can agree on compelling reasons not to, let us accept the Bible on face value.

²³ Note that Bible prophecies tend to be inclusive. E.g. Matthew 12:40 states that Jesus would be dead and buried for three days and three nights. Yet he was buried late on Friday night and resurrected on Sunday morning. Clearly, the part-day at the start and end counts as a whole day. There is no reason to think that year-based prophecies are any different. However, if the total spans both BC and AD, we need to take one away again. Because the modern calendar had no "year zero" – the next year after 1BC was AD 1. These two details cancel each other out.

²⁴ Daniel 2:31-36

²⁵ Daniel 2:44-45

²⁶ Thanks to Keith Donovan for this observation. (Note that other empires existed - Inca, Chinese, Ottoman etc. - but none of these dominated the Judaeo or Christian world.)

³³ William Smith's Bible Dictionary, 1863 edition, "Antichrist"

³⁴ Dowley, 193

³⁵ Dowley, 194

³⁶ The Lombards entered Italy in AD 568. The invasion was complete by 570. There is sometimes confusion between 570 or 571. Gibbon's "Decline and Fall" says the invasion covered the years 568-570. It is arguably the year 571 that marks the turning point. Note that 571 plus 1260 years brings us to 1830, if we are inclusive in our counting, as the Bible writers would have been. However, to make things easier for modern readers, we will stick with 570. The difference is only a few months.

here in this house is the Millennium. Let the inhabitants of this city be possessed of that spirit, let the people of the territory be possessed of that spirit, and here is the Millennium. Let the whole people of the United States be possessed of that spirit, and here is the Millennium, and so will it spread over all the world.²⁹⁷

This explains a teaching that is well known in the church, but still seems surprising:

Brigham Young taught that there will be nonmembers of The Church of Jesus Christ of Latter-day Saints living on earth as well as members. ... for a time many will continue to believe their false religions and ideas.²⁹⁸

Please note the difference between the evening and the morning of the millennium The Jewish day began in the evening. The first part of the day is dark. The glorious morning of the millennial day does not come until the light dawns, and Christ returns. When people say “the Millennium” they generally mean the

³⁷ There is some doubt about exactly when Gregory became Prefect, but all agree that it was a result of the Lombard invasion. Several sources state that it was in the same year, 570. See Jordan Aumann O.P., “Christian Spirituality in the Catholic tradition” chapter 4, “Monasticism in the West;” Paul Flanagan and Robert Schihl, “Post-Apostolic Fathers of the Church.” Catholic Biblical Apologetics, 1985-1997; Gilbert Whittemore, “Tour of St Paul’s Parish, Massachusetts” (from St. Paul’s newsletter in 1994-95)

³⁸ Like any independent nation, the new Rome was still influenced by powerful neighbors like the Franks. But after 570, despite paper agreements with Byzantium, it could negotiate as an independent state.

³⁹ Dowley, 195

⁴⁰ Catholic Encyclopaedia, “Lombardy.”

⁴¹ For this and other references, see Daniel Macgregor, “A Marvelous Work and a Wonder” published by Church of Christ, Temple Lot, 1923, reprinted 1996. P. 67-78.

⁴² Bertrand Russell, 385

⁴³ Brendan Lehane, “Early Celtic Christianity” 174

⁴⁴ Philip Smith, 393-394

⁴⁵ Diocletian, the great persecutor of the Christians, reorganised the empire into “dioceses,” run by “vicars.” The church later followed. The emperor Constantine oversaw the councils that formulated church teachings – see the next chapter.

⁴⁶ Hugh Thomas, “An Unfinished History of the World.” London: Macmillan, 1995, p.168

⁴⁷ It is fashionable today to reject the ideas of a “dark age” and point to the good work that still went on. But as J.M.Roberts notes (in the Penguin History of the World), the evidence clearly shows that the economy shrank, people became poorer, hungrier, and more diseased, and died younger.

⁴⁸ A few examples: Merrill F. Unger (editor), “The Hodder Bible Handbook, revised edition.” London: Hodder and Stoughton, 1984; Paul Enns, “The Moody Handbook of Theology.” Chicago, Moody Press, 1989, pages 403-406; Mary L. Hammack, “A Dictionary of Women in Church History.” Moody, 1984; “The Early Church,” Christian History Institute.

⁴⁹ A few examples: “Church History” from City Seminary, Sacramento, Curriculum 2001; “Church History” from Walking in the Word Ministries, 2001; “Church History” at the Protestant Reformed Theological School in 1997; “Studies in Church History” at Bob Jones University, 2001; “History of Early Christianity” at the New Orleans Baptist Theological Seminary; “Church History” from New Brunswick Bible Institute.

⁵⁰ Bertrand Russell, “History of Western Philosophy,” London: George Allen & Unwin Ltd., 1961 p 304

⁵¹ Waldtraud Miller, “Saint Gregory,” biography on the “Rosary for Christ” newsgroup

⁵² Tim Dowley (editor) “The History of Christianity.” Herts, England: Lion Publishing, 1977 p. 218-219.

⁵³ Manschreck

⁵⁴ F. Gumley, 65

⁵⁵ The first words of Gregory’s entry in Catholic Encyclopaedia, quoting the non-Catholic historian F. H. Dudden.

⁵⁶ William Langer, “Encyclopaedia of World History.” London: Harrap / Galley Press, 1987

⁵⁷ Philip Smith, 220

⁵⁸ Philip Smith, 398

⁵⁹ Philip Schaff, “History of the Christian Church.” This material has been carefully compared, corrected and emended (according to the 1910 edition of Charles Scribner’s Sons) by The Electronic Bible Society, Dallas, TX, 1998. Chapter 1,” The Middle Age. Limits and General Character.”

morning part. There are thousands of references to the millennium starting when Jesus returns. But these are all general summaries. When the topic is discussed in detail, it is noted that the seventh thousand years has to start before the Second Coming (see above).

All the elements of the Millennium began in 1830:

1. Jesus restored his kingdom on earth (and thus began his reign) in 1830. Of course, not everybody follows him at the start. But not everyone follows him at the end either (when Satan is again loosed). This different end causes no problems with the 1000 year calculation, so why should the beginning?
2. The Church teaches that Jesus returns after the start of the seventh thousand years. Since 1830, the church has taught that Jesus could return at any time. Therefore, the seventh thousand years must have already begun in the 1830s.

⁶⁰ How do you know that the spirit is speaking and not just your own feelings? Most of the time you have a mixture. So you can only follow the spirit if you can also trust your own feelings. But medieval doctrine said that your uninspired feelings are NEVER right.

⁶¹ Katherine I. Rabenstein, "Ambrose of Milan" in "Northern Italy: Land of Saints and Popes" 1997

⁶² Columbia Encyclopedia, "Manichaeism." The Columbia Encyclopedia, Sixth Edition. Columbia University Press 2001.

