

the ten horns "at the end of the last kingdom." In explanation of Dan 7:23, he says: "... and [everything] shall be given into his hand until a time of times and a half time ...,' that is, for three years and six months, during which time, when he comes, he shall reign over the earth." In V. xxvi, I, Irenaeus says: "In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned." Concerning the Antichrist he says in V. xxix, 2: ". . . there is in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit..." V. xxx contains his famous discussion of the number of the beast. In Sect. 2 he says: ". . . let them await... the division of the kingdom into ten: then, in the next place, when those kings are reigning, and beginning to set their affairs in order, and advance 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 a name containing the aforesaid number, is truly the abomination of desolation." V. xxx, 3: "It is therefore more certain and less hazardous to await the fulfilment of the prophecy, than to be making surmises ... V. xxx. 4: "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem: and then the Lord will come from heaven in the clouds..." V. xxxv. 1: "For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under his rule ..."

<sup>^2</sup> L. E. Froom. *The Prophetic Faith of our Fathers* (Washington. D.C.: Review and Herald. 1950-54), I. 470-471.

<sup>^3</sup> H. Focillon, *The Year 1000* (New York: Frederick Angar, 1969) 54: ". . . between the years 940 and 970, certain charters, a sermon, a popular rumour give irrefutable testimony of the belief in the imminence of the world's end."

<sup>^4</sup> Ibid., p.59. Froom (*Prophetic Faith*, I, 587-591) also writes of the expectancy of the end of the world at the year 1000, referring to Hagenbach, Milman, and Mosheim as being in agreement.

<sup>^5</sup> *Prophetic Faith*. I, 685-716.

<sup>^6</sup> R. Bauckham (*Tudor Apocalypse* [Oxford: Sutton Courtenay, 1978] 20) writes: "The subtleties of Joachim's thought had comparatively little influence beside his specific. and revolutionary, expectation of the third *status* which would follow the imminent reign of Antichrist and would feature the rise of new religious orders, the conversion of the world, and the fruition of spiritual life in this world. Joachimism was above all a new form of theologically grounded Optimism about the historical future." Bauckham thinks that Tudor apocalyptic exegesis followed the medieval Tyconius-Augustine tradition rather than Joachim, though indirectly his influence was felt. For our purposes, his most spectacular contribution was the introduction of the day/year theory.

<sup>^7</sup> Ibid., p.58.

<sup>^8</sup> Bauckham says: "But only in this way [i.e., that God permitted error] could Tudor Protestants, holding the sovereignty of God alongside the facts of church history, understand the astonishing prevalence of error (both popish and Muslim) throughout the lands where the clear light of the Gospel had shone in the first few centuries of the Christian era" (ibid., p.121).

<sup>^9</sup> Ibid., p.209.

<sup>^10</sup> R. C. Clouse. "The Influence of John Henry Alsted on English Millenarian Thought" (unpublished Ph. D. dissertation. State University of Iowa. 1963) 208. The explicit premillennialism of Alsted and Mede appeared about the same time, between 1627 and 1632. For our purposes the important point is that the premillennial innovation of putting the millennium after the Parousia and Resurrection was perceived to be a break with the previous Augustinian model, thrusting the millennium into the future (ibid.. p.201).

<sup>^11</sup> Ibid. p.189.

<sup>^12</sup> Ibid. p.212. The opposition to Mede's scheme focussed on the break with the Augustinian scheme. This again confirms our previous conclusion that the basic Tyconian parallelism between Rev 20 and the 1,260 day/years of Rev 12 was the heart of the Augustinian scheme. Whatever the causes of the movement of Alsted and Mede away from Augustine, the fact is significant.

<sup>^13</sup> E. Calamy. *Sermons of the Great Ejection* (ed. I. Murray; London: Banner of Truth Trust, 1962) 21-34.

<sup>^14</sup> Ibid., pp.33-34.