

Worksheet Ten

THE DATE OF RESTORATION

1. How long would the church remain in the wilderness? _____
 _____ **(Revelation 12:6.14)**
2. How long would the Gentiles trod down the holy city? _____
 _____ **(Revelation 11:2)**
3. How long would God be blasphemed and the saints scattered? _____
 _____ **(Revelation 13:5, Daniel 7:25, 12:7)**
4. How long is one prophetic day? _____ **(Ezekiel 4:6)**
5. To what prophesied event is Ezekiel referring? _____
 _____ **(Ezekiel 4:1-6)**
6. What is the date of Ezekiel's vision? _____
 _____ **(Ezekiel 1:1-2)**
7. When did the later siege start? _____
 _____ **(2 Kings 25:1-11)**
8. What happened 40 years from the mid-date of the two above dates? _____
 _____ **(Isaiah 44:28)**
9. How long was this liberation delayed? _____ **(Daniel 10:12-13)**
10. What 3 things are prophesied to happen after the commandment to rebuild Jerusalem; how long before each is to occur? _____
 _____ **(Daniel 9:24-27)**
11. When did the Jews receive permission by commandment to rebuild Jerusalem? _____
 _____ **(Ezra 7:1-28, Nehemiah 2:1-8)**
12. What is 62 weeks from mid-date of the two commands? _____
13. What happened 69 weeks from mid-date of the two commands? _____
 _____ **(John 19:14-19)**

14. What happened 70 weeks from mid-date of the two commands? _____
_____ **(Acts 10:1-20)**
15. How long would locusts plague men? _____ **(Revelation 9:5)**
16. What is 150 years from the mid-date of 570 and 632? _____
17. What significant event marks the rise of the apostate church? _____
_____ **(Daniel 7:23-25)**
18. What other development would accompany its rise? _____
_____ **(Revelation 13:1, Daniel 7:24)**
19. What is 1260 years from the mid-date of 533 and 607? _____
20. How long would sinful Israel be punished? _____
_____ **(Leviticus 26: 18, 24)**
21. When did Israel first transgress? _____
_____ **(Joshua 7:10-19)**
22. What marked the Jews final punishment in Judea? _____
23. What is 2520 years from the mid-date of these two events?

Lesson Ten

THE DATE OF RESTORATION

1. How long would the church remain in the wilderness? The prophecy predicting the church's flight into the wilderness to escape the tyrannical rule of the apostate church indicates the length of its stay there. John wrote, "*And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days*" (**Revelation 12:6**). A little later, he said, "*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent*" (**Revelation 12:14**). The only significant difference between these two predictions is the wording that describes the amount of time that the church is nourished. The first verse states that it is 1260 days. The second verses says that it is "for a time, and times, and half a time." These separate descriptions refer to the same length of time.

The Greek word used by John and translated in our Bibles as *time* references the Hebrew word used by Daniel (**Daniel 7:25**). That Hebrew word means *a year*. Its plural, unless specifically identified with a number, means two years. The phrase "a time, and times, and half a time" is "one year, 2 years, and half a year," or three and one-half years. Since the Hebrew calendar contained 360 days, three and one-half years is an interval of 1260 days. Both verses reveal that the church would remain in the wilderness 1260 days, or three and one-half years.

2. How long would the Gentiles trod down the holy city? John's revelation indicates that the Gentiles would preserve the Temple, a symbol of true worship, but would trod down the holy city for 42 months. The Apocalypse states, "*But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months*" (**Revelation 11:2**). The Hebrew calendar contains 12 months, each with 30 days. Forty-two months on the Hebrew calendar is three and one-half years, or 1260 days. John prophesied that the Gentiles would trod the holy city under their feet for the same length of time that the church remained in the wilderness.

3. How long would God be blasphemed and the saints be scattered? The Bible predicted the rise of a civil power after the Roman Empire that would blaspheme God and make war with the saints. John described the event in these words: "*And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations*" (**Revelation 13:5-7**). John reveals that Rome's civil successor would rule for 42 months. That is the same length of time that the Gentiles tread down the holy city and the church remains in the wilderness. Daniel prophesied the same thing. He said, "*And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of*

time” (**Daniel 7:25**). Just as John described the 1260-day time period with the phrase “for a time, and times, and half a time,” Daniel describes it with the phrase “time and times and the dividing of time.” The only difference is that the former says “half a time,” while the latter specifies “dividing of time.” Just as the unspecified plural of the Hebrew word translated *times* means *two times*, the unspecified division of *time* means *half a time*. Both John and Daniel agree that the reign of this cruel apostate is three and one-half years, or 1260 days.