⁶³ Geoffrey Ó Riada, Deacon, "Pelagius – to Demetrius" online at www.brojed.org/pelagius.html

⁶⁴ *ibid.*

⁶⁵ *ibid.*

⁶⁶ *ibid.*

⁶⁷ For example, Augustine often twisted John 15:4-5, which says Jesus is the vine, the apostles are the branches, and without him they can do nothing. Jesus was speaking to the apostles, but Augustine said it applied to pagans and nonbelievers. If Augustine was right, and unbelievers could literally "do nothing," then Christ would be a liar because many unbelievers have done good works. See Romans 2:14-15; 26-27 Augustine ignored the scripture that says that every person has some grace and therefore every person – even an unbeliever – can choose the right: see John 1:9

⁶⁸ Some are listed in the Catholic Encyclopedia, under "original sin"

⁶⁹ For example, Pelagius responded to the narrow point of whether Adam's sin "injures" us. In other words, babies are born spiritually injured and forced to do evil. In another case, Pelagius opposed baptism "as stated in the Creed" which implies infant baptism.

⁷⁰ Geoffrey Ó Riada, *ibid.*

⁷¹ Bennet Sims, Bishop, "Old Heresies Never Die, And One of Them Shouldn't." The Aisling Magazine, County Galway, Éire. Issue 23, 1998. See also Loren Wilkinson, "Saving Celtic Christianity" in "Christianity Today" April 24, 2000,

⁷² C. L. Manschreck, "A History of Christianity in the World." NJ: Prentice Hall p. 74

⁷³ Norman Davis, "The Isles" 180

⁷⁴ James Ingram (translator), "The Anglo-Saxon Chronicle." London: Everyman Press, 1912. "The Annales Cambriae 447-954" (The Annals of Wales) Part of The Internet Medieval Sourcebook:

⁷⁵ David Nash Ford, "Biography of St. David, Patron Saint of Wales." Britannia.com 2001

⁷⁶ James Ingram; Sabine Baring-Gould (1834-1924), "Saint David, Patron Of Wales" Adapted from "Lives of the Saints."

⁷⁷ Gregory's chief missionary was called (appropriately) Augustine. When he arrived in Britain, a group of British Christians came from the town of Bangor to meet him. They were ready to accept his rule over them if he acted like a man of God. His actions showed the opposite, so they rejected his demand for obedience. He became angry and threatened them with death if they did not obey him. Augustine's most important convert was the king of Kent (he was ready to convert because his wife was already a Roman Christian from Gaul.) This king stirred up the pagan king of Northumbria to march against Bangor. Over a thousand unarmed monks were massacred as they were kneeling in prayer. For the Roman version of events, see Bede, book II. For the British version of what happened, see Geoffrey Of Monmouth, "The History Of The Kings Of Britain" Book XI Chapter XIII

⁷⁸ Bede says the news arrived in 665, the Anglo-Saxon Chronicle says 667, but internal evidence suggests the true date was somewhere in between. Pope Vitalian saw it as fulfilling prophecy regarding the final triumph of the church. Clearly nothing could surpass it, so in gratitude he sent his greatest treasures – the relics of Peter and Paul – to Britain. Bede, Book III, Chapter XXIX

3. The Church teaches that we are living in the “Saturday evening” of world history.²⁹⁹ In other words, the “last day” has already begun, but the morning has not yet arrived. (Or has it? The very first hymn in the modern hymnbook is called “The Morning Breaks.”)
4. It was revealed in 1832 that the signs of the sixth (or seventh) seal had already been put in place, though they were not yet visible.³⁰⁰ Or perhaps some have already happened? In October 2001, President Hinckley said the vision of Joel 2:28-32 has been fulfilled. He then quoted the full passage, including “wonders in the heavens and in the earth, blood, and fire, and pillars of smoke” and spoke about the scientific miracles that have occurred since the Restoration.³⁰¹
5. The power of Satan is in his power to deceive. So the binding of Satan began when the scriptures and the kingdom of God were restored.³⁰² When Christ returns, all people will see this truth and thus the binding of Satan, begun in 1830, will be complete.

⁷⁹ Bennet Sims, *ibid.*

⁸⁰ Luke 22:19-20. See also Mark 14:23-24; 1 Corinthians 11:25

⁸¹ The earliest and best source for British History is Gildas, who died in 570. Gildas records how the gospel was brought to Britain around the year AD 37 – even before it was taken to Rome. Later Roman historians, such as Bede, claim that Britain received the gospel from Rome. However, Bede knew very little of what had really happened before the time of Gildas. For the early period he either just quotes from Gildas, or says nothing (Magnus Magnusson, “Lindisfarne - The Cradle Island.” Stocksfield: Oriel Press, 1984, p. 33)

⁸⁵ Magnus Magnusson, “Lindisfarne - The Cradle Island.” Stocksfield: Oriel Press, 1984, p. 33

⁸⁶ Gibbon, chapter XLV

⁸⁷ J. C Robertson, M. A. (Rev), “Sketches of Church History From AD 33 to the Reformation” Society For Promoting Christian Knowledge, London. 1904. Electronic edition: Grand Rapids, MI: Christian Classics Ethereal Library. Chapter 31, part 1. See the whole of the chapter called “End of the Sixth Century”:

⁹⁷ “A spirit hath not flesh and bones, as ye see me have.” - Luke 24:39. Jesus appeared to over five hundred people to prove this - 1 Corinthians 5:16. He then ascended to heaven in physical form, and promised to return the same way - Acts 1:11. When he returns, he will still have the wounds in his flesh - Zechariah 13:6. The physical resurrection is at the heart of Christianity - 1 Corinthians 15:14. Jesus called himself “son of man” (the early church said) to contradict those who felt the Messiah could not be literally flesh. - Catholic Encyclopaedia, ‘Son of Man.’ There is some confusion because Paul says that flesh and blood cannot inherit heaven. However, this was because of the blood, not the flesh. Flesh was considered clean, but not flesh and blood together – see Acts 15:20,29; Leviticus 17:14. Perhaps in the resurrection, blood is replaced by spirit? In 1 Corinthians 15, when Paul says “spiritual” he means obedient to God – see Romans 7:14, Galatians 6:1.

⁹⁸ 1 John 2:22 ‘denieth’ is the Greek ‘arneomai’ meaning ‘a-rheo’ or ‘not speaking.’ This agrees with 1 John 4:3 “confesseth not” and 2 John 1:7 “confess not.” Although the council of Chalcedon admitted a physical nature to Christ, the church in general taught “three in one” and “God is a spirit.”

⁹⁹ Renwick and Harman: “The Story of the Church” Leicester, England: Inter-Varsity Press, 1985 p.53

¹⁰⁰ The Athanasian, Chalcedon, and the so-called ‘apostolic creed’ respectively. Two scriptures are used to try and support omnipresence. In Psalm 139:7-12, God says that he will even be in hell, and he will hold our hand everywhere. Do we see his hand, with fingers and a thumb, everywhere? No, so clearly this is symbolic and not literal. In Jeremiah 22:23-24, God says he fills heaven and earth. The Hebrew word for “fill,” and its other uses in scripture, indicate that it refers to creation. That is, God fills heaven and earth with stars, rocks, plants, and so on.

