

THE APOSTACY
and
RESTORATION
of the
GOSPEL of CHRIST

The Apostasy and Restoration of the Gospel of Christ

In this series of studies we will cover the Apostasy and Restoration of the Church of Christ.

The first section, the Apostasy, will be divided into 2 sections:

1. Scripture evidence of the Apostasy
2. Prophecy about When and Length

In God's divine plan for the completion of His work in these latter days there must needs have been a falling away and restoration of Christ's Church and authority. The Church of Christ, as we know it today, is in existence today because of the Apostasy. If there was no Apostasy, a falling away from the original beliefs of the Church Christ established, then there is no restored Church of Christ today. There is ample evidence that in the first 6 centuries the Church fell away, the authority of the Priesthood was removed from the earth and was restored in the latter days.

APOSTASY-renunciation (the act or an instance of renouncing [Renounce-to reject; disown]) of a belief or faith; abandonment of principles

RESTORATION-an act of restoring (Restore: bring back into existence; to bring back to an original condition)

The scriptures very early on warn of a coming Apostasy!

Paul gives some of the first facts:

2 Th 2:1-11 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ is at hand.**

The popular belief was that Christ was going to return soon, probably in their life time. Here Paul is telling them that Christ will not return until certain events transpire.

3 Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;**

The day the Lord returns will not happen until 2 things occur:

1. There be a falling away first
2. The man of sin be revealed

4 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, shewing himself that he is God.

Some of the names that refer to the Papacy:

- A. Our Lord God the Pope
 - B. Another God upon earth
 - C. King of kings and Lord of Lords
 - D. The power of the pope is greater than all created power, extending itself to things celestial, terrestrial, and infernal, and that the pope doeth whatsoever he listeth even things unlawful, and is more than God.
 - E. The lamb of God that taketh away the sin of the world
 - F. The Holy and Good God of the Christians
 - G. All the kings of the earth shall worship him and all nations shall serve him.
- (The Pope)-Dissertation on the Prophecies, vol. 1, pp.203-204, Reverend G. S. Faber

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

6 And now ye know **what withholdeth that he might be revealed in his time.**

A question is asked, What is keeping this man of sin from being revealed?

7 For the mystery of iniquity doth already work: **only he who now letteth will let, until he be taken out of the way.**

Paul is saying that the mystery is already working. A marginal translation of "letteth will let" is "restrains will do so." The one who is in control, the power that will not allow this to happen, has to be taken out of the way. The Roman Empire, the supreme ruler of the world, would not permit anyone or anything to assume any kind of authority. As long as the Roman Empire was in existence it was impossible for this man to be set up. The Empire had to be destroyed before the man of sin could rise up. Paul was talking about the fall of the Roman Empire.

We will refer to a non restoration source:

See Appendix A

8 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:

Who was this wicked one? Scriptures tell us, and history verifies, that he was the bishop of Rome. After the fall of Rome in 568 rose to a position of not only spiritual power but temporal power as well. Not just the man but the organization (abominable church 1 Nephi 3:219-222) as a whole with him representing the power of it. The Bishop at Rome for nearly 300 years had been slowly gaining more power and authority both within and without the church.

Refer to another non restoration source:

See Appendix B:(note pages 1 and 2)

Also from Dalton's Epochs, p. 86 (Marvelous Work and a Wonder p. 47)

"The shadow of the papacy gradually, but surely extended in all directions...upon the most secret springs of human action. By its sanction kings reigned,...Europe was covered with ecclesiastical palaces, universities, churches...which enclosed and held fast every living thing." Dalton's Epochs, p. 86.

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

Summery:

1. Christ will not return until there is a falling away and the Pope is established
2. That the Roman Empire had to fall before this could happen.

See also 1 Nephi 3:139-144; 157-175 ** mention these as B. of M. references

From the King James Bible Commentary on 2 Thessalonians we read:

B. The Man of Sin. 2:3-12.

3. Let no man deceive you by any means: for that day shall not come, except there come a falling away. Part of the sentence is implied in the original, and must be supplied in the translation; the Day of the Lord will not begin without the **falling away** (Gr *apostasia*). Our English word "apostasy" comes, of course, directly from this Greek word, which means literally a "standing away from" or "departure." In the religious sense it is a departure from the faith, and what we have in this passage is called the final apostasy which is to be led by the man of lawlessness. Some have taken the words **falling away** to refer to the Rapture of the church in order to prove a point; there is no historical support for that translation, however. The religious meaning is illustrated by Paul in I Timothy 1:4, and by the author of Hebrews in 3:12. At any rate, an apostasy must precede the Day of the Lord.

Simultaneously with the great apostasy, or at least another prerequisite to the beginning of the events of the Second Coming, is appearance of the **man of sin**. The better manuscripts read here, "man of lawlessness," but there is no important difference in the name, for the Bible tells us that "sin is lawlessness" (I Jn 3:4). That the Man of Sin is **revealed** (Gr *apokalypto*) shows that he exists prior to the time of this revelation or appearance. I John 2:18 states that there were already many antichrists, in the sense of people who are against Christ, existing in that day. It is not certain exactly who this person will be; but the identification of the Man of Sin with the coming Antichrist of Revelation is the most logical conclusion. He is the "beast out of the sea" (Rev 13:1), the "little horn" of Daniel 7:8. He is the Antichrist, i.e., the false Christ who will force himself and his kingdom upon the world one day hence (Rev 13:15-17).

4. Who opposeth and exalteth himself. Because of Paul's familiarity with the language of the

Old Testament, there are many similarities to Daniel (especially 11:36). This is, however, a new description of the leader of the forces of evil in the final apocalyptic battle against God.

Opposeth (Gr *antikeimai*) is present tense in Greek and implies continued, determined, and planned opposition to God. It is a common word for the opposing sides in a battle. **Exalteth himself** shows his extreme pride; he puts himself over everything considered as a god or an object of worship and as it were, seats himself in the Temple of God. **As God** was not a part of the original text, (I could not find any evidence to support this statement. KO) although it is certainly implied that this rebellious person acts as if he were God and sits in the Temple personally, unlike Gaius who in A.D. 40 attempted to have his statue placed in the sanctuary at Jerusalem (see Mk 13:14).

Non restoration groups knew an Apostasy had taken place:

In 1823 in a Summary View of the United Society of Believers, Commonly called Shakers, p. 1 had this comment concerning the apostasy: "By a declension (a decline or decrease; deviation as from a standard) of the true spirit of Christianity it gradually fell away until the spirit of antichrist, through the influence of false teachers, under the Christian name gained the ascendancy and began his dark and deplorable reign, which continued for the space of 1260 years. ...not found upon the earth a church with the true order and power of the primitive church of Christ."

We also find in End of the Age, vol. 10, p. 338 by Guinness:

"Apostasy has been universal. If we trace the history and note the condition of the Eastern churches...In all, sooner or later the light of truth so graciously granted has been first obscured, and then darkness, all the more dangerous in that it professes to be light, has taken its place. The worship offered in these churches has for ages...at fundamental variance with those of Christ."

Christ Himself forewarns the people that events will happen that will change things. They are to follow Him while He is still with them. The time will come when darkness (spiritual) will come because He will have departed. When that happens they will not know what to do.

Mat 11:12 And from the days of John the Baptist until now the **kingdom of heaven suffereth violence, and the violent take it by force.**

John 12:35-36 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for **he that walketh in darkness knoweth not whither he goeth.**

36 While ye have light, **believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them.

Mat 24:9-13 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many **false prophets shall rise, and shall deceive many.**

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

Other authors also were warning of the coming apostasy:

1 Tim 4:1-4 Now the Spirit speaketh expressly, that in the **latter times some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1 Tim 6:20-21 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and **oppositions** of science falsely so called:

21 Which some **professing have erred concerning the faith**. Grace be with thee. Amen.

2 Tim 1:14-15 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that **all they which are in Asia be turned away from me**; of whom are Phygellus and Hermogenes.

2 Tim 3:1-15 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 **Having a form of godliness, but denying the power thereof**: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 **Ever learning, and never able to come to the knowledge of the truth**.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast **fully known my doctrine**, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 **But evil men and seducers shall wax worse and worse, deceiving, and being deceived**.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that **from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation** through faith which is in Christ Jesus.

2 Tim 4:1-4 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they **will not endure sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall **turn away their ears from the truth, and shall be turned unto fables.**

2 Pet 2:1-3 But there were false prophets also among the people, even as there shall be false teachers among you, **who privily shall bring in damnable heresies, even denying the Lord that bought them**, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Jude 1:15-16 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, **walking after their own lusts; and their mouth speaketh great swelling words**, having men's persons in admiration because of advantage.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because **many false prophets** are gone out into the world.

James 4:4-5 Ye **adulterers and adulteresses**, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

Titus 1:9-11 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many **unruly and vain talkers and deceivers**, specially they of the circumcision:

11 Whose mouths must be stopped, **who subvert whole houses**, teaching things which they ought not, for filthy lucre's sake.

