

week. The entire vision (Rev 4-16) in which chap. 12 is found is an analysis of Daniel's seventieth week. Tyconius' supposed parallel disappears.

The adoption by Augustine of this fundamental displacement in biblical chronology was perpetuated by the prestige of Augustine and has been canonized in countless commentaries up to the present. One obvious result of the application of this scheme is the phenomenon of date-setting. Tyconius was apparently the first to adopt this unwarranted practice, followed by a long line of successors. A brief tracing of the history of this sad phenomenon in church history adds to the already decisive scriptural reason for rejecting it. The Lord's own words indicate that the time of His return is meant to be unknown (Acts 1:7).

### **The Year A. D. 1000**

The premillennial scheme seems to have disappeared completely after it was condemned as heretical at the Council of Ephesus in A.D. 431. This disappearance was probably aided by the suppression of the last five chapters of Irenaeus' *Against Heresies* after the rejection of premillennialism and the loss of the Greek original. The reappearance of the full text of this ancient presentation of premillennialism in 1571 (later reconstructed from the Armenian and Syriac manuscripts) may have had something to do with the reemergence of premillennialism in the seventeenth century. Once the Augustinian idea had been established, the conclusion that the end would come in the year 1000 was inevitable.<sup>3</sup> Henri Focillon writes:

... in the middle of the tenth century there existed a . . . . movement, a groundswell of the belief that the world was drawing to a close . . . . Everything leads us to think that the movement swells like a tide as the century moves toward its end, and the year 1000 is the culmination of these terrors.<sup>4</sup>

The obvious failure of the expectation did not change the basic method of reasoning: men found a way to lengthen the 1,000 years into 1,260 years. LeRoy Froom credits Joachim of Flora with this ingenious device. Joachim reasoned that history was disposed in three eras: if the time of the Father ended at the Incarnation the time of the Son would end about the year 1200, and this would be followed by the age of the Spirit. The 1,000 years was to come to an end at the time of Satan's release for a little time. Joachim apparently expected the end to come about 1200. Froom does not offer an explanation of what happened when the expectation was disappointed.<sup>5</sup>

### **The Tudor Protestant Period and the 17th Century**

The influence of Joachim of Flora<sup>6</sup> may be seen in the Tudor Protestant period of the fifteenth and sixteenth centuries. A major feature of the period from Wyclif to the end of the sixteenth century was that the "church of the devil" came to be equated with papal Rome.<sup>7</sup> Fundamental also to an understanding of the outlook of Tudor prophetic study was the idea that the millennium began with the preaching of the apostles and ended with