Daniel also reveals how long the saints would be scattered. The scope of his prophecies entail more than the reign of the apostate successor to Rome. He describes the bondage of the Lord’s people from its Babylonian captivity until their release after the apostate rule. During that time the holy people are scattered. Descendants from the Northern Kingdom, Israel, are sown among the Gentiles and the Jews are driven from the Holy Land. Daniel specifies that the time of their dispersion will end when the apostate leader’s rule ends: “*And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*” (**Daniel 12:7**). The Septuagint, a translation from the Hebrew text made about 200 years before Christ, renders the verse, “It should be for a time of times, and half a time; when the dispersion is ended.” Daniel prophesied that at the end of this allotted length, the civil power that he foresaw replacing the Roman government will lose its power to scatter the holy people. Their period of dispersion will be over.

4. How long is one prophetic day? All the cited prophecies detailing the length of the church’s stay in the wilderness, the Gentiles disregard for the holy city, the reign of the apostate government, and the dispersion of the holy people specify the same length of time — 1260 days. In order to correctly decipher the meaning of this time period and calculate the prophesied date of its fulfillment requires discovering the meaning of a prophetic day. Is it equal to one calendar day or, like so many prophetic utterances, does it have a symbolic meaning? Fortunately, the Bible provides an answer. God gave Ezekiel a prophetic time period and told him how to interpret it. He said, “*And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year*” (**Ezekiel 4:6**). A prophetic day equals one of our years. The 1260 days during which time the church flees into the wilderness, the apostate government reigns, the holy people are worn out and scattered, and the holy city trod under foot is 1260 years.

5. To what prophesied event is Ezekiel referring? The specific event that the Lord revealed through Ezekiel that would last 40 prophetic days is a siege against Jerusalem. The prophecy states, “*Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mound against it; set the camp also against it, and set battering rams against it round about*” (**Ezekiel 4:1-2**). The predicted siege was fulfilled twice by Nebuchadnezzar, king of Babylon. He first besieged the city during the reign of Jehoiachin: “*At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon*

came against the city, and his servants did besiege it” (2 Kings 24:10-11). Nebuchadnezzar took Jehoiachin to Babylon and installed Zedekiah, Jehoiachin’s uncle, as the Jewish king. Zedekiah eventually betrayed Nebuchadnezzar. The Babylonian prince besieged Jerusalem again: “And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about” (2 Kings 25:1).

6. What is the date of Ezekiel’s vision? Ezekiel states that his vision happened about five and one-half years after the Babylonian king captured King Jehoiachin: “*Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin’s captivity” (Ezekiel 1:1-2).* Nebuchadnezzar conquered Judah the first time in 598 BC, making the date for the vision in early 592 BC.

7. When did the later siege occur? King Zedekiah angered Nebuchadnezzar by refusing tribute and seeking independence. The Babylonian king invaded Judah again, this time removing all the Jews from their Promised Land and exiling them in Babylon: “*And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king’s garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.” (2 Kings 25:1-5).* Nebuchadnezzar’s second siege occurred ten years after his first conquest. The date is 588 BC, five years after Ezekiel’s vision.

8. What happened 40 years from the mid-date of the two above dates? While either date of Nebuchadnezzar’s besiegement of Jerusalem could be used to calculate the 40-day prophetic time-period, the later is more likely. This is because only the later date happened after the vision. The middle date between 592 BC and 588 BC is 590 BC. Measuring 40 years, the length of Babylon’s prophesied besiegement of Judah, from that year yields 550 BC. In 550 BC, the Jews were still exiled in Babylon, but important developments among the Medes would soon provide their release. Before the captivity, Isaiah had prophesied of a deliverer for the Jews. He even revealed his name: “*That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid” (Isaiah 44:28).* Cyrus inherited the kingdom of the Medes in 559 BC. It was a territory north and west of Babylon, one of many kingdoms that later joined to make up the Persian Empire. Cyrus forged unity among those groups. After gaining the throne of the Medes, he won control over nearby kingdoms, gradually consolidating the power under his rule.