¹⁰¹ Catholic Encyclopaedia, “Justinian I”

¹⁰² Mennonite Encyclopaedia, “Anabaptist” (for commentary on the rebaptism part of the Justinian Code). See S P Scott, AM (translator) “Corpus Juris Civilis (The Civil Law, the Code of Justinian)” Cincinnati, Central Trust Company, 1932, Volume 12

¹⁰³ “It was suggested in the past that he was not the author of the work, but it is now generally accepted that Procopius wrote it.” – from the introduction to Richard Atwater’s translation.

¹⁰⁴ Procopius, “Secret History.” Translated by Richard Atwater, reprinted by Ann Arbor, MI: University of Michigan Press, 1961, available on the Internet Medieval Source Book, with introduction by Paul Halsall.

¹⁰⁵ Edward Gibbon, “Decline and Fall of the Roman Empire.” Grand Rapids, MI: Christian Classics Ethereal Library. Vol. IV, p. 528

“We will... carry the Gospel to the uttermost parts of the earth, gather Israel, redeem Zion, and continue our operations until we bind Satan, and the kingdoms of this world become the kingdom of our Lord and His Christ; and no power can hinder it. ... As this kingdom of God knows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness.”³⁰³

“This has to start first on an individual basis, each person individually; then a group, then several groups, and so on until the whole earth is full of righteousness. This is how I believe the conditions described during the millennial reign will be developed.”³⁰⁴

¹⁰⁶ This material is a summary of David Keys, "Catastrophe: A Quest for the Origins of the Modern World." Ballantine Books, 2000. Also, the accompanying British Channel 4 television documentaries, "Secrets of the Dead", broadcast 27 July and 3rd August 1999.

¹⁰⁷ David Keys, in a statement on the TV documentary

¹⁰⁸ John & Sandy Colby, "Channel 4 Television - The Time Team Book List - beliefs, religion and religious practice" Review of "Catastrophe" by David Keys. © 2001 Channel Four

¹⁰⁹ Acts 16:6-8; 1 Peter 1:1

¹¹⁰ Revelation 2:13, referring to the most northerly of the seven churches of Asia.

¹¹¹ Ezekiel 38-39; Revelation 20:7-8. Numerous ancient sources identify Magog as the barbarians to the north of the holy land, specifically Lydia and Scythia – that is, modern day Turkey.

¹¹² There is some confusion over Daniel 8:11 regarding the place of God's sanctuary. This phrase often means the temple, but the temple is just a symbol of God's true sanctuary in heaven. (1 Kings 8:13,39,43,49; 2 Chronicles 6:1,2,18,30,33,39 especially verse 18). The context of stars and hosts of heaven confirms this interpretation. This all refers to dominating the church – see Daniel 8:24

¹¹³ Procopius' "Secret History" includes a contemporary vision, in which Justinian is seen as a beast rising from the sea, just as in Revelation 13:1.

¹¹⁴ Genesis 6:3

¹¹⁵ Genesis 15:13-14

¹¹⁶ Numbers 14:34

¹¹⁷ Jeremiah 25:12; 29:10; Daniel 9:2

¹¹⁸ Seventy "sevens" - translated as "weeks" in the King James Bible. Daniel 9: 22-26

¹¹⁹ Strong's Hebrew concordance, word number 3117, definition 1 e) in Strong's concordance.

¹²⁰ Daniel's seventy 'sevens' (490 years) begins at 457 BC, and ends in AD 33, when the gospel was taken to the Gentiles, thus completing the promise to the Jews. Most scholars agree that Jesus was born around 4 BC on our modern calendars, so half way through his last 'seven' he died on the cross, to put an end to sin. This began the chain of events that led to the destruction of Jerusalem. It all happened as Daniel foretold. However, the popular "last days antichrist" theory inserts two thousand years in between the 69th and 70th 'seven.' Plainly this is nonsense! 490 years is 490 years.

¹²¹ The "two witnesses" are often compared with Moses and Elijah, because of the particular choice of miracles. Moses and Elijah are known for their parallels between 40 years and 40 days. (Numbers 14:34; 1 Kings 19:8. Elijah takes 40 days to get from a day south of Beersheba, to Horeb. That would normally take about seven or eight days. Elijah had just suffered a setback, just as Moses had at Kadesh Barnea in Numbers 14:26-35. Most likely, Elijah is deliberately copying Moses 40 days and 40 years in the wilderness.) Other examples of forty year periods: Judges 3:11; 4:18; 5:31; 8:28; 2 Samuel 2:10, 1 Kings 11:42.,

¹⁵⁹ George R. Knight, quoting George Bush, professor of Hebrew and Oriental literature at New York City University.

¹⁶⁰ Doctrine and Covenants section 135. See Truman Madsen's "Joseph Smith the Prophet" book or audiotapes. Just before his martyrdom, Joseph was racing against time to teach the people and the apostles, and prepare the temple, and arrange everything the church would need so that it could function without him. He completed his work and sealed it with his martyred blood.

¹⁶¹ Edwin O. Haroldsen, "Good and Evil Spoken Of," Ensign, Aug. 1995, page 8. Quoting from: Harold Bloom, The American Religion (New York: Simon and Schuster, 1993), p. 82; Heikki Raisanen, "Joseph Smith und die Bibel: Die Leistung des mormonischen Propheten in neuer Beleuchtung," Theologische

“We have been taught from the beginning until the present time that this work, this system, this gospel, called Mormonism, should be the beginning of this work, and that it should spread and increase until it should fill the whole earth, and bring to pass the fulfilment of these predictions.”³⁰⁵

Regarding modern inventions, Joseph Fielding Smith and other prophets taught that these have all been inspired in order to help the spread of the gospel. It is no accident that the explosion in discoveries has coincided with the Restoration.³⁰⁶

Regarding the dated Dark Ages prophecy, many people are surprised at the date AD 570. It seems far too late, because the early church fell into apostasy much earlier, when the apostles were killed. However, we should note that some ancient apostles did not die but were translated and stayed on the earth. So the apostasy must refer to the apostasy of the people, not the complete absence of apostles. The apostasy began in the first century, but would only be complete when the last faithful elder had gone:

Literaturzeitung, Feb. 1984, pp. 83-92; Daniel H. Ludlow, ed., *Encyclopaedia of Mormonism*, 4 vols. (New York: Macmillan, 1992), 4:1520; Rodney Stark, “Modernization and Mormon Growth,” in *Contemporary Mormonism: Social Science Perspectives*, ed. Marie Cornwall et al. (Urbana, Ill.: University of Illinois, 1994).

¹⁶² These films were commissioned by Channel 4 for their “technology Millennium” season, made by Windmill Films. Program 1 aired on 28th May 2000. Published as Sally Dugan & David Dugan, “The Day the World Took Off - The Roots of the Industrial Revolution.” Channel Four Books / Macmillan UK, 2000

¹⁶³ From the original program notes (no longer available).

¹⁶⁴ Britannica CD 1999: “Industrial Revolution”

¹⁶⁵ Olivier Bernier, “The World in 1800” John Wiley & Sons, 2000. The publisher’s summary.