Gal 1:6-12 I marvel that ye are **so soon removed** from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, **preach any other gospel unto you than that which we have preached unto you**, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.
12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Acts 20:28-31 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed the church of God, which he hath purchased with his own blood.**

29 For I know this, that after my departing shall **grievous wolves enter in among you, not sparing the flock.**

30 **Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.**

31 Therefore watch, and remember, that by the space of three years I **ceased not to warn every one night and day with tears.**

Heb 3:12-19 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

From the King James Bible Commentary on Hebrews a warning against unbelief (3:12-19 KJB Commentary)

12-14 This warning is addressed to the brethren the professing believers, lest any have unbelief in his heart and thus depart from God. This departing (GR. aposteunai) is the source of our word apostasy, which is a deliberate departure from God's full revelation. These Jewish brethren were being tempted by an "evil heart of unbelief" to return to Judaism. To do so meant they would have to reject that fuller revelation which they have received and return to the incomplete revelation of Judaism. Thus, they are admonished to exhort one another daily with the truths that will strengthen their faith in Christ, such as the truths in this epistle.

See also Helaman 5:6-41; Mormon 4:1-15

In the old testament there are many prophecies about the apostasy:

Isa 29:9-10 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you **the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.**

Isa 60:1-3 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
2 For, behold, the **darkness shall cover the earth, and gross darkness the people:** but the Lord shall arise upon thee, and his glory shall be seen upon thee.
3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Ezek 34:1-8 And the word of the Lord came unto me, saying,
2 Son of man, **prophesy against the shepherds of Israel,** prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?
3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.
4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.
5 And they were scattered, **because there is no shepherd:** and they became meat to all the beasts of the field, when they were scattered.
6 My sheep wandered through all the mountains, and upon every high hill: yea, **my flock was scattered upon all the face of the earth, and none did search or seek after them.**
7 Therefore, ye shepherds, hear the word of the Lord;
8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, **but the shepherds fed themselves, and fed not my flock;**

Amos 8:11-12 Behold, the days come, saith the Lord God, that I will send a **famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:**
12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Micah 3:5-7 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.
6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and **the sun shall go down over the prophets,** and the day shall be dark over them.
7 **Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.**

Isa 28:16-22 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.
18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.
19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Isa 28:22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts **a consumption, even determined upon the whole earth.**

Leave us with these thoughts and next time we will see when the Apostasy started, how long it was to last and how we know when it began and ended.

Mat 16:13-19 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon **this rock (Christ)I will build my church;** and the gates of hell shall not prevail against it **(Christ).**

19 And I will give unto thee **the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven

See also Helaman 3:118-123

Revelation 14:6-8

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.



A Study of the Apostasy and Restoration
of the Church of Christ

By Elder Ken Oar
March 2001

Apostasy Scriptures

1. Isaiah 29:9-13 spirit of deep sleep, the sealed book (reference Outline History of the Church p. 25, p. 3)
2. Isaiah 60:1-3 darkness shall cover the earth
3. Ezekiel 34:1-8 be no shepherd
4. Amos 8:11-12 famine of hearing the word of the Lord
5. Micah 3:6-12 sun go down over the prophets
6. Matthew 11:12 kingdom taken by force
7. John 12:35-36 walk in light
8. Acts 20:27-30 grievous wolves shall enter in
9. Galatians 1:7-8 another gospel
Helaman 5:6-4
Mormon 4:6-15
10. 1 Timothy 4:1-3 forbidding to marry
11. 11 Timothy 3:1-15 last days perilous times
12. 11 Timothy 4:1-7 not endure sound doctrine
13. 11 Thessalonians 2:1-12 man of sin revealed; mystery of iniquity
14. 1 Nephi 3:139-175 abominable church
15. Revelation 12:1-6 woman
16. Daniel 7:17-25; 8:3-11 rise of the "little horn"

Restoration Scriptures

1. Daniel 7:25 these tell the length of the apostasy
2. Revelations 12:6
3. Revelation 13:5
4. Daniel 2:4-45 stone cut out of mountain without hands and kingdom set up
5. 1 Nephi 3:182-186 restoration of the gospel
6. 1 Nephi 3:236-237 work to commence
7. Ezekiel 37:15-20 two sticks
8. Isaiah 29:11-14 sealed book
9. 1 Nephi 3:187-197 Book of Mormon
10. 11 Nephi 11:83-86 Book of Mormon
11. Isaiah 29:17-24 Lebanon a fruitful field (Outline History pp. 76-78)
12. Matthew 16:13-19 gates of hell shall not prevail; keys of kingdom
13. Helaman 3:119-123 power to seal
14. Revelation 14:6 angel with everlasting gospel
15. Isaiah 60:1-3 darkness shall cover the earth; Lord will shed His light

The Apostasy and Restoration

Apostasy: Abandonment of one's religious faith, a falling away from the truth.

Restoration: An act of restoring

Restore: To bring back into existence or use; reestablish: to bring back to an *original condition*:

Questions:

1. Are there scriptures that predict an apostasy and a restoration of the Church of Christ and the gospel message?
2. Are there scriptures that tell us when these events would happen?
3. Are there historical evidences to help verify the prophecies given?
4. Can we determine the length of the apostasy?

The answer to each of these questions is Yes.

In this study we will examine scriptures that tell us when the apostasy began and when the restoration took place.

We will use history to help verify many of the prophecies given.

We will also study scriptures concerning prophetic time.

The study will be divided into five parts:

Part One: Prophetic Time

Part two: Man of sin

Part Three: When apostasy began

Part four: When the restoration took place

Part Five: Conclusion

Part One: Prophetic Time

God uses three different terms to measure the length of the time of the apostasy. In this section we will discover what these three terms are and how long they are and use scriptures to verify our findings.

The three different time terms are :

1. 42 months

Revelation 13:5 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**.

2. 1260 days

Revelation 12:6 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**.

3. A time and times and the dividing of time

Daniel 7:25 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**.

From the earliest recorded history a year of 360 days was used.

Genesis 7:11 In the six hundredth year of Noah's life, in the **second month**, the **seventeenth day** of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 8:3-4 And the waters returned from off the earth continually: and after the end of the **hundred and fifty days** the waters were abated. 4 And the ark rested in the **seventh month**, on the **seventeenth day** of the month, upon the mountains of Ararat.

On the **17th day of the second month** the rains began and on the **17th day of the seventh month** the ark rested. That was **150 days** (verse 3). We see that the 150 days were **exactly five months**. The **2nd month** to the **7th month** on the **same day**, the **17th**. 5 months divided into 150 days is 5 months of 30 days. $150 / 5 = 30$

From this we find that 42 prophetic months would then be 1260 days.

42 months X 30 days = 1260 days

One day in the scriptures signifies one year.

Numbers 14:34 After the number of the days in which ye searched the land, even **forty days, each day for a year**, shall ye bear your iniquities, even **forty years**, and ye shall know my breach of promise.

Ezekiel 4:4-6 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the **number of the days** that thou shalt lie upon it thou shalt **bear their iniquity**. 5 For I have laid upon thee the **years of their iniquity**, according to the **number of the days**, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. 6 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**.

Conclusion: The 42 months and the 1260 days are the same amount of time. A day being a year in prophetic language then 1260 days is 1260 prophetic years.

The third term used is a time and times and the dividing of time. Is this the same?

Daniel 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and **seven times shall pass over thee**, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

This was a curse upon Nebuchadnezzar which was to last until "seven times shall pass over thee." Josephus, a first century historian, wrote "that the king lived like a beast in the wilderness for seven years, after which he recovered his throne." (Antiquities of the Jews, book 10, chapter 10 as cited in A Marvelous Work and a Wonder p. 85)

Seven times being seven years, then one time would then be one year.

A time being one then times would naturally be two and the dividing of time a half. Adding these, $1 + 2 + \frac{1}{2} = 3 \frac{1}{2}$, we can conclude that:

a time and times and the dividing of time is three and one half years

$1 + 2 + \frac{1}{2} = 3 \frac{1}{2}$ years

$3 \frac{1}{2}$ years is 42 months; and 42 months of 30 days each is 1260 days.

Conclusion: forty two months; 1260 days; and a time and times and the dividing of time are the same period of time: **1260 years**.

At the time many of the prophecies concerning the apostasy and restoration (approx. 600 BC and 95 AD) were given the world was still using a lunar calendar.

The Sumerians of Babylonia were probably the first people to make a calendar. They used the phases of the moon, counting 12 lunar months as a year, as early as 3000BC

The early Romans also used a calendar that was based on the moon. The year in this calendar was 355 days long. The months corresponding to March, May, July, and October each had 31 days; February had 28 days; and the rest had 29. An extra month was added about every fourth year.