He completed his planned unification of Persia by killing king Astyages in 550 BC. The promised liberator of the Jews from their Babylonian captivity rose to power exactly 40 years after the mid-date between the prophecy of the siege and the actual siege that followed.

The same book in which the Lord reveals that one prophetic day equals one year also provides the opportunity to discover how to calculate the time period and arrive at the date of fulfillment. The method that works follows this procedure: the beginning date is the mid-date of two likely dates and the ending date is the specified number of years after the mid-date of the two beginning dates.

9. How long was his liberation delayed? Cyrus did not attack Babylon and free the Jews in 550. Perhaps he could have, but the Jews had to wait another 12 years. The Bible explains the delay. An angel appeared to Daniel in answer to a much earlier prayer: *“Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Daniel 10:12-13).* Cyrus is the prince of Persia to whom the angel referred. He withstood the heavenly messenger 21 days. Although Daniel’s fasting lasted three weeks, or 21 days, it is hard to see why the angel failed to come to Daniel because of Cyrus. The delay seems more likely to be an allegory. It symbolizes the delay between Cyrus’ ascension to power and his actual conquest of Babylon.

Two dates for Cyrus’ ascension to power stick out — 559 BC, when Cyrus gained his throne, and 550 BC, when he gained control of all Persia. If one interprets the angel’s message to mean that Cyrus withstood the angel’s help in conquering Babylon and freeing the Jews for 21 prophetic days — that is, 21 years — then applying the above method of interpretation provides an interesting result. The mid-date of 559 and 550 is 555. Adding 21 years to 555 BC yields 534 BC. That year, 534 BC, is the year that the angel came to Daniel and announced his delay. According to the account, the visit happened in Cyrus’ third year: *“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision” (Daniel 10:1).* Cyrus conquered Babylon in 538 BC, 21 years after he gained the throne of the Medes, but the vision occurred in 534: *“And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel” (Daniel 10:4).* The first month of 534 BC was during the third year of Cyrus’ reign over Babylon.

A second and unrelated prophecy that specifies a prophetic time period and that is fulfilled within the Biblical account confirms the discovered procedure for calculating the termination date of prophesied time-periods. This confirmation adds a sense of security when applying the procedure to prophecies about the end of the apostasy and the return of the church.

10. What 3 things are prophesied to happen after the commandment to rebuild Jerusalem; how long before each is to occur? One example does not prove a pattern sufficiently reliable for use in interpreting other passages. It must be shown to apply in

other circumstances. Fortunately, the Bible gives another example to test the proposed interpretation.

Daniel prophesied that the time interval from the commandment to rebuild the Temple that Nebuchadnezzar razed to the completion of Jewish transgression would be a period of 70 weeks: *“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate”* (**Daniel 9:24-27**). Daniel divided the 70-week interval into three parts. He said that it would take 62 weeks to rebuild the Temple with its walls, another 7 weeks, making 69 weeks in total, to cut-off the Messiah, and an additional week to complete the transgression.

11. When did the Jews receive permission by commandment to rebuild Jerusalem?

Although Cyrus freed the Jews and allowed them to reoccupy their Promised Land, his edict contained little means to accomplish that end. Once Nebuchadnezzar’s exile removed the Jews from Canaan, other peoples occupied the land. These new residents were unwilling to relinquish it to the Jews once those Hebrews were freed from their bondage. They resisted any who returned after Cyrus liberated them. Kingly authority requiring the Samaritans to allow the Jews to rebuild both Jerusalem and the Temple came later. Artaxerxes, king of Persia in the days of Ezra, authorized Ezra to lead the Jews back to Jerusalem and rebuild their Temple. He even gave them a letter of authority to do so: *“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee”* (**Ezra 7:6-13**). The commandment to rebuild the temple that Artaxerxes made was given

in the seventh year of the king's reign. Artaxerxes gained the throne in 464 BC. The date of his edict was seven years later in 457 BC.