¹⁶⁶ Wolfgang Schivelbusch, “The Railway Journey: The Industrialization of Time and Space in the Nineteenth Century” Berkeley, University of California Press, 1986.; David Landes, “Revolution in Time” Harvard University Press, 1983;

¹⁶⁷ Population estimates are available online at duke.usask.ca/~bone/geog215/lecture3.html, or Roger B. Blumberg, “A MendelWeb Timeline - During Mendel’s Lifetime II: 1830-1839” (The original credited source for the data is now unavailable)

¹⁶⁸ Britannica CD 1999: “socialism,” discussing the works of Fourier, the Saint-Simonians, and Robert Owen.

¹⁶⁹ Britannica CD 1999: “conservatism”

¹⁷⁰ Britannica CD 1999: “the social sciences – political science.”

¹⁷¹ The difference can be seen in the French press – conservative before, liberal after. See various books by Jeremy Popkin, especially “Press, Revolution, and Social Identities in France, 1830-1835” PSUPress, 2001

¹⁷² Mary Bellis, “The History of the Telegraph and Telegraphy” at inventors.about.com

¹⁷³ Grollier Encyclopedia 1995

¹⁷⁴ The “United Trades Co-operative Journal” and “Papers for the People!... the first paper that working people saw as their very own, the paper that won the most decisive of all the battles against the taxes on knowledge, and the paper that won the battle of ideas from which Chartism sprang.” –from the history section of the Morning Star newspaper web site www.poptel.org.uk/morning-star/

¹⁷⁵ In the groundbreaking work of Comte. Britannica CD 2001, “Positivism and social theory in Comte, Mill, and Marx”

¹⁷⁶ It was very brief (just an appendix to a book about trees), but Darwin later gave him credit for being the first. See Ben Waggoner, “Patrick Matthew (1790-1874).” UCMP Web Server, Department of Integrative Biology, University of California, 1996

¹⁷⁷ His obituary noted that, compared with the analytical engine, “the difference engine was nothing” - Nation 13, 9 November 1871, 307-8

¹⁷⁸ Clive Maxfield and Alvin Brown, “Bebop Bytes Back: An Unconventional Guide to Computers” Madison, AL, USA, Doone Publications 1998. Abstract online at maxmon.com

¹⁷⁹ Compton’s Encyclopedia Online v3.0 “William Whewell” © 1998 The Learning Company, Inc. The word “scientist” is first recorded, used by William Whewell, in 1833. See also Blumberg.

¹⁸⁰ In 1830, Babbage published “Reflections on the Decline of Science in England, and on Some of Its Causes.”

¹⁸¹ Britannica CD 1999: “Michael Faraday”

Should the prominent men of this Church, together with tens of thousands of its Elders, be swept away by our enemies, the Gospel would still survive, and with unabated force and vigor, still continue its irrepressible operations. So long as one solitary Elder, however unlearned, obscure or possessing an honest heart, remain alive upon the earth, these holy and sacred truths will be avowed and vindicated, order and proper authority continue their peaceful and happy reign, and Elders with hearts overflowing with love and heaven born-zeal, go forth to the nations, churches spring up in every land and clime, Saints increase and multiply and gather together; the Kingdom of God continue to be established, and the suggestive and inspired sayings of the Prophet Daniel be literally and emphatically accomplished.³⁰⁷

¹⁸² Electronic Design etc., "The Foundation Years (1754 – 1837) - Understanding That Nature Obeys Rules Too!" Based on the bicentennial issue of "Electronic Design for engineers and engineering managers" Vol. 24, number 4, Feb. 16, 1976 Rochelle Park, NJ: Hayden Publishing Company Inc.

¹⁸³ Hegel, "Phenomenology of Spirit" and "Philosophy of Right." "According to Kojève, Hegel knew full well that 'the State was not yet realized in deed in all its perfection.' What Hegel asserted was that 'the germ of this State was present in the World and that all the necessary and sufficient conditions for its growth were in existence.' Properly understood, therefore, the end of history, rather than signaling the fall of the curtain on the world stage, is better understood as a program for change which has yet to be acted out." - Sean Kelly, "Individuation and the Absolute: Hegel, Jung and the Path Toward Wholeness." New York, Paulist Press, 1993. Chapter 1.

¹⁸⁴ Paul Krugman, "Peddling Prosperity." New York: W.W.Norton & Co., Inc. 1994. Page 258. Italics as in original

¹⁸⁵ Geoffrey Jones, "British Multinational Banking, 1830-1990" Clarendon Press, 1993. Note the importance of international trade in Revelation 18:3-15.

¹⁸⁶ Krugman, 258-259.

¹⁸⁷ James Beniger, "The Control Revolution: Technological and Economic Origins of the Information Society." Harvard University Press, 1986. Modern society is no longer based on geography, but information. "Beniger sees a continuous change process since 1830." - review at www.bdk.rug.nl.

¹⁸⁸ Kenichi Ohmae, "The End of the Nation State: The Rise of Regional Economies." Free Press, 1996

¹⁸⁹ "Mormons are more likely to read the Bible during the week than are Protestants or Catholics." – see "The Year's Most Intriguing Findings' From Barna Research" from CrossWalk.com, June 10th, 2002.

¹⁹⁰ According to the Barna Research group, Latter-day Saints "read the Bible at the same rate as the highest-reading groups -- Assemblies of God, Pentecostals and nondenominational Protestants." (Bill Broadway, "Striving for Acceptance" Washington Post, February 9, 2002; Page B09.) The other three "highest reading groups" seldom criticize the Latter-day Saints. The criticisms comes from groups who are not as familiar with the Bible.

¹⁹¹ Carl Mosser and Paul Owen, "Mormon Apologetic, Scholarship and Evangelical Neglect: Losing the Battle and Not Knowing It?" Trinity Journal (19:2) The authors recognise that Mormon scholarship is often "rigorous" and "warrants examination," but note that "there are (as far as we are aware) no books from an evangelical perspective that responsibly interact with contemporary LDS scholarly and apologetic writings" (p. 182).

¹⁹² Owen Chadwick, "A History of the Popes 1830-1914" Clarendon Press, 1998. The publisher's summary: "Could a Pope ever consent to be the subject of a political power? Owen Chadwick presents an analysis of the causes and consequences of the end of the historic Papal State, and the psychological pressures upon old Rome as it came under attack ... these pressures caused Popes to resist 'the world' rather than try to influence it, to make the Vatican more of a sanctuary behind high walls, and to preach the more otherworldly aspects of Catholic faith..."

¹⁹³ Jay Dolan, "Catholic Revivalism : The American Experience, 1830-1900" - note the book review at Amazon.com

¹⁹⁴ The web site www.apparitions.org lists all the "Major Apparitions of Jesus and Mary." Minor or disputed claims are not included. The total number of "Major Apparitions" from before 1830 is three. Since 1830 there have been over one hundred major apparitions, and the number is rising. The three early visions were to Catherine of Sienna in the 1300s, who urged the pope to reform the clergy; Juan Diego of Guadalupe in the 1500s, comforting him in trials; and sister Mary the "Blue Nun of Agreda" who in the

For the precise length of the Dark Ages prophecy, see Joseph Smith's inspired version of the Bible. In Revelation 12:5-6 '1260 days' is changed to '1260 years.' The official church newspaper, Times and Seasons, published the following on this subject:

We are informed by the renowned historian, Whelpley, as also in the Revolutions of Europe, that the church of Jesus Christ was overrun, and driven into the wilderness, AD 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter day Saints was organized, with the gifts and blessings.³⁰⁸

Q. What was the rod? [Referring to an allegory printed in the newspaper.]

A. It was the power and priesthood after the holy order of the son of God, which the church had;

1600s was able to spiritually travel from her convent in Spain to visit the Jumano Indians in Central America. Making sense of all this would take another hundred books!