The new calendar was called the Gregorian, or New Style (N.S.), calendar. It was adopted by Roman Catholic countries, but Protestant and Eastern Orthodox countries long continued to use the Old Style (O.S.), or Julian, calendar. The new calendar was not adopted in England until 1752, when it was necessary to drop 11 days. The Eastern Orthodox church accepted the New Style in 1923, when 13 days were "lost." The Chinese had adopted it in 1912.

Another reform that the Gregorian calendar effected was general adoption of January 1 as the beginning of the year. Until then some nations began it with December 25, others with January 1 or March 25 (as England did before 1752). Compton's Interactive Encyclopedia

The Gregorian calendar which we use today was adopted in 1582

Sir Isaac Newton said that "A time, all agree, signifies a year." also "The ancient solar year of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of the circle into 360 degrees. This year seems to be used by Moses in his history of the flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1,260 days, are put equivalent." (Sir Isaac Newton, *On the Prophecies* p. 249 and pp. 137, 138 as cited in *A Marvelous Work and a Wonder* pp 85, 86)

Besides verifying the calculations concerning the flood a Rev. William Hales gives us the following information. "This was also the original Chaldean year; for Berosus in his *History of the Antediluvian Kings of Babylonia* counted their reigns by sari or decades of years, and a sarus, as Alexander Polyhistor related (*Apud Syncell*, p. 32) was 3,600 days; or 10 years consisting each of 360 days. After the deluge this primitive form was handed down by Noah and his descendants to the Chaldeans, Egyptian Phoenicians, Persians, Greeks, Romans, Indians and Chinese; as is evident from the testimonies of the best and most ancient writers and historians...From this detail it is evident that the primitive year everywhere throughout the ancient world consisted only of 360 days for many ages after the deluge." (*A New Analysis of Chronology and Geography, History and Prophecy...vol. 1, pp. 31,33*)

2

THESSALONIANS

CHAPTER 2:2-12

Part two: When did the apostasy begin?

2 Thessalonians 2:2-12 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 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, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 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: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Apostasy: Abandonment of one's religious faith, a falling away from the truth.

The man of sin that Paul speaks of in 2 Thessalonians is a key to when the apostasy started. The Old and New Testament scriptures concerning the restoration center on this man.

Let us examine this prophecy:

Verse 2: That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the **day of Christ is at hand**.

In the days of Paul many people were looking for the return of Christ to be soon. Paul is telling them that it is not close.

Verse 3: Let no man deceive you by any means: for that day shall not come, except there **come a falling away first, and that man of sin be revealed, the son of perdition;**

They are not to be deceived, the return of Christ will not happen except there be a falling away, the apostasy, and the man of sin be revealed. Paul also wrote of this in of this in other scriptures. In Acts 20:29 he speaks of wolves entering in. In 2 Cor 11:13 there were false apostles who entered in. In 2 Peter 2:1 Peter also warns of false teachers entering in bringing heresies.

Here we need to note that the apostasy did not happen all at once, it happened over a period of years, starting in the days of the Apostles and continuing for over 500 years. The apostasy was complete when the man of sin was revealed. The changes in the Church were slowly brought in, until there was nothing that resembled the Church that Christ had set on the earth. Satan had plenty of time, he did his work the way satan does his work, slowly and gradually.

Non restoration writers were aware that a falling away was to take place:

And let us observe that no sooner was Christianity planted and rooted in the world than there began to be a defection in the Christian church. It was so in the Old-Testament church; presently after any considerable advance made in religion there followed a defection: soon after the promise there was revolting; for example, soon after men began to call upon the name of the Lord all flesh corrupted their way,—soon after the covenant with Noah the Babel-builders bade defiance to heaven,—soon after the covenant with Abraham his seed degenerated in Egypt, —soon after the Israelites were planted in Canaan, when the first generation was worn off, they forsook God and served Baal,—soon after God's covenant with David his seed revolted, and served other gods,—soon after the return out of captivity there was a general decay of piety, as appears by the story of Ezra and Nehemiah; and therefore it was no strange thing that after the planting of Christianity there should come a falling away.

Let no man deceive you by any means: for that day shall not come, except there come a

falling away. Part of the sentence is implied in the original, and must be supplied in the translation; Some have taken the words falling away to refer to the Rapture of the church in order to prove a point; there is no historical support for that translation, however. The religious meaning is illustrated by Paul in I Timothy 1:4, and by the author of Hebrews in 3:12. At any rate, an apostasy must precede the Day of the Lord. (Matthew Henry's Commentary on the Bible, Hendrickson Publishers)

"The Day of the Lord will not begin without the falling away (Gr apostasia). Our English word "apostasy" comes, of course, directly from this Greek word, which means literally a "standing away from" or "departure." In the religious sense it is a departure from the faith, and what we have in this passage is called the final apostasy which is to be led by the man of lawlessness." (KJV Bible Commentary, Nelson Publishing)

Who was this man of sin, the man of lawlessness? This man of sin refers to the one who is the head, the leader, the spokesman for some kind of organization or group that would oppose Christ. There must be an organization, a framework set in place, for the man of sin to be able to accomplish all he sets out to do. The organization and the "man of sin" was already in place, but he could not be revealed until the power that kept him from taking control was taken out of the way. At some point he would be revealed, that is made known or manifest, to the world. As we will find in our study of Revelation chapter 12, this organization was none other than the apostate church. This man of sin is a succession of men, continuing for a period of time until the Lord will consume him. Each when in power would in essence be "the man of sin."

Verse 4: 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, shewing himself that he is God.

This man of sin is going to:

1. Oppose God
2. Exalt himself above God
3. Sit in the temple of God
4. Showing himself that he is God
5. Come after the working of satan
6. Have power with lying wonders

Let us examine these 6 aspects of the man of sin.

Item 1: He is going to oppose or be against God.

The Greek from Strong's Concordance means to *lie opposite, i.e. be adverse, repugnant to: --adversary, be contrary, oppose.*

Vines further says: lit., to lie opposite to, to be set over against; "an adversary." This construction is used of the Man of Sin, in 2 Thess. 2:4, and is translated "He that

opposeth," where, adopting the noun form, we might render by "the opponent and self-exalter against...."

Items 2 and 4: He is going to exalt himself above God, and show himself to be God. He is going to show his extreme pride. Lets read some quotes and decrees from various popes to see if they shed some light on who this man of sin might be.

Pope Boniface VIII said this: "The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, divine monarch, and supreme emperor, and king of kings. The pope is of so great dignity and power, and he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. The pope is as God on earth." (Guinness, Romanism and the Reformation, pp. 25, 26)

Vicar: Roman Catholic Church. A priest who acts for or represents another, often higher-ranking member of the clergy. (All definitions from The American Heritage Dictionary)

Pope Innocent III wrote; "Christ has set one man over the world, him whom he hath appointed his vicar on earth...In him (pope) alone is the right of making laws...His sentence is not to be repealed by anyone...He is to be judged by none." (Elements of Prophetic Interpretation, pp. 378-382)

"...Sicillian ambassadors prostrated before him (Pope Martin IV) with the cry thrice repeated, 'Lamb of God! That takes away the sins of the world!'"...The people thing of the pope as the one God..." (Elliot Horae Apocalypticae, vol. 3, p. 189)

In one of the decrees of a pope: "...he imposeth laws...makes new articles, of faith, canonizeth books, saints and images... sends...indulgences or pardons for sin, emptieth purgatory." (Pareus on the Revelation p. 171)

Canonize: To declare (a deceased person) to be a saint and entitled to be fully honored as such; to include in the biblical canon; to approve as being within canon law; to treat as sacred; glorify.

"The bishop of Rome has authority to judge all men...without any councils...no man has authority to judge him...to dispute of his power...compel princes to receive his laws...as he is called God he may be judged of no man...He that acknowledges not himself to be under the bishop of Rome and that the bishop...to have primacy over all the world is a heretic and cannot be saved." (Cranmer's Collection of tenents from the Canon Law, History and revelation, vol. 3, p 379)

"I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese...I am in all and above all...If these things that I do

be said to be done not of man, but of God, what do you make me but God?...I...seem...to be above all gods...no marvel if it be in my power to change times and abrogate laws, to dispense...the precepts of Christ.” (The Great Antichrist, p. 48)

Diocese: *The district or churches under the jurisdiction of a bishop*

Abrogate: *To abolish, do away with, or annul.*

Some names given to the pope: Dominus Deus noster papa—Our Lord God the pope; Deus alter in terrâ—Another God on earth; Idem est dominium Dei et papae— The dominion of God and the pope is the same?

Item 3: Going to sit in the temple of God.

It is generally acknowledged by Bible scholars that the temple is not the temple in Jerusalem, as it was destroyed in 70 AD, but the Christian church. This man of sin sitting in the temple, is going to be in the church, a part of the church. This man is referred to as the “son of perdition.” A term used to denote the end of a particular person who had fallen from the truth. Jesus used this term in reference to Judas (John 17:12). Perdition is the loss of the soul, eternal damnation. We all can fall into perdition but the term “son of perdition” holds a special condemnation of one who once held the faith and fell away. In 3 Nephi 13:60, Christ tells us that for Judas there was no mercy. Hence the man of sin once held the faith, was part of a church that had at one time held the truth, and fallen from it.