Judah's foreign inhabitants repeatedly sabotaged the Jews' rebuilding effort. They stole upon the construction at night and tore down what workers had done the previous day. The condition became so bad that Nehemiah requested another, more strongly worded, edict to rebuild the Temple. Artaxerxes, who was still the Persian king, provided a second commandment: *"And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. . . And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me"* (**Nehemiah 2:1-8**). The letters of authority that Artaxerxes gave Nehemiah were given in the twentieth year of the king's reign. The date for these authorizing letters is 444 BC.

12. What is 62 weeks from mid-date of the two commands? The middle date of 457 BC and 444 BC is 450 BC. It is the date from which to measure all three parts of the 70 week span. Sixty-two prophetic weeks equals 434 years (7 X 62). Four hundred thirty-four years from 450 BC is 16 BC. Herod completed the Temple and its walls that Ezra began so many years before in 18 BC. Daniel's prophecy indicated that the Temple and its walls would be completed within 62 prophetic weeks of the commandments to rebuild the Temple that Nebuchadnezzar destroyed. The proposed procedure from calculating the fulfillment of that prophetic time-period correctly computes it.

13. What happened 69 weeks from mid-date of the two commands? Daniel's prophecy of the seventy weeks specifies that the Messiah would be cut-off 69 weeks after the commandment to rebuild Jerusalem. Sixty-nine prophetic weeks is 483 years (7 X 69). Four hundred eighty-three years from 450 BC is 34 AD, the year of Christ's crucifixion. Sir Isaac Newton, in an extensive analysis of the lunar calendar, Jewish laws for determining Passover, and the Biblical accounts of the Savior's ministry, calculated the Savior's death on Friday, April 3, 34 AD.¹

14. What happened 70 weeks from the mid-date of the two commands? Daniel's prophecy provides an additional week for finishing the transgression on the Lord's people. During that final week, the revelation states that God would confirm his covenant with many. After the Savior's crucifixion and resurrection, God repeatedly

¹Sir Isaac Newton, *Observations of the Prophecies of Daniel and the Apocalypse of St. John*, p 163.

confirmed his covenant with the church. Jewish leaders opposed the apostles and persecuted church members. God rejected the Jews and sent his ministers to the Gentiles. The first Gentile convert to the church was Cornelius: *“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter” (Acts 10:1-5).* Peter came to Cornelius and taught him the Savior’s gospel. The centurion believed and was baptized along with all those in his household: *“Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days” (Acts 10:46-48).* Cornelius and his household were baptized in 40 AD, 490 years, or 70 prophetic weeks after the middle of the two edicts from Artaxerxes to rebuild the Temple and its walls. The fulfillment of all three parts of the Daniel’s prophecy using the derived procedure confirms that method as a viable formula for determining the end of time intervals contained in prophecy.

15. How long would locusts plague men? The Bible provides another time interval contained in prophecy that can be used to test the derived procedure. John prophesied a scourge of locusts to plague those who received the mark of the beast: *“And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man” (Revelation 9:3-5).* The mark of the beast was given by the apostate church after Jesus’ true church fled into the wilderness. The reformers agreed that the apostate leader that Daniel represented by a little horn represents the Papacy. They also agreed that the locusts symbolized the Moslems. The Islamic religion was founded by Mohammad. He was born in 570 AD and died in 632. At his death, his followers undertook a holy war to convert others to their new religion. Like a swarm of locusts out of the desert, scores of warriors on horseback raided neighboring realms, stinging their inhabitants during a period of jihad in which Arabia, Persia, Egypt, northern Africa, and Palestine were defeated. Their inhabitants quickly forsook Christianity and embraced the Islamic religion. The sword proved to be a more powerful instrument of persuasion for those people who had departed from the simplicity in Christ than the preaching of the gospel.

16. What is 150 years from the mid-date of 570 and 632? The middle date of Mohammad’s birth in 570 and his death in 632 is 601 AD. The Moslem jihad quickly converted a vast region, but Europe proved difficult to defeat. In 751, a new Islamic dynasty emerged in Baghdad. It chose a non-aggressive foreign policy and contented itself with governing the realm it had gained. The expansionary wars ceased and the rest

of Christendom was spared the horrors of continued armed conflict. John predicted the plague of locusts to last 150 years. One hundred and fifty years from 601, the mid-date of 570 and 632, is 751, the same year that the initial Islamic jihad stopped. The precise fulfillment of prophecy when interpreted with the derived procedure for interpreting dates again confirms the method as a viable procedure.