¹⁹⁵ John Nelson Darby and other Protestant leaders like Edward Irving and Alexander Campbell were looking especially hard for the fulfilment of prophecy. At the crucial moment, in the spring of 1830, a fifteen-year-old girl called Margaret Macdonald began to make a series of prophecies in Scotland. She said that the Second Coming would be in two parts, with the rapture (when Christ appears for the faithful) coming first, and the main Second Coming a few years later. The 1260-year prophecy was compressed back into 1260 ordinary days, and all the Dark Ages prophecies were squashed in between. Darby tells about his visit to the Macdonald home in his book, "The Irrationalism of Infidelity." He then went away and worked the idea into a complete theological system. See Vic Reasoner, "Are There Two Phases To Christ's Second Advent?" The Arminian Magazine, Vol. 5, No. 1 (Fall, 1984). Some people have traced the idea of a pre-tribulation rapture to Morgan Edwards in 1788. However, Irving and Darby (and the Jesuit priest Lacunza) remain the most important figures in its development.

¹⁹⁶ Jon Zens, "The Appearance of Dispensationalism in History." Preterist Perspectives Online, 2000 discussing Paul Boyer, "When Time Shall Be No More: Prophecy Belief in Modern American Culture." Darbyism is "by far the most influential and wide-spread among those American evangelical and fundamentalist Protestants who accept a literalist view of Bible prophecy for prediction of contemporary events." - L. Michael White

¹⁹⁷ Thomas Ice, "Is the Pre-Trib Rapture a Satanic Deception?" Arlington, Texas: The Pre-Trib Research Center, 1999; Dave MacPherson, "The Three R's: Rapture, Revisionism, Robbery - Pretribulation Rapturism from 1830 to Hal Lindsey."

¹⁹⁸ The best known examples are Hal Lindsay, "The Late Great Planet Earth" (placing the rapture within one generation of the year 1948) and Edgar C. Whisenant, "88 Reasons Why The Rapture Will Be In 1988."

¹⁹⁹ Barna Research, "Christianity Showing No Visible Signs of A Nationwide Revival" Press Release, Ventura, CA. Barna Research Group, Ltd., March 3, 1998

²⁰⁰ From the director of the Coalition On Revival, "a network of evangelical leaders from every major denominational and theological perspective" - see <http://www.reformation.net>

²⁰¹ Genesis 17:1

²⁰² The blessings and cursings are detailed in the last few chapters of Deuteronomy, particularly chapter 28.

²⁰³ Matthew 5:48. What should we do to be perfect? Read the rest of Matthew chapters 5 to 7.

²⁰⁴ See Matthew 19:29, or the three parables in Matthew 25. For more about being rewarded, see Matthew 5:12; 5:46; 6:1; 6:4; 6:6; 6:18; 10:41; 10:42; 16:27; Luke 6:35

²⁰⁵ Matthew 6:14; Matthew 9:6

²⁰⁶ Luke 6:46; Matthew 7:23; James 2:20

²⁰⁷ See the very famous scripture, John 3:16-21

²⁰⁸ Matthew 7:21

²⁰⁹ Matthew 16:27

²¹⁰ See for example Jeremiah 31:33; 32:37-44

²¹¹ Isaiah 64:18-21; Ezekiel 11: 17-21; compare Isaiah chapters 58, 65, 66

²¹² "The synoptic gospels seem to teach that salvation is dependent upon one's works. The Gospel of John teaches that only those who accept that Jesus is the Son of God will be saved. Paul teaches that only those who believe in Jesus' resurrection will be saved. Other passages seem to require that the Christian must be baptized in order to be saved." - B. A. Robinson, "Salvation: A Christian overview." (Online essay.)

and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.³⁰⁹

Regarding the details of the 1260 year prophecies, probably the best-informed Bible scholar in the church was John Taylor, third president of the church. He was brought up as a Protestant, and studied the Bible in extraordinary depth. He joined the church largely because it agreed with the Bible. He made it clear that all the 1260 year prophecies referred to the same thing: the Dark Ages.³¹⁰ Note that, although these scriptures refer specifically to the Dark Ages, the church still experiences opposition, so the prophecies are sometimes quoted in that broader sense as well.

Regarding the 1844 prophecy, Joseph Smith once met some Millerites. Did he approve of their teaching?

Ontario Consultants on Religious Tolerance 2001.

²¹³ 1 Timothy 6:18-19

²¹⁴ Galatians 6:7-9

²¹⁵ 1 Corinthians 3:6-8

²¹⁶ 2 Timothy 3:17

²¹⁷ Philippians 2:12. Verse 13 indicates that God shows us how, and so we do the work of God as if we were God.

²¹⁸ Quoted by Barry Bickmore in his online essay, "Mormonism and Early Christianity: Faith, Grace, and Works." For more details, see his published book, "Restoring the Ancient Church."

²¹⁹ Catholic Encyclopedia, "St John Chrysostom."

²²⁰ "Like all the Greek fathers, he laid great stress on free-will and the co-operation of the human will with divine grace in the work of conversion. Cassian, the founder of Semi-Pelagianism, was his pupil and appealed to his authority. Julian of Eclanum, the ablest opponent of Augustine, quoted Chrysostom against original sin . . . We look in vain in Chrysostom's writings for the Augustinian and Calvinistic doctrines of absolute predestination, total depravity, hereditary guilt, irresistible grace, perseverance of saints, or for the Lutheran theory of forensic and solifidian justification. He teaches that God foreordained all men to holiness and salvation, and that Christ died for all and is both willing and able to save all, but not against their will and without their free consent. The vessels of mercy were prepared by God unto glory, the vessels of wrath were not intended by God, but fitted by their own sin, for destruction. The will of man, though injured by the Fall, has still the power to accept or to reject the offer of salvation. It must first obey the divine call. 'When we have begun,' he says, in commenting on John i. 38, 'when we have sent our will before, then God gives us abundant opportunities of salvation.' God helps those who help themselves. 'When God,' he says, 'sees us eagerly prepare for the contest of virtue, he instantly supplies us with his assistance, lightens our labors and strengthens the weakness of our nature.' Faith and good works are necessary conditions of justification and salvation, though Christ's merits alone are the efficient cause." - Philip Schaff (Editor), "A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Volume ix Saint Chrysostom. From the Christian Classics Ethereal Library at Calvin College. Online at <http://www.ccel.org/>

²²¹ 2 Peter 3:14-18

²²² Peter Kirby, "Gnostics, Gnostic Gospels, & Gnosticism," from the "Early Christian Writings" web site www.earlychristianwritings.com

²²³ James 2:14,17-20

²²⁴ 1 John 2:3-5

²²⁵ Mike Sanders, *ibid.*

²²⁶ Matthew 19:24; Matthew 8:11; Luke 16:22

²²⁷ Strong's Greek lexicon, word number 5485, "charis," "that which affords joy," from word 5463 "chairō," "to rejoice."