Matthew Henry makes this statement: “The names of this person, or rather the state and power here spoken of. He is called the man of sin, to denote his egregious wickedness; not only is he addicted to, and practises, wickedness himself, but he also promotes, countenances, and commands sin and wickedness in others; and he is the son of perdition, because he himself is devoted to certain destruction, and is the instrument of destroying many others both in soul and body. These names may properly be applied, for these reasons, to the papal state; and thereto agree also...”

Items 5 & 6: Come after the working of satan and have power and lying wonders

The working of satan is to destroy the souls of men.. This is also the purpose of the man of sin. He is going to have all power with lying wonders. Satan had the power to give Christ all the world when he tempted Him.. (Matthew 4:1-11) We will see later that this man could show wonders in the sky. (Rev 13:13) He will be of such power as to deceive the world.

Mark 13:22 *For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.*

Matthew 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know **what withholdeth** that he might be revealed in his time. 7 For the **mystery of iniquity** doth already work: only he who **now letteth will let, until he be taken out of the way.**

Mystery: (from Strong's concordance) *a secret or mystery (through the idea of silence imposed by initiation into religious rites): --mystery.*

From Vines: *In the ordinary sense a "mystery" implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are "made known," "manifested," "revealed," "preached," "understand," "dispensation." the operation of those hidden forces that either retard or accelerate the Kingdom of Heaven*

From Matthew Henry we read this:

This mystery of iniquity was gradually to arrive at its height; and so it was in effect that the universal corruption of doctrine and worship in the Romish church came in by degrees, and the usurpation of the bishops of Rome was gradual, not all at once; and thus the mystery of iniquity did the more easily, and almost insensibly, prevail. The apostle justly calls it a mystery of iniquity, because wicked designs and actions were concealed under false shows and pretences, at least they were concealed from the common view and observation. By pretended devotion, superstition and idolatry were advanced; and, by a pretended zeal for God and his glory, bigotry and persecution were promoted. And he tells us that this mystery of iniquity did even then begin, or did already work. While the apostles were yet living, the enemy came, and sowed tares; there were then the deeds of the Nicolaitans, persons who pretended zeal for Christ, but really opposed him. Pride, ambition, and worldly interest of church-pastors and church-rulers, as in Diotrephes and others, were the early working of the mystery of iniquity, which, by degrees, came to that prodigious height which has been visible in the church of Rome.

Paul, and others had already warned the saints that this power had already started to enter the church. Acts 20:29; Matthew 7:15; 2 Cor 11:13; 2 Peter 2:1 This mystery of iniquity was already at work when Paul wrote this epistle. What was it that was withholding this man of sin from being revealed? The man would need to be a powerful individual(s), having authority, and was to be a ruler. The phrase "now letteth will let" means to **hinder or restrain**. He who now letteth (hinders or restrains) "will let", (will restrain) until he be taken out of the way (removed from power).

Let: Something that hinders; an obstacle: *free to investigate without let or hindrance.. Archaic. To hinder or obstruct.* (AHD)

The Roman Empire was in power at the time of the writing of the epistle and would continue to be for several hundred years. This was the power that prevented the man of sin from arising because Rome would not tolerate anyone other than the Emperors, or an appointed puppet governor of a region (who was totally submissive to Rome), to have any ruling power in the Roman Empire. The

Roman Empire had to be “taken out of the way”, removed in order for the man of sin to come to prominence.

Paul had to be careful what he said and how he worded this for if he had named the Roman Empire he would have been subject to a charge of treason against Rome. Those to whom he wrote knew what he was talking about.

Verse 8: **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: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

When the Roman Empire was “taken out of the way” (came to an end) then this man of sin would be revealed. The Lord will eventually destroy him and his organization at His coming. This organization will continue from the time he is set up as a spiritual and temporal power until the Lord comes.

Verse 11: **And for this cause God shall send them strong delusion**, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Many would believe this lie because God would send the spirit of delusion. This delusion came upon those who professed to believe because of their pleasure in the power and riches of the church they had built, and the adoption of pagan worship and rituals. They now believed the lie they had created.. Not believing the truth, therefore they did not preserve it. To this day many of the clergy of this organization believe in the lie and have led countless to destruction.

The western part of the Roman Empire came to an end in 570 AD when the Lombards captured the city of Rome. They were the last of the ten tribes or nations to overthrow the Empire. Later we will look at prophecy that further substantiates the events and time. At this time the Bishop at Rome was able to rise in power.

Later we will see that the “man of sin” and the “little horn” prophesied in Daniel are the same.

Conclusion:

- The man of sin is the Bishop at Rome (today we know him as the pope)
- It was the Roman Empire that kept this man from being revealed before his time (here we must keep in mind that there was a timetable set for this to happen)
- The man of sin being revealed signals the culmination or completion of the apostasy, the complete falling away from the truth, and the start of the 1260 years that the church would be in this condition.

REVELATION

CHAPTER

12

The Woman



Revelation 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 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. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not;

neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 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. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Who is this woman?

Revelation 12:1 And there appeared a great wonder in heaven; **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:**

Here we have a picture of a woman, clothed with the sun, the moon under her feet and a crown on her head with twelve stars.

The woman bright and glorious, who is she?

She is the Church. The bride of Christ, is always referred to as a woman:

Ephesians 5:23 For the **husband is the head of the wife, even as Christ is the head of the church:** and he is the saviour of the body.

Revelation 19:7-9 Let s be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come, and his wife hath made herself ready.** :8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee **the bride, the Lamb's wife.**

John 3:28-29 Ye yourselves bear me witness, that I said, I am **not the Christ**, but that I am sent before him. 29 He that **hath the bride is the bridegroom:** but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to **meet the bridegroom.**

2 Cor 11:2 For I am jealous over you with godly jealousy: for I have **espoused you to one husband,** that I may present you as a **chaste virgin to Christ.**

Espoused: Strong's 718 *to fit or join; marrying or giving in marriage.*

Isaiah 54:1-7 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. 2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; 3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate

cities to be inhabited. 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5 For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. 6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. 7 For a small moment have I forsaken thee; but with great mercies will I gather thee. (Also see 3 Nephi 10:9-15)

This woman cannot be Israel. In verse 17 we are told that the dragon made war with the remnant of the seed of the woman who have **the testimony of Jesus Christ**. Israel does not have the testimony of Jesus Christ, they are still waiting for the Messiah to come. Only the bride of Christ, His Church, has this testimony.

This woman is clothed with the sun:

Clothed: Strong's: *to throw all around, --array, cast about, clothe(-d me), put on.*

Vines: *"to cast around or about, to put on, array," or, in the middle and passive voices, "to clothe oneself,"*

She is dressed or arrayed with the sun. The sun bright and glorious, the **light of the new covenant and the gospel** which Christ brought forth on the earth.

Ephesians 5:27 That he might present it to himself a **glorious church**, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1 Nephi 3:230-231 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the **church of the Lamb**, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; 231 And they were armed with righteousness and with the **power of God in great glory**.

Isaiah 9:2 The people that **walked in darkness have seen a great light**: they that dwell in the land of the shadow of death, upon them **hath the light shined**.

2 Corinthians 4:3-6 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of **the glory of God** in the face of Jesus Christ.

1 Nephi 1:7-9 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with

numberless concourses of angels in the attitude of singing and praising their God. 8 And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day;

The moon under her feet is the Mosaic law, the “lesser” law that had been fulfilled and no longer was the law we follow. The Law of Moses had been a type and shadow of things to come and had served its purpose. Under her feet symbolizes that the old Jewish laws and customs were now laid aside.

Hebrews 10:1 For the law having a **shadow of good things to come**, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Hebrews 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 **For the priesthood being changed, there is made of necessity a change also of the law.**

Hosea 2:11 I will also cause all her mirth to **cease**, her feast days, **her new moons**, and **her sabbaths**, and **all her solemn feasts**.

Isaiah 1:13-14 **Bring no more vain oblations**; incense is an abomination unto me; **the new moons and sabbaths**, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 14 **Your new moons and your appointed feasts my soul hateth**: they are a trouble unto me; I am weary to bear them.

Romans 6:15 What then? shall we sin, because we are **not under the law**, but under grace? God forbid.

On her head a crown of twelve stars.

This refers to the **twelve apostles**, a crown the symbol of rule and authority. Not the 12 tribes of Israel. The tribes had been scattered 700 years before, the only tribes present at the time of Christ were Judah and Benjamin. At this time the 12 tribes were not the crowning glory of Christ.

Jude 1:4 For there are **certain men** crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 1: 13 Raging waves of the sea, foaming out their own shame; **wandering stars**, to whom is reserved the blackness of darkness for ever.