17. What significant event marks the rise of the apostate church? The corruption of the Savior’s gospel began during the lifetimes of the apostles. John complained, “*Even now are there many antichrists*” (1 John 2:18). The apostles’ successors successfully forestalled heresy’s victory, but the Gentile converts, who overwhelmed the church once it became an established institution, remained inclined toward pagan practices and devilish doctrines after their baptism. Their affection for sophistry and superstition allowed heresy to succeed. Gradually the simplicity of true religion became entangled in a web of falsehoods. According to Rev. E. C. Brewer, the following spurious teachings found acceptance by the indicated date:

- 200 — Prayers for the dead
- 251 — Paul the first hermit
- 325 — Celibacy of the clergy recommended
- 360 — Adoration of saints, martyrs, and angels
- 375 — Christmas Day appointed as a religious festival
- 390 — Bells used in churches
- 431 — Mary called the mother of God
- 487 — Sprinkling of ashes in Lent (Felix III)
- 500 — Priests began to wear distinctive dress
- 506 — Stone altars enjoined
- 525 — Extreme unction introduced by Felix IV
- 547 — Lenton fast extended to forty days (Council of Orleans).²

Other changes also gained acceptance. Cyprian, who wrote around 250, recognized sprinkling for baptism on a sick-bed when immersion was difficult or impossible, but called the ordinance *clinical baptism*.³ Sir Isaac Newton emphasized the growing reverence among early Christians for the martyrs, noting that Gregory, Bishop of Neocaesarea in Pontius instituted a festival about 260 for the martyrs who had contended for the faith. This devotion led to the interment of the apostles’ and martyrs’ bones in churches. “The Emperor Constantintius began this practice about the year 359, causing the bodies of Andrew the Apostle, Luke and Timothy, to be translated into a new Church at Constantinople: and before this act of Constantintius, the Egyptians kept the bodies of their Martyrs and Saints unburied in their private houses.”⁴

While the many changes and additions to the Savior’s original teachings dramatically serve as impeachable witnesses to the corruption of the early Christian

²Daniel Macgregor, *A Marvelous Work and a Wonder*, 2 Edition, 1911, P 28.

³Cyprian, *Epistle 75*, No. 12 as quoted in ANF 5:353-355.

⁴Newton, P 207, 208.

church, the question remains, at least for the task of calculating when the apostasy of the church would end, what event or development marks the beginning of this apostate period. Daniel provides an answer: “*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time*” **(Daniel 7:23-25)**.

Rome eventually fell as a world power. Ten marauding bands invaded from the north, plundering the Imperial City and gradually weakening its power. The last of these invaders was the Lombards, who completed their conquest by 570. With the fall of Roman, combined with the disunity and inability of the various barbarian tribes that conquered the Latin Empire, the only reigning power to emerge was the Roman Bishop. Originally, the bishop of Rome was only one bishop among the many other bishops who governed the church within their respective jurisdictions. Each was equal in authority, but the Roman pontiff gradually gained influence over and control of the church. As early as 208, Tertullian satirized Rome’s bishop for issuing an edict in which he claimed the title Pontifex Maximus.⁵ A generation later, Stephen, pontiff at Rome, called himself the bishop of bishops, believing that his decision regarding the lapsed should be ratified throughout the church. Firmilian, bishop at Caesarea, echoed his fellow bishops’ objections: “I am justly indignant at this so open and manifest folly of Stephen that he who so boasts of the place of his episcopate and contends that he holds the succession from Peter, on which the foundations of the church were laid, should introduce many other rocks and establish new buildings of many churches.”⁶