²²⁸ James 2:16

²²⁹ Israel as a whole is "saved" in a different way, by being delivered out of the influence of her enemies. See Luke 1:67-75

²³⁰ Matthew 1:21

²³¹ Mike Sanders, "The Apostle Paul Misunderstood – 'A New Perspective'." Literature review at "Zion's Lighthouse Message Board – The Critical Canon." The review was based on: Krister Stendahl, "Paul among Jews and Gentiles," (Philadelphia: Fortress, 1976); E. P. Sanders, "Paul and Palestinian Judaism"

Seven or eight young men came to see me, part of them from the city of New York. They treated me with the greatest respect. I showed them the fallacy of Mr. Miller's data concerning the coming of Christ and the end of the world, or as it is commonly called, Millerism, and preached them quite a sermon; that error was in the Bible, or the translation of the Bible; that Miller was in want of correct information upon the subject, and that he was not so much to blame as the translators.³¹¹

Joseph did not comment on the date itself, only on what would happen. As noted in chapter four, the translation was to blame, not Mr. Miller. Now Joseph may not have known that the prophecy referred to his own death, but others probably did. A Millerite preacher joined the church three days after the prophecy was dramatically fulfilled.³¹²

Regarding the church in Britain, Heber C. Kimball led the first team of missionaries to Britain in 1837. He was told that ancient prophets had prepared the land for him.³¹³ And what about the Holy Grail? The

(Philadelphia: Fortress, 1977); Wright, N. T., "What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?" (Grand Rapids: Eerdmans; Cincinnati, OH: Forward Movement, 1997). That last article reviews all the important literature on the subject.

²³² Ephesians 2:8-9

²³³ Mike Sanders, *ibid.*

²³⁴ Mike Sanders, *ibid.*; Luke 3:8-9; Matthew 7:21

²³⁵ Darryl Erkel, "Book Reviews." Part of the "Church in Focus" Web Site. Erkel is openly Calvinist in outlook, but supports the original view of Romans 7, and quotes the following commentators in his support: Reymond, Hoekema, Ridderbos, Buswell Jr., Lloyd-Jones, Bengel, Meyer, Godet, Denney, Sanday & Headlam, Stuart, and Moo.

²³⁶ Jeff Paton, "Romans Chapter Seven." IMARC, the Independent Methodist Arminian Resource Center.

²³⁷ Matthew 7:12

²³⁸ Matthew 7:10-12 – note the intended audience "ye then, being evil"

²³⁹ Ephesians 2:12

²⁴⁰ Joshua 24:15; John 1:9

²⁴¹ Psalms 8:5. The word translated as "angels" is "elohiym," which is usually translated "God" or "gods."

²⁴² Romans 2:6-11

²⁴³ Acts 14:26; Acts 26:20

²⁴⁴ Colossians 1:10; Titus 3:8

²⁴⁵ Galatians 2:17-18; Philippians 2:12

²⁴⁶ For example, Adam Clarke, the New International Version Study Bible, etc. Those who disagree either fall for the Antiochus theory, or look forward to the little horn, and identify the fourth beast as the Turks (Asia Minor). As the Turks occupy the area near Byzantium, that interpretation is also possible.

²⁴⁷ Daniel 7:1-7

²⁴⁸ According to Strong's Hebrew concordance of the Bible, the word translated as "time" is word number 5732, 'iddan. It can be translated as "year." In Daniel 4, the king had a madness that lasted for seven "times" and there a "time" appears to mean a year. Then why not just say "years"? The reason seems to be that Daniel, like other prophets, does not mean conventional years. These prophecies appear to use the year-day principle (see chapter two of this book). A Jewish year was 360 days. Every few years an extra month was added to keep up with the 365-day solar year, but that would not apply in a short period of just three years or so. So three and a half "times" equals $3 \frac{1}{2} \times 360 = 1260$ days (1260 years).

²⁴⁹ See Ezekiel 29:21, 1 Samuel 2:10, Psalm 18:2, Luke 1:69, Habbakuk 3:2-6, etc.

²⁵⁰ Zechariah 1:18-21

²⁵¹ Daniel 8:13

²⁵² Ezekiel 33:29

²⁵³ Verses 47, 50, 52, 62, 49

²⁵⁴ "Almost every translation of the book of Daniel has one or more supplied words associated with Ha-tamid, the Daily, but according to the text there is no such need. Whatever argument may be furnished to supply an apparent ellipsis in the text, there is no warrant in Scripture for such a necessity. Any word or expression added to the text lacks divine authorisation." - F. C. Gilbert (1861-1946), a Hebrew convert to the Seventh Day Adventists, and specialist in Hebrew language and culture. From the gospel-herald.com web site.

²⁵⁵ The Jewish OrtZion website (www.ortzion.org) says the "daily sacrifice" is continued in the form of the daily prayers of the faithful. See Psalms 141:2 "Let my prayer be set forth before thee as incense; and the

Church seldom refers to it as a “Grail” but often refers to the iron rod of Revelation 12, using language that would describe the Grail. This can be seen in a modern day parable, published in the church newspaper Times and Seasons.³¹⁴ Like the Grail, the rod is a beautiful shining metal object. Both represent the authority of God. Both can lead people to God, if used righteously. Both bring peace, happiness, and success to the kingdom that uses them properly. Both were taken back to heaven, leaving the people in a wilderness. Both were desperately missed, but were promised to return. Both were lost in the year 570 and restored in 1830.

Finally, regarding the nature of God, and the relationship between grace and works:

We labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.³¹⁵

lifting up of my hands as the evening sacrifice.”

²⁵⁶ Hosea 11:1-4

²⁵⁷ 2 Kings 17:7,13, 36-37

²⁵⁸ 2 Kings 17:37

²⁵⁹ Isaiah 52:1-3 Compare Isaiah 26:17-19 with Revelation 12:1-6; compare Isaiah 29:4-11 with Daniel 2:1-4.

²⁶⁰ Matthew 24:36

²⁶¹ Daniel 11 can be a little confusing, due to a lot of false assumptions about Antiochus and Darbyism. Also, the translation can be a little strange. For example, the word meaning “give, permit, or produce” is translated “place” in verse 31. It is not necessary to give a detailed commentary on Daniel 11 here, because the general themes are clear. If you insist on a commentary, see www.WhyProphets.com.

²⁶² See the footnote concerning Daniel 7:25.

²⁶³ Daniel 12:8-11

²⁶⁴ Various Seventh Day Adventist and Jehovah’s’ Witness web sites refer to this.

²⁶⁵ The smaller southern kingdom of Judah limped on for another hundred years or so. However, the prophets seem to lump the two captivities together, and the date chosen is 721 BC. See Hosea 5:7 (dating it as a “month” away), and Isaiah 7:16 (the NIV text notes identify this as another precisely dated prophecy).