Jude refers to these false teachers as wandering stars. (Vine: "as if the 'stars', intended for light and

guidance, became the means of deceit...")

1 Nephi 7:9 And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth;

The number twelve (number of stars in her crown) appears with the twelve patriarchs, twelve disciples, and twelve thrones (cf. Mt 19:28)... King James Bible Commentary

Twelve: Used frequently in the Gospels for the twelve Apostles (Strong's)

Vine uses the same word in this text to refer to the twelve tribes of Israel but we have shown that the woman cannot be Israel.

Verse 2. And she being with child cried, travailing in birth, and pained to be delivered.

Who was the child she was to deliver?

Is it Christ? It cannot be Christ as Christ brought forth the church, the church did not bring forth Christ.

In Matthew 16:18 we read. "And I say also unto thee, That thou art Peter, and upon this rock **I will build my church**; and the gates of hell shall not prevail against it." Christ was going to build His church, yet in the future.

Ephesians 5:24 Therefore as **the church is subject unto Christ**, so let the wives be to their own husbands in every thing. Is the mother subject to the child?

Colossians 1:17-18 And **he is before all things, and by him all things consist**. 18 And he is the **head of the body, the church**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:24-25 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of **Christ in my flesh for his body's sake, which is the church**: 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

The church is the body of Christ. This church even if it existed in heaven from the beginning could not have brought forth the Christ Child for even there the church was created by Christ, He being the beginning and the end of God's creation and all else was created by Christ.

Revelation 21:6 And he said unto me, It is done. I am Alpha and Omega, the **beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 3:14 And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the **beginning of the creation of God**;

This child, a male offspring, is the authority of the priesthood.

Revelation 2:26-27 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall **rule them with a rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

We understand that the **rod of iron** is the **word of God**.

1 Nephi 4:38-39 And they said unto me, What meaneth the rod of iron which our father saw, that led to the tree? 39 And I said unto them, that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish;

3 Nephi 5:25 And now behold, these are the words which ye shall say, calling them by name, saying: Having **authority** given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Luke 9:1 Then he called his twelve disciples together, and gave them **power and authority** over all devils, and to cure diseases.

Revelation 19:11-17 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall **rule them with a rod of iron**: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

1 Nephi 3:68 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God;

If we are to rule by the rod of iron, or the word of God, then we must have the authority. The authority was certainly on the earth even after the Lord was caught up to Heaven. This authority continued for many years and did not completely disappear until the man of sin was revealed. It was the authority that was taken from the earth. The preaching of the word of God ceased.

Amos 8:11 Behold, the days come, saith the Lord God, that I will send a **famine in the land**, not a famine of bread, nor a thirst for water, but of **hearing the words of the Lord**:

God sent a famine of hearing the word of God. When we have a famine in the land it is caused by the withholding of rain. It is the same with a famine of the word of God, the word is withheld and it causes a famine. The word was withheld more and more for centuries until finally the authority to preach was taken from the earth. The man child was caught up to Heaven. There were many here and there who tried to preach opposite of the abdominal church but they had no authority from God.

This woman was about to deliver a baby when another wonder appeared in heaven. A great red dragon, having seven heads and ten horns and seven crowns.

Who was this red dragon?

Dragons in prophetic language are nations.

Ezekiel 29:3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

We have a description of this dragon. In verse 9 we are told that the dragon is satan, and has seven heads, ten horns and seven crowns.



In Revelation 17:9-12 we find the meaning of this description of the dragon.

9 And here is the mind which hath wisdom. The **seven heads are seven mountains**, on which the woman sitteth. 10 And there are **seven kings**: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the **ten horns** which thou sawest are **ten kings**, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The seven heads are seven mountains;

Seven crowns are seven kings,

Ten horns are ten kings

We will discuss this chapter in more detail later but we see here that there are seven hills, seven kings (rulers), and there are ten other kings associated with this dragon. Rome sits on seven hills, had seven different governments (this scripture is very significant when it comes to time frame) and the Roman Empire was divided into ten kingdoms or nations.

The seven hills: Coelian, Capitoline, Aventine, Viminal, Palatine, Quirinal and Esquiline.

The seven governments of the Roman Empire: Kings, Consuls, Dictators, Decemvirs, Tribunes, Emperors, Exarchs (for a very short time).

Over the years the Roman Empire was conquered by nomadic peoples. Even though there were not ten defined kingdoms, history shows that the Roman Empire was divided between ten groups. These were: Ostrogoths (Ukraine), Visigoths (southwest Germany), Sueves and Alans (Spain), Vandals (northern Africa), Franks (France), Burgundians (eastern France), Herulia and Turingi (Italy) Angles and Saxons (Britian), Huns (Hungary) and the Lombards (first in Germany then Rome).

The dragon was satan in the form of Rome. Who was at Rome? None other than the bishop we determined was the man of sin.

The third part of the stars of heaven would be the angels.

Rev 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. **The seven stars are the angels** of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Daniel 8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Would stars, huge objects like our sun, be trampled under any ones feet?

Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Vines: "a star," Matt. 2:2-10; 24:29; Mark 13:25; 1 Cor. 15:41; Rev. 6:13; 8:10-12; 9:1; 12:1, 4, is used metaphorically, (a) of Christ, as "the morning star," figurative of the approach of the day when He will appear as the "sun of righteousness," to govern the earth in peace; (b) of the angels of the seven churches, Rev. 1:16, 20; 2:1; 3:1; (c) of certain false teachers, described as "wandering stars," Jude 13

Revelation 1:20, calls the stars angels. The others by context are clearly speaking of angels.

6 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.

Where did this woman go, where did she flee to? We are told she fled into the wilderness.

Wilderness: *An unsettled, uncultivated region left in its natural condition, especially: A large wild tract of land covered with dense vegetation or forests. An extensive area, such as a desert or an ocean, that is barren or empty; a waste. A piece of land set aside to grow wild. 2. Something characterized by bewildering vastness, perilousness, or unchecked profusion: the wilderness of the city (AHD)*

A wilderness is a barren and unproductive place, uninhabited or very sparsely populated. Here referring to a place of spiritual starvation and invisibility into which the woman fled. In this instance the woman fled into the wilderness of the world (see AHD under 2) where she was corrupted by the vices and philosophies of man. A "spiritual wilderness" in which she received her nourishment "from the face of the serpent." The Church had fallen from the truth, and with the authority having been taken back to Heaven, the church was now fed by satan. She is supported by the two wings of an eagle, reference to the eastern and western divisions of the Roman Empire that was in existence at the time of this vision.

God had prepared a place for her, not a place of protection from satan, but because of her turning away from the true gospel, a place where she would suffer the wrath of satan. As God has prepared a place of torment for those who disobey the gospel, he prepared this place for the disobedient woman. Mat 25:41 "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:"

In verse 15 "...the serpent cast out of his mouth water as a flood after the woman..." Unger's Bible Dictionary defines water as hostile armies. Water is also in the scriptures symbolic of nations and people. (Vine's) A combination of the literal persecution of the saints as well as false doctrines, teachings and creeds that were introduced to destroy the true Church.

She receives her nourishment from satan for 1260 years. God did not completely abandon the church, for the earth helped and swallowed up the flood that she be not totally destroyed. This would seem to be a reference to the plates of the Book of Mormon being hid in the ground, containing the true doctrine of Christ, and in the Lord's time the Church would again rise from the earth. The means of restoring the Church in the latter days was preserved in the earth.

The picture of the church in verse one is now unrecognizable in the wilderness of the world. We see satan making war against the remnant of her seed. This persecution began at the time of the Apostles, and with the rise of the bishop at Rome the persecution became universal.

Remnant: Something left over; a remainder A surviving trace or vestige: *a remnant of his past glory.* A small surviving group of people.

It would seem that Isaiah 54:6 applies here: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

For centuries the Roman catholic church persecuted, tortured and killed countless millions who opposed the rule and authority of the pope.

“No computation can reach the numbers who have been put to death in different ways...opposing the corruptions of the church at Rome. A million...in France; nine hundred thousand..in less than thirty years...of the Jesuits...thirty-six thousand... in the Netherlands by the hands of the...executioner...The Inquisition destroyed by tortures, one hundred and fifty thousand Christians within thirty years...” (Reverend Scott’s Bible Commentary as recorded in A Marvelous Work and a Wonder p.58)

In the history, Rise of the Dutch Republic, by Motley we find: “Upon February 16, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex or conditions. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines.” (Quoted in A Marvelous Work and a Wonder p.58)

1 Nephi 3:140 And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

This vision ends with the dragon making war with the remnant of the church.