As the Roman Empire failed, the need for a single leader of the church whose influence could help supervise the vast regions now falling into disorder became increasingly evident. Since bishops continued to refuse supervision by the Roman pontiff, emperors began issuing decrees requiring their submission. The edict of Gratian and Valentinian II in 371 decreed such a requirement. Sixty-six years later, by another edict, “the Emperor Valentinian enjoined an absolute obedience to the will of the Bishop of Rome throughout all the Churches of his Empire.”⁷ Gradually, the Pope acquired control over the church jurisdictions, but he was not officially recognized as its head until the sixth century. In 533, Emperor Justinian issued a Decretal Epistle that acknowledged the bishop at Rome “the head of all the holy churches.”⁸ In 588, John, bishop at Constantinople, objected to the leadership of the Roman church, giving himself the title *Universal Bishop*.⁹ Nineteen years later, Phocas, who had just been made Emperor and

⁵Tertullian, *On Modesty*, Ch 1 as quoted in ANF 4:74.

⁶*The Epistles of Cyprian*, Epistle 74 as quoted in ANF 5:390.

⁷Newton, P 111.

⁸Macgregor, P 42.

⁹*Ibid.*, P 51.

needed a powerful friend to legitimize his position, issued another decree from his capitol at Constantinople proclaiming the Pope to be the only head of the church, stating that the name *Universal* could only belong to the Roman pontiff.¹⁰ The emergence of the Roman Bishop as the head of the church marks the beginning of the apostasy.

18. What other development would accompany its rise? The rise of the Papacy as the head of the church in fulfillment of Daniel's prophecy that describe the ascension of the *little horn* is not the only event surrounding the timing of the church's apostasy. John foresaw, "*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy*" (**Revelation 13:1**). John's description of the apostate period begins with the appearance of a ten-headed beast, much like the one that Daniel saw in vision. Daniel received an interpretation: "*And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings*" (**Daniel 7:24**). The early Christians understood that the Bible predicted Rome's fall and its division by ten kingdoms as a prelude to the rise of the antichrist. About 170 AD, Irenaeus wrote, "Let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advancing their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having the name of the aforesaid number, is truly the abomination of desolation."¹¹ Ten barbaric nations invaded Rome, ransacked her cities and settled in her territories. Sir Isaac Newton identified the ten nations as 1) the kingdom of the Vandals and Alans in Spain, 2) the kingdom of the Suevians in Spain, 3) the kingdom of the Visigoths, 4) the kingdom of the Alans in Gallia, 5) the kingdom of the Burgundians, 6) the kingdom of the Franks, 7) the kingdom of the Britains, 8) the kingdom of the Hunns, 9) the kingdom of the Lombards, 10) the kingdom of the Ravenna.¹² The last of these invasions was completed by the Lombards in 570.

19. What is 1260 years from the mid-date of 533 and 607? The foundational event that marks the apostate period is the appearance of Daniel's little horn. The Papacy gained the status of head of the church through two separate civil decrees, one dated 533 and the other dated 607. The mid-date of the two imperial edicts that declared the Roman Pope to be the head of the church is 570. That year also marks the end of Rome's division by ten kingdoms, another characteristic of the apostate period. The Lombards finished their conquest of Rome by 570. Interestingly, the Papacy later gained the crown of three of those ten kingdoms: Ravenna, the Lombards' domain, and Rome with its Duchy. Sir Isaac Newton observed, "In the eighth century, by rooting up and subduing the Exarchate of Ravenna, the kingdom of the Lombards, and the Senate and Dukedom of Rome, he acquired Peter's Patrimony out of their dominions; and thereby rose up as a

¹⁰Ibid, P 45.

¹¹Irenaeus, *Irenaeus Against Heresies*, Bk 5, Ch 30 as quoted in ANF 1:559.

¹²Newton, P 47.

temporal Prince of King, or horn of the fourth Beast.”¹³ The Pope’s acquisition of the crown over these three realms fulfills Daniel’s vision in which he saw the little horn subdue three kingdoms: *“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots” (Daniel 7:8).*

The Apocalypse reveals that the locust who stung men with the mark given by the apostate church, which prophecy the Reformers interpreted to be the initial Islamic jihad, would last 150 years. Mohammad was born in 570, the same date that begins the Papal reign and the end of Rome’s division by ten kingdoms. This additional facts helps secure 570 as the beginning date for the 1260-year flight of the church into the wilderness and the reign of the antichrist in its place.