²⁶⁶ Steven L. Olsen, “Centennial Observances.” Encyclopedia of Mormonism, Vol. 1

²⁶⁷ “The Latter-day Saints had a time analogous to the fall of the Ottoman Empire, and that was at the turn of the last century.” (Charles Randall Paul, “Toward ‘Peaceful Tension’” in Sunstone 122) Until this time, the church had been under siege. Some members saw polygamy and opposition as the heart of the gospel, and when this ended their world fell apart. But God had an even greater challenge for the saints: the challenge of comfort and the dangers of respect from the world.

²⁶⁸ Isaiah 54:1, 5-8, 13; Isaiah 66:7-8

²⁶⁹ Revelation 2:27; 12:5; 19:15; Genesis 49:10; Esther 4:11

²⁷⁰ Compare Revelation 2:27 with Jeremiah 19:11

²⁷¹ Numbers 24:17; Psalm 45:6; Isaiah 14:5

²⁷² Words can be misunderstood. The authority of a king can be delegated to his authorised servants, but not to a letter or to a book. Just as modern lawyers disagree over how to apply a constitution, so Bible readers can disagree over how to apply the Bible. In a kingdom, the authority to interpret the words lies with the duly appointed judges, and in the kingdom of God it lies with the apostles.

²⁷³ Strong, “wilderness”

²⁷⁴ Revelation 13:1; 17:3-6, 15; Isaiah 28:1-3; Jeremiah 46:8; Jeremiah 47:1-2

²⁷⁵ Adam Clarke, commentary on Revelation 12. He specifically refers to the period 176 years from the death of Theodosius, or in other words, the years 570-571.

²⁷⁶ Revelation 17:5

²⁷⁷ Psalms 74:12-14; Isaiah 27:1

²⁷⁸ Genesis 3:15; Isaiah 51:9

²⁷⁹ Isaiah 30:7; Revelation 11:8

²⁸⁰ Psalm 110:4-6. Psalm 110 is very important – it is referred to many times in the New Testament.

²⁸¹ Mark 3:28-29

²⁸² Hebrews 6:4-6; Revelation 19:20

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated-- And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

And the same scripture continues:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.³¹⁶

²⁸³ Most country's law courts accepted confession under torture, but at least the inquisition did allow for appeals against its decisions.

²⁸⁴ Caranza, Primate of Toledo. See John Laux, M. A. (Fr) "Church History." Rockford, Illinois: Tan Books and Publishers, Inc.

²⁸⁵ St. Irenaeus of Lyons (c. 130-202), *Adversus haereses* (inter AD 180/199), Book V Chapter 30.

²⁸⁶ The righteous are sealed in their forehead in Revelation 7:3. In Ezekiel 9, a mark I the forehead saves the righteous from the angels' plagues.

²⁸⁷ The medieval system was based on land, not money. Free trade was less important than who you knew. To some extent, that continued until the rise of democracies. For details, see any good encyclopaedia on the guild system, the feudal system, the manorial system, and the medieval economy.

²⁸⁸ Revelation 14:6 etc.

²⁸⁹ Bruce R. McConkie, *The Promised Messiah*, p.606

²⁹⁰ McConkie, "Mormon Doctrine" Second Coming of Christ." Elder McConkie repeats this statement twice in his *Doctrinal New Testament Commentary*,

²⁹¹ Orson Pratt, *Journal of Discourses*, Vol.16, p.324 - 325, 1873

²⁹² McConkie, *A New Witness for the Articles of Faith*, pp.635-636

²⁹³ McConkie, *Doctrinal New Testament Commentary*, Vol.3, p.488

²⁹⁴ McConkie, "The Millennial Messiah" p.381; Neal A. Maxwell, "We Will Prove Them Herewith" p.6-7; Maxwell, "Things As They Really Are" p.111-112

²⁹⁵ Church Education System, *Religion* 211-212, 2nd edition 1979, p. 220

¹²⁶ Joseph Smith, "History of the Church" Vol.5, pages 324 and 336

¹²⁷ Laura Smoller, "Apocalyptic Calculators of the Later Middle Ages" from "Knowing the Time, Knowing of a Time. 3rd Annual Conference of the Center for Millennial Studies. University of Arkansas at Little Rock, 1998 in *Journal of Millennial Studies*, 1998

¹²⁸ Even Daniel did not understand his own visions - Daniel 8:27; 12:8

¹²⁹ William Smith's *Bible Dictionary*, 1863 edition, "Antichrist."

¹³⁰ Marietta Newland, "Joachim of Fiore." Montana State University, 1999. She quotes the following: Bett, Henry. Joachim of Fiore. 1931; Merrick: Richwood, 1976; McGinn, Bernard. *Apocalyptic Spirituality*. New York: Paulist, 1979

¹³¹ ?There is much disagreement over exactly what Joachim's writings meant. Many of his followers tried to clarify them, even forging works in his name, which brought him into disrepute. See Bernard McGinn, "apocalypticism explained: Joachim of Fiore" in "Frontline Apocalypse," by PBS online and wgbh/frontline. It's not clear whether Joachim used the 1260 "day" prophecies – he is best known for using the 42 generations of Matthew 1:17 as the basis for the 1260 years. However, his disciple Villanova (c.1235-1313) very clearly uses the day-year principle, so it is hard to imagine that Joachim himself did not know of and use the 1260 "day" prophecies in Daniel and Revelation.

¹³² Martin Luther, as quoted in "The Familiar Discourses Of Dr. Martin Luther, translated by Henry Bell and revised by Joseph Kerby (London: Baldwin, Craddock and Joy, 1818, pages 7, 8) Luther does not give his reasoning. It should perhaps be seen in the context of revelation 14 and similar prophecies. An angel is to return, and say "the hour of God's judgement is come!" This begins a process of gathering the believers ready for the Second Coming of Christ (the "bridegroom"). Luther simply states: "I hope the last Day of Judgement is not far, I persuade myself verily it will not be absent full three hundred years longer; for God's Word will decrease and be darkened for want of true shepherds and servants of God. The voice will sound and be heard ere long: behold the Bridegroom cometh."

Good works cannot lead to boasting, because when we obey God, he blesses us, and our debt to him just increases.³¹⁷ As for the Fall of Adam, we may still choose the right and live a sinless life if we choose.

We believe that men will be punished for their own sins, and not for Adam's transgression.³¹⁸

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil.³¹⁹

This is what separates the plan of Jesus from the plan of Satan. Satan wanted to take away our choice. Jesus says we can – and must – choose for ourselves.³²⁰

¹³³ Such as at the "Bible411.com" web site

¹³⁴ Francis Nigel Lee, "The Anti-Preterist Historicism of John Calvin and The Westminster Standards." p 8. - Queensland Presbyterian Theological Seminary. The brackets [AD 570f] are added by Prof. Lee for convenience. For more background, see his "Calvin on Islam."