Conclusion:

- 1 The Woman is the church
2. The sun is the new covenant
3. The moon is the Mosaic Law
4. The twelve stars are the twelve Apostles
5. The child is the priesthood authority
6. The authority is caught up to Heaven
7. The red dragon is satan
8. The woman flees to the wilderness into the hands of satan
9. She is fed by satan for 1260 years
10. Satan made war with the remnant of the woman

REVELATION

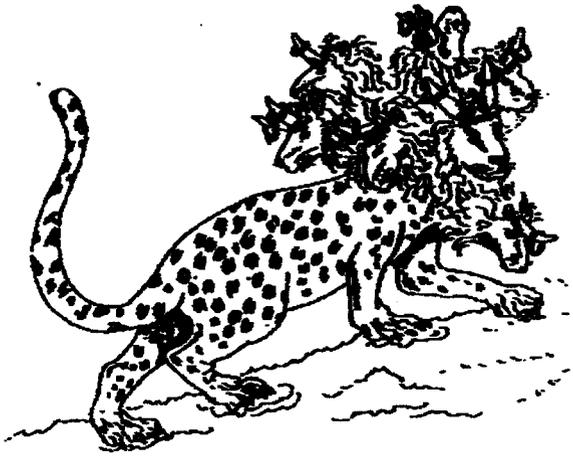
CHAPTERS

13

AND

17

Revelation Chapter 13



Revelation 13:1-8 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. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 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. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 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. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

This is very much like the vision in Daniel. A beast coming up out of the sea having seven heads and ten horns and ten crowns and on his head the name blasphemy. The beast was like a leopard, and a bear and a lion (the former kingdoms that were now the Roman Empire). The dragon, or satan, gave him his power and authority.

One of the heads (governments) wounded to death is the fall of Rome. The deadly wound was healed. Rome rises again, not as a military power, but a spiritual power combined with a strong political power. They worshiped both the dragon which gave power to the beast and the beast. He was given power to continue 42 months.

Revelation Chapter 17

Revelation 17:1-18 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me



away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst

thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In chapter 17 is a picture of a woman:

- she sits on a scarlet colored beast (same beast as in Revelation 13)
- the beast has seven heads and ten horns
- the woman is dressed in purple and scarlet, gold and precious stones
- she has a gold cup in her hand, full of abominations and filthiness of her fornication
- the woman is the Mystery of Babylon
- mother of harlots and abominations.
- she was drunken with the blood of the martyrs of Jesus

Interpretation of this woman:

- the beast that was {the Roman Empire}
- is not {Roman Empire will be defeated}
- yet is {Rome rises again}
- shall ascend out of the bottomless pit
- will go into perdition
- those whose names were not in book of life shall wonder
- seven heads are seven mountains
- there are seven kings [seven governments of the Roman Empire]
 - the first five are fallen [there had been five governments of Rome to this time]
 - the "one is" is the 6th King [the government in power when John had the vision:
the Emperors]
 - one is yet to come is the 7th King [the next government of Rome the Exarchs]
 - he will continue a short time [14-15 years; 554 -568 AD]
 - the "beast" is the eighth king [the eighth ruler of Rome: the Bishop of Rome.
This "little horn" will continue in great power long after the Roman Empire is
conquered. Constantine's professed conversion to Christianity in 312 AD paved
the way for this transition of power.]
 - is of the seven [comes out of the Roman Empire]
- ten horns are ten kings
 - have received no kingdom yet
 - receive power for a short time (one hour) with the beast
- they shall give power to the beast
- make war with the Lamb
- Lamb will overcome them
- waters are people and nations
- ten kingdoms will hate the whore and make her:
 - desolate
 - naked
 - eat her flesh
 - burn her with fire
- these ten kingdoms will fulfill the will of God
 - will give their kingdoms to the beast until the word of God be fulfilled

The woman that we have pictured is the Roman Catholic Church. The “little horn”, the “man of sin”, the “eighth ruler” is the pope whose desire is the riches and admiration of the world. In the Book of Mormon we have a description of this woman.

1 Nephi 3:138-144 And he said unto me, These are the nations and kingdoms of the Gentiles. 139 And it came to pass that I saw among the nations of the Gentiles the foundation of a great church. 140 And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. 141 And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it. 142 And I also saw gold and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots. 143 And the angel spake unto me, saying, Behold the gold, and the silver, and the silks, and the scarlets, and the fine twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church; 144 And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

1 Nephi 3:219-237 And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the devil. 220 And he said unto me, Behold, there are save two churches only: 221 The one is the church of the Lamb of God, and the other is the church of the devil; 222 Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; 223 And she is the whore of all the earth. 224 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; 225 And she had dominion over all the earth, among all nations, kindreds, tongues and people. 226 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; 227 Nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; 228 And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw. 229 And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. 230 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; 231 And they were armed with righteousness and with the power of God in great glory. 232 And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, 233 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, 234 Behold, the wrath of God is upon the mother of harlots; 235 And behold, thou seest all these things; 236 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, 237 Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.
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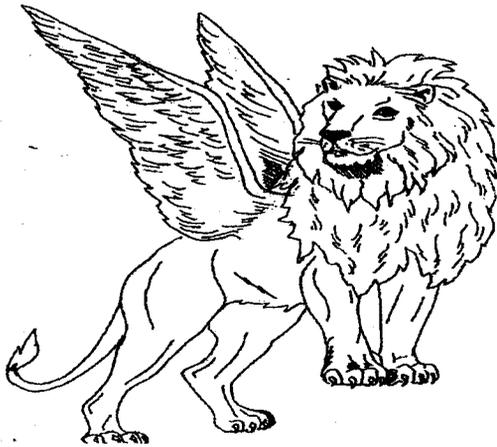
THE
VISIONS
OF
DANIEL

Daniel 7:2-14 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 8 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: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. 9 I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel saw:

Four beasts come up out of the sea:

1. First beast was like a lion, with eagles wings.
2. Second like a bear



- the wings were plucked
- made to stand on the feet of a man
- had a man's heart



- with three ribs in its mouth
- devoured much flesh

3. Third like a leopard

- had four wings and four heads
- had ten horn
- devoured, brake in pieces



4. The fourth beast dreadful and terrible

- exceeding strong with iron teeth



- another "little horn" came up among the ten horns
- plucked up three of the first horns
- had eyes like a man
- a mouth that spoke great things

Then he saw:

1. The thrones cast down
2. The Ancient of days on His throne
3. The judgement
4. Beast was slain
5. The rest of the beasts had their dominion taken away but were preserved for a time
6. Christ come in clouds of heaven and came to the Ancient of days
7. Christ given the kingdom, which shall not be destroyed

Daniel 7:17-27 These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. 23 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. 24 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. 25 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. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The interpretation of Daniel chapter seven:

1. The four beasts are four kings or nations.
2. The saints will take and possess the kingdom forever
3. The fourth king was diverse from the rest
 - exceeding dreadful
 - had teeth were iron
 - had nails of brass
 - he devoured, brake in pieces and stamped the residue under his feet

Here we have a description of a very powerful nation.

4. This kingdom shall control the whole earth
5. The ten horns are ten kings
6. Another shall arise after them
 - he will be diverse (different)
 - will subdue three kings
 - speak against the most high
 - wear out the saints
 - change times and laws
 - have power for a time and times and the dividing of time
 - his look was more stout than the others

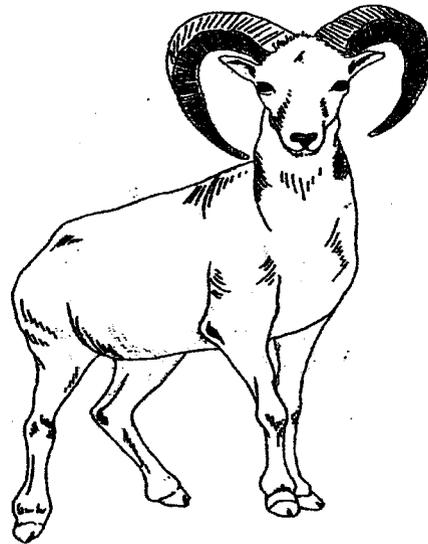
bold Stout: Having or marked by boldness, bravery, or determination; firm and resolute; powerful; forceful; stubborn or uncompromising.