Measuring 1260 years from 570 yields 1830. The prophecies describing the rise of an apostate church to both scatter the Lord’s people and war against the saints, and that predict the time that the church flees to the wilderness and the holy city is trampled under the Gentiles’ feet, also predicts an end to that horrible time-period when the apostate tyranny over the Lord’s people draws to its close, the church returns from the wilderness, and the holy city is no longer trodden down. That ending date is 1830. In 1830, Joseph Smith restored the church of Jesus Christ to earth, clothed in its pristine purity and endowed with divine authority.

20. How long would sinful Israel be punished? The latter-day Restoration is more than the return of Christ’s church from the wilderness free where it is free from Papal tyranny. It marks the restoration of all the dispersed remnants of the house of Israel to the Lord’s covenant. God scattered the Hebrews from their Promised Land of Canaan through a series of conquests beginning as early as 744 BC and ending in 70 AD. These consequences and their accompanying exiles were divine punishment for the Hebrew’s continued and unrepentant sins. The various conquests of the Hebrews in which some Israelites were exiled is as follows: 744 BC when King Pul of Assyria conquered all Israel dwelling on the east bank of the Jordan River and exiled half the tribe of Manasseh as well as the tribes of Reuben and Gad to regions near the Caspian Sea; 722 BC when Sargon, king of Assyria, defeated the rest of Israel and vanquished its residents to the same area by the Caspian Sea; 701 BC when Sennacherib, king of Assyria attacked Jerusalem and took over 200,000 Jews as tribute, placing them in the same captivity near the Caspian Sea; 598 BC when Nebuchadnezzar besieged Jerusalem and took the Jewish elite to Babylon; 588 BC when Nebuchadnezzar destroyed Jerusalem and exiled the rest of the Jews to Babylon; and 70 AD when the Roman prince Titus destroyed Jerusalem and scattered the Jews from Palestine. Moses had previously predicted this divine chastisement of the Hebrews. He warned, *“And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins” (Leviticus 26:18),* adding, *“Then will I also walk contrary unto you, and will punish you yet seven times for your sins” (Leviticus 26:24).* One view of God’s warning is that if the Israelites refused to obey their God, they would incur a divine chastisement that would last for a period of 7 times. If one times represent one prophetic year, or 360 days, then seven times represents

¹³Ibid., P 75.

seven prophetic years, or 2560 days (7 X 360). The length of Israel's punishment for not obeying God once they came into their Promised Land would last 2560 years.

21. When did Israel first transgress? Israel's dispersion resulted from Hebrew sins extending over their entire sojourn in their Promised Land. The first sin that tarnished all Israel occurred in the first year of their residency in Canaan. Achan disobeyed a divine command to destroy all the spoils found in their conquest. Punishment for that transgression was an Israelite defeat at the Battle of Ai. The Bible records, "*Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me*" (**Joshua 7:10-19**). The year of this transgression is 1451 BC.

22. What marked the Jews final punishment in Judea? The Jews were conquered by Titus in 70 AD. The early Christians expressly maintained that the reason for the defeat was their unjust execution of James, the Lord's brother and head of the church. Eusebius concluded, "So remarkable a person must James have been, so universally esteemed for righteousness, that the more intelligent Jews felt that this is why his martyrdom was immediately followed by the siege of Jerusalem, which happened to them for no other reason than the wicked crime of which he had been victim."¹⁴ The Jewish historian Josephus agrees: "These things happened to the Jews in requital for James the Righteous, who was the brother of Jesus known as Christ, for though he was most the righteous of men, the Jews put him to death."¹⁵

¹⁴Eusebius, *The History of the Church*, Bk 2, Ch 23, P 60-61.

23. What is 2520 years from the mid-date of these two events? The middle date between 1451 BC and 70 AD is 690 BC, about the time of Sennacherib's second invasion of Judea. Seven times, or 2560 years from 690 BC is 1830. That year marks the end of the punishment on Israel and the beginning of the Restoration of scattered Israel to the Lord's covenant. This means that 1830 is not only the date for the end of the apostasy and the date for the Restoration of the church, but the termination date for the Israel's dispersion, the end date for the holy city's humiliation by the Gentiles, and the beginning of the restoration of the covenant to the remnant of Israel.