¹³⁵ Francis Nigel Lee, 9

¹³⁶ Matthew Goff, "The Millennial Scientist: Isaac Newton Reading Daniel 7" from "Knowing the Time, Knowing of a Time. 3rd Annual Conference of the Center for Millennial Studies. Boston, December 6-8, 1998 Conference Proceedings." University of Arkansas at Little Rock, 1998 in Journal of Millennial Studies, 1998. Page 10, footnotes.

¹³⁷ Richard Zacks, "An Underground Education." New York: Doubleday, 1997, p.258.

¹³⁸ Matthew Goff, 11

¹³⁹ "We have a discrepancy here. Although it is not stated, the logic of his vision of the four beasts points to the end-time date of 2059. However, as we have seen, Newton considered [that the end time] was at least imminent. Either this tension frustrated Newton, who died without finding its resolution, or he did resolve this tension, and the text where he resolves this was either lost or forgotten in some rare book collection." - Matthew Goff, *ibid*.

¹⁴⁰ John Yandell, "The Apocalypse of John Cotton." In "New World orders - millennialism in the Western Hemisphere" *Journal of Millennial studies*, winter 2000.

¹⁴¹ L. Michael White, "Christian Millennial Expectation Through The Centuries" (notes accompanying PBS documentary), part of "Frontline Apocalypse"

¹⁴² Philip Smith, 398

¹⁴³ J. C Robertson, p.86, quoting Schaff; Bertrand Russell, 403

¹⁴⁴ *Elwell Evangelical Dictionary*, "Second Great Awakening"

¹⁴⁵ "Elwell Evangelical Dictionary." The Bible Library CD-ROM, version 1.1a, Oklahoma City, OK, Ellis Enterprises, Inc. 1988, "Second Great Awakening"

¹⁴⁶ George R. Knight, "Millennial Fever and the End of the World." Pacific Press Publishing Association, 1994.

¹⁴⁷ Adam Carke, "Adam Clarke's Commentary - Revelation 13" (no further details given)

¹⁴⁸ Adam Clarke, *ibid*.

¹⁴⁹ William Ward, A.M. (Rev) "The Fulfillment of Revelation; or Prophetic History of the Declensions and Restoration of the Christian Church." volume 5 (1818), page 74 and elsewhere.

¹⁵⁰ William Ward, 5:242. Note that Mohammed was born in 570

¹⁵¹ Ward, Volume 6, p.267

¹⁵² See Daniel Macgregor's book "A Marvelous Work and a Wonder," published by Church of Christ, Temple Lot, in 1923, and reprinted many times since. Pages 91-93.

¹⁵³ Referring to the 1290 year prophecy, see Daniel 12 in appendix B.

¹⁵⁴ Britannica CD 1999: "Miller, William"; L. Michael White, "Prophetic Belief In The United States: William Miller And The Second Great Awakening" part of the "Frontline Apocalypse" TV series

¹⁵⁵ George R. Knight, chapter 1

¹⁵⁶ See John Nelson, "1844 in Prophecy."

¹⁵⁷ George R. Knight, chapter 1

¹⁵⁸ Todd Seidel, "Millenarian History: The Birth, Death, and Resurrection of Neo-Christian Eschatology" Todd Seidel, 2000 www.todd.seidel.com/millmvmnt.htm

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- ²⁹⁷ Brigham Young, "Journal of Discourses." (JD) London: Latter-day Saints Book Depot, 1854-1886. Vol 1:203. This idea is repeated in The Teachings of Spencer W. Kimball, p.172
- ²⁹⁸ Gospel Principles manual, chapter 44, "the Millennium"
- ²⁹⁹ McConkie, The Millennial Messiah, P.30 - 31; P.381 - 382; Orson F. Whitney, Journal of Discourses Vol.26, p.200; Collected Discourses, Vol.3, May 6, 1892; Sterling W. Sill, Conference Report, April 1966, P.20; etc.
- ³⁰⁰ D&C 84:119 plus context. It should be noted that, according to science, the earth has experienced many mass extinctions before man appeared. Practically all of these were associated with massive super-volcanic events, and sometimes great meteor strikes as well. See Vincent Courtillot, "Evolutionary Catastrophes: The Science of Mass Extinction." Cambridge University Press, 1999. This is the way God cleansed the earth before, so will he do it this way again? It would explain all the strange signs in Revelation. Note that a meteor would take hundreds of years to reach earth, and super-volcanism takes hundreds of years to build up beneath the earth, so could have started in 1830 or before.
- ³⁰¹ Gordon B. Hinckley, "Living in the Fulness of Times," October 2001 General Conference.
- ³⁰² Satan's power is based on lies and deception. He thrives when the scriptures are corrupted. See 1 Nephi 13:29. The restitution of pure scripture began in 1830. This teaches people how to be righteous. This righteousness causes the binding of Satan - see 1 Nephi 22:26, Ether 8:26. See McConkie, "The Millennial Messiah" page 668.
- ³⁰³ Brigham Young, JD, Vol.1, p.189
- ³⁰⁴ Eldred G. Smith, April 1970 General Conference
- ³⁰⁵ George Q. Cannon, JD, Vol.17, p.236 - 237; see also Collected Discourses, Vol.4, Sep 1895; Daniel H. Wells, JD, Vol.9, p.261
- ³⁰⁶ See for example Joseph Fielding Smith, Doctrines of Salvation, Vol.1, P.177-179
- ³⁰⁷ Lorenzo Snow, JD Vol.13, p.291
- ³⁰⁸ Joseph Smith, etc. "Times and Seasons." Electronic text prepared by Department Of Church History & Doctrine, Brigham Young University, 1991. Licensed by Infobases, Inc. Orem, Utah. 1992 Vol.5, p.732
- ³⁰⁹ Times and Seasons, 6:858
- ³¹⁰ There are too many sermons to quote here, but these references each identify different "1260" prophecies with the Dark Ages: JD, Vol.17, p.209; JD, Vol.17, p.372; JD, Vol.21, p.251; JD, Vol.25, p.307-308; Times and Seasons 3:693 (a debate between John Taylor and a Protestant minister). The following contain similar sentiments from other church leaders: Joseph Smith, HC Vol.1, Introduction, P. xciii; Parley P. Pratt, Key to the Science of Theology, p.15; JD, Vol.18, p.180-181; JD, Vol.24, p.208-210; Times and Seasons, 3:610-611 (reprinted from The Gospel Reflector); Joseph Fielding Smith, "Gospel Doctrine." Licensed by Infobases, Inc. Orem, Utah. 1991. p.192; LeGrand Richards, 29, 36, 395. Some of these references assume a familiarity with the prophecies in Daniel and Revelation - chapter and verse are not always given.
- ³¹¹ HC, 5:271
- ³¹² William Hyde Autobiography, BYU, p.12, June 30th 1844 (available on Folio Infobases),
- ³¹³ Heber C. Kimball, JD Vol.5, p.22; Vol.6, p.190
- ³¹⁴ Abridged from Times and Seasons, 6:846.
- ³¹⁵ 2 Nephi 25:23
- ³¹⁶ D&C 130:18-22
- ³¹⁷ Mosiah 2:22-24
- ³¹⁸ Articles of Faith 2

³¹⁹ 2 Nephi 2:25-27

³²⁰ Abraham 3:22-27