7. The kingdom shall be given to the saints, it will be everlasting

Daniel 8:3-15 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. 15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Daniel saw:

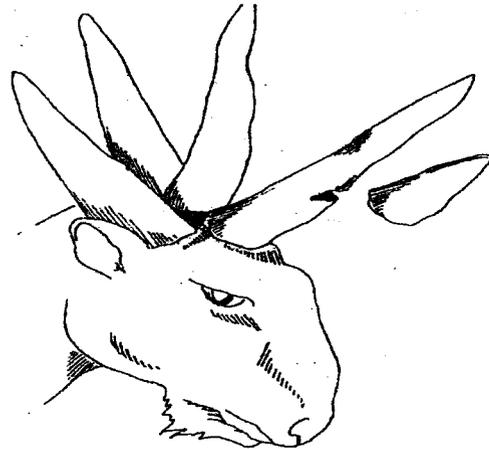
1. A ram with two high horns stood before a river
 - one was higher than the other
 - the higher one came up last
 - the ram became great



2. A goat came from the west
 - did not touch the ground
 - had a notable horn between his eyes
 - came to the ram and ran into him in the fury of his power
 - broke the two horns of the ram
 - the goat became very great
 - the horn was broken when he was strong
 - in place of the one horn four others came up

3. Out of one of these horns came a little horn

- this little horn became exceeding great
- casting down some of the stars
- magnified himself
- by him the daily sacrifice was taken away
- cast the truth to the ground
- it prospered



4. The question was asked "How long shall be the vision?"
 - to last 2300 days

Daniel 8:19-27 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. 20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The interpretation:

1. The ram is Media and Persia
2. The goat is Grecia (Greece)
 - the great horn is the first king (Alexander)
 - four other kingdoms will come up out of the first horn
3. In the end days of these kings out of one of them shall another kingdom rise
 - fierce countenance
 - understanding dark sentences
 - his power shall be mighty (but not of his own)
 - he will destroy the holy people
 - cause craft (witchcraft/priestcraft) to prosper
 - be full of pride
 - by peace destroy many
 - stand against Christ
 - will be broken without hands

THE
GREAT
IMAGE

Daniel 2:31-45 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them All. Thou art this head of gold. 39 And after thee shall arise another kingdom inferior to thee, and another third

kingdom of brass, which shall bear rule over all the earth. 40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44 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 consume all these kingdoms, and it shall stand for ever. 45 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.



BABYLON

MEDIA/PERSIA

GREECE

ROMAN EMPIRE

TEN KINGDOMS

Fourteen kingdoms of the image

1. **Iraq:** formally Babylon the head of gold. In 1534 (some histories use 1628) the Ottoman Turks secure the throne and preserve the identity and independence of the nation until 1932
2. **Iran:** formally Media/Persia the breast of silver from 1722 (1730) until present day.
3. **Greece:** the thighs of brass In September 1829 Turkey gave Greece her Independence
4. **Rome:** In 1814 Rome is restored into the imperial rule of the Pope, who holds it as a kingdom until 1848. In 1870 it became part of the kingdom of Italy.
5. **Austria:** Became a nation before the 14th century, was solidified by Francis II in 1806 and after 1867 became part of the dual monarchy of Austria/Hungary.
6. **Bavaria:** Was an independent nation in 1806 and it entered the north German Confederation in 1870
7. **England:** since before 1066 AD
8. **France:** From 1814
9. **Naples:** Napoleon seized the kingdom in 1806 and remained separate until it became part of Italy in 1860
10. **Netherlands:** Independence restored in 1815
11. **Portugal:** Continuous from 1668
12. **Sardinia:** Came into existence in 1720 and remained independent until becoming part of Italy in 1861
13. **Spain:** Under various kings until Ferdinand seized control from 1814-1833
14. **Wurttemberg:** became independent in 1806 and remained so until it became part of Germany in 1871

The image stood complete at only one time in history. From September 1829 when Greece was given its independence until October 4, 1830 when Belgium separated from the Netherlands and gained its independence. It only stood complete for 13 months. Many of the kingdoms no longer exist today.

Verse 44: 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 consume all these kingdoms, and it shall stand for ever.

The kingdom was not going to be set up before this time or after. Only during this one brief period of history was this event to happen. On April 6, 1830 the Church of Christ was restored to the earth.

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Appendix A Latter Day Rain

Deuteronomy 11:14-18 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. 16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; 17 And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. 18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Joel 2:19-27 Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: 20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. 21 Fear not, O land; be glad and rejoice: for the Lord will do great things. 22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. 26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

The Lord told Israel if they did not serve Him He would curse the land. Palestine (keep in mind that Palestine encompassed much more than just the land of Israel) became a barren land. In October of 1841, Apostle Orson Hyde offered a prayer on the Mount of Olives seeking the Lord to restore the former and latter rains. In 1953 we have these two accounts from non restoration sources verifying that these latter rains did return in fulfillment of Joel's prophecy.

I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion--a rain, that had been withheld, so far as our information goes, ever since the dispersion of the people; and He who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benedictions from on high. (Rev. Hugh Stowel, in Scottish Presbyterian Magazine, 1853.)

I arrived in Indiana a few days since, from the Eastern Continent; I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness with a delightful climate, producing every- thing if properly cultivated, and from two to three crops a year. They have grain, fruit and vegetables all the year round; in fact, I never was in such a country before; I have seen much good country in Europe and America, but none to compare with Palestine, its fruitfulness is uncommon, and the climate the most delightful, even in winter, I did not see the least sort of frost, and vegetables of every sort were growing to perfection in gardens. It is a fact that the rain and dew are restored; recently (in 1853),

the former and latter rains were restored, to the astonishment of the natives. - (Louis Van Buren, sr., November 14, A.D. 1867.) (See Parsons' Text Book, pages 205, 206.) {quoted in our church history pp. 77-78}

Appendix B Seven Weeks (one more evidence)

Leviticus 26:23-28 And if ye will not be reformed by me by these things, but will walk contrary unto me; 24 Then will I also walk contrary unto you, and will punish you yet **seven times** for your sins. 25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. 26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. 27 And if ye will not for all this hearken unto me, but walk contrary unto me; 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times for your sins**

Because of sin the Lord brought the sword on Israel and told them they would be punished seven times. Seven times being twice the time, times and dividing of time we have determined are 1260 years, seven times would follow to be twice that, 2520 years.

Israel, the northern kingdom, was taken captive by Assyria in 722/721 BC. Judah, the southern kingdom was taken captive by Babylon in 587/586. A period of 134/135 years. Since the captivity of Israel and Judah is the start of the Gentile times it would be reasonable to use the mid point of the two captivities to begin our calculations. 2520 prophetic years is 2484 solar years. The mid point of the captivity is 655/656 plus 2484 is 1829/1830. The time of the restoration of the church.

Appendix C: Matthew Henry's Commentary on the Bible, 2 Thessalonians 2:3-12

II. A revelation of that man of sin, that is (v. 3), antichrist would take his rise from this general apostasy. The apostle afterwards speaks of the revelation of that wicked one (v. 8), intimating the discovery which should be made of his wickedness, in order to his ruin: here he seems to speak of his rise, which should be occasioned by the general apostasy he had mentioned, and to intimate that all sorts of false doctrines and corruptions should centre in him. Great disputes have been as to who or what is intended by this man of sin and son of perdition: and, if it be not certain that the papal power and tyranny are principally or only intended, yet this is plain, What is here said does very exactly agree thereto. For observe,

1. The names of this person, or rather the state and power here spoken of He is called the man of sin, to denote his egregious wickedness; not only is he addicted to, and practises, wickedness himself, but he also promotes, countenances, and commands sin and wickedness in others; and he is the son of perdition, because he himself is devoted to certain destruction, and is the instrument of destroying many others both in soul and body. These names may properly be applied, for these reasons, to the papal state; and thereto agree also,

2. The characters here given, v. 4. (1.) That he opposes and exalts himself above all that is called God, or is worshipped, - and thus have the bishops of Rome not only opposed God's authority, and that of the civil magistrates, who are called gods, but have exalted themselves above God and earthly governors, in demanding greater regard to their commands than to the commands of God or the magistrate. (2.) As God, he sits in the temple of God, showing himself that he is God. As God was in the temple of old, and worshipped there, and is in and with his church now, so the antichrist here mentioned is some usurper of God's authority in the Christian church, who claims divine honours; and to whom can this better apply than to the bishops of Rome,

to whom the most blasphemous titles have been given, as *Dominus Deus noster papa—Our Lord God the pope; Deus alter in terra—Another God on earth; Idem est dominium Dei et papae—The dominion of God and the pope is the same?*

3. His rise is mentioned, v. 6, 7. Concerning this we are to observe two things:-- (1.) There was something that hindered or withheld, or let, until it was taken away. This is supposed to be the power of the Roman empire, which the apostle did not think fit to mention more plainly at that time; and it is notorious that, while this power continued, it prevented the advances of the bishops of Rome to that height of tyranny to which soon afterwards they arrived. (2.) This mystery of iniquity was gradually to arrive at its height; and so it was in effect that the universal corruption of doctrine and worship in the Romish church came in by degrees, and the usurpation of the bishops of Rome was gradual, not all at once; and thus the mystery of iniquity did the more easily, and almost insensibly, prevail. The apostle justly calls it a mystery of iniquity, because wicked designs and actions were concealed under false shows and pretences, at least they were concealed from the common view and observation. By pretended devotion, superstition and idolatry were advanced; and, by a pretended zeal for God and his glory, bigotry and persecution were promoted. And he tells us that this mystery of iniquity did even then begin, or did already work. "If the apostles were yet living, the enemy came, and sowed tares; there were then the deeds of the Nicolaitans, persons who pretended zeal for Christ, but really opposed him. Pride, ambition, and worldly interest of church-pastors and church-rulers, as in Diotrephes and others, were the early working of the mystery of iniquity, which, by degrees, came to that prodigious height which has been visible in the church of Rome.

4. The fall or ruin of the antichristian state is declared, v. 8. The head of this antichristian kingdom is called that wicked one, or that lawless person who sets up a human power in competition with, and contradiction to, the divine dominion and power of the Lord Jesus Christ; but, as he would thus manifest himself to be the man of sin, so the revelation or discovery of this to the world would be the sure presage and the means of his ruin. The apostle assures the Thessalonians that the Lord would consume and destroy him; the consuming of him precedes his final destruction, and that is by the Spirit of his mouth, by his word of command; the pure word of God, accompanied with the Spirit of God, will discover this mystery of iniquity, and make the power of antichrist to consume and waste away; and in due time it will be totally and finally destroyed, and this will be by the brightness of Christ's coming. Note, The coming of Christ to destroy the wicked will be with peculiar glory and eminent lustre and brightness.

5. The apostle further describes the reign and rule of this man of sin. Here we are to observe, (1.) The manner of his coming, or ruling, and working: in general, that it is after the example of Satan, the grand enemy of souls, the great adversary of God and man. He is the great patron of error and lies, the sworn enemy of the truth as it is in Jesus and all the faithful followers of Jesus. More particularly, it is with Satan's power and deceit. A divine power is pretended for the support of this kingdom, but it is only after the working of Satan. Signs and wonders, visions and miracles, are pretended; by these the papal kingdom was first set up, and has all along been kept up, but they have false signs to support false doctrines; and lying wonders, or only pretended miracles that have served their cause, things false in fact, or fraudulently managed, to impose upon the people: and the diabolical deceits with which the antichristian state has been supported are notorious. The apostle calls it all deceivableness of unrighteousness, v. 10. Others may call them pious frauds, but the apostle called them unrighteous and wicked frauds; and, indeed, all fraud (which is contrary to truth) is an impious thing. Many are the subtle artifices the man of sin has used, and various are the plausible pretences by which he had beguiled unwary and unstable souls to embrace false doctrines, and submit to his usurped dominion. (2.) The persons are described who are his willing subjects, or most likely to become such, v. 10. They are such as love not the truth that they may be saved. They heard the truth (it may be), but they did not love it; they could not bear sound doctrine, and therefore easily imbibed false doctrines; they had some notional knowledge of what was true, but they indulged some powerful prejudices, and so became a prey to seducers. Had they loved the truth, they would have persevered in it, and been preserved by it; but no wonder if they easily parted with what they never had any love to. And of these persons it is said that they perish or are lost;

they are in a lost condition, and in danger to be lost for ever. For,

6. We have the sin and ruin of the subjects of antichrist's kingdom declared, v. II, 12. (1.) Their sin is this: They believed not the truth, but had pleasure in unrighteousness: they did not love the truth, and therefore they did not believe it; and, because they did not believe the truth, therefore they had pleasure in unrighteousness, or in wicked actions, and were pleased with false notions. Note, An erroneous mind and vicious life often go together and help forward one another. (2.) Their ruin is thus expressed: God shall send them strong delusions, to believe a lie. Thus he wdl punish men for their unbelief, and for their dislike of the truth and love to sin and wickedness; not that God is the author of sin, but in righteousness he sometimes withdraws his grace from such sinners as are here mentioned; he gives them over to Satan, or leaves them to be deluded by his instn-nents; he gives them up to their own hearts' lusts, and leaves them to themselves, and then sin will follow of course, yea, the worst of wickedness, that shall end at last in eternal damnation. God is just when he inflicts spiritual judgments here, and eternal punishments hereafter, upon those who have no love to the truths of the gospel, who will not believe them, nor live suitably to them, but indulge false doctrines in their minds, and wicked practices in their lives and conversations.

Appendix D: Papacy (Grolier Multimedia Encyclopedia)

The papacy denotes the office of the pope, or bishop of Rome, and the system of central ecclesiastical government of the Roman Catholic church over which he presides. Believed by Roman Catholics to be the successor of the apostle Peter, the pope grounds his claim to jurisdictional primacy in the church in the so-called Petrine theory. According to that theory, affirmed by the Council of Florence in 1439, defined as a matter of faith by the First Vatican Council in 1870, and endorsed by the Second Vatican Council in 1964, Jesus Christ conferred the position of primacy in the church upon Peter alone. In solemnly defining the Petrine primacy, the First Vatican Council cited the three classical New Testament texts long associated with it: John 1:42, John 21:15 ff., and, above all, Matthew 16:18 ff. The council understood these texts, along with Luke 22:32, to signify that Christ himself constituted Saint Peter as prince of the apostles and visible head of the church, possessed of a primacy of jurisdiction that was to pass down in perpetuity to his papal successors, along with the authority to pronounce infallibly on matters of faith or morals.

Although the pope's priestly powers as bishop come from the sacramental act of ordination, the pope derives his papal authority from an act of election, which since 1179 has been the right of the Sacred College of Cardinals. It is by virtue of their decision that each new pope inherits his official titles, ancient and modern, secular and sacred: bishop of Rome, vicar of Jesus Christ, successor of the prince of the apostles, supreme pontiff of the universal Church, patriarch of the West, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the state of Vatican City, servant of the servants of God.

The Early Papacy

Scanty pieces of evidence dating back to the 1st century AD indicate that the church at Rome had already attained a certain preeminence in doctrinal matters even among those few churches which could lay claim to apostolic foundation. The apostolic credentials of Rome, moreover, would appear to have been uniquely impressive. It is certain that Saint Paul had preached at Rome, and he was probably put to death there about 67 during the reign of Nero. It seems likely, as well, that Saint Peter had visited Rome and had also been martyred there. About Peter's actual position at Rome, however, and about the position of the early Roman bishops, the historical record is silent. What is unquestioned is that by the 3rd century the Roman bishops were representing themselves as having succeeded to the primacy that Peter had enjoyed among the apostles and as wielding within the universal church a primacy of authority in doctrinal matters. During the 4th and 5th centuries, after the Roman emperor Constantine's grant of toleration to Christianity (the Edict of Milan, 313) and its rise to the status of an official religion - a series of popes, most notably Leo I (r. 440-61), translated that claim into a primacy of jurisdiction over the church. That claim was matched, however, by the rival claim of

the church at Constantinople to a jurisdictional primacy in the East equal to that of Rome in the West. In fact, for at least another century, it was the Byzantine emperor of Constantinople who could actually claim to be functioning as the supreme leader of Christendom in spiritual as well as temporal matters.

The Medieval Papacy

The 6th to the 16th century marked the rise of the papacy to the position of unique prominence within the Christian community that, despite vicissitudes, it has since retained. In that complex development three broad phases may be emphasized. The first, extending from the late 6th to the late 8th century, was marked by the turning of the papacy to the West and its escape from subordination to the authority of the Byzantine emperors of Constantinople. This phase has sometimes, but improperly, been identified with the reign (590-604) of Gregory, who, like his predecessors, represented to the inhabitants of the Roman world a church that was still identified with the empire. Unlike some of those predecessors, Gregory was forced to confront the collapse of imperial authority in northern Italy. As the leading civilian official of the empire in Rome, it fell to him to undertake the civil administration of the city and its environs and to negotiate for its protection with the Lombard invaders threatening it. In the 8th century, after the rise of Islam had weakened the Byzantine Empire and the Lombards had renewed their pressure in Italy, the popes finally sought support from the Frankish rulers of the West and received (754) from the Frankish king Pepin the Short the Italian territory later known as the Papal States. With the crowning (800) by Leo III of Charlemagne, first of the Carolingian emperors, the papacy also gained his protection.

By the late 9th century, however, the Carolingian empire had disintegrated, the imperial government in Italy was powerless, and the bishopric of Rome had fallen under the domination of the nobles. Once again the papacy sought aid from the north, and in 962, Pope John XII crowned the German king Otto I emperor. In this revived empire, soon called the Holy Roman Empire, the pope theoretically was the spiritual head, and the emperor the temporal head. The relationship between temporal and spiritual authority, however, was to be a continuing arena of contention (see church and state). Initially, the emperors were dominant and the papacy stagnated. The emperors themselves, however, set the papacy on the road to recovery. In 1046, Emperor Henry IV deposed three rival claimants to the papal office and proceeded to appoint, in turn, three successors. With the appointment in 1049 of Leo IX, the third of these, the movement of church reform, which had been gathering momentum in Burgundy and Lorraine, finally came to Rome. It found there in Leo and in a series of distinguished successors the type of unified central leadership it had previously lacked.

With the papacy taking the leadership in reform, the second great phase in the process of its rise to prominence began, one that extended from the mid-11th to the mid-13th century. It was distinguished, first, by Gregory VII's bold attack after 1075 on the traditional practices whereby the emperor had controlled appointments to the higher church offices, an attack that spawned the protracted civil and ecclesiastical strife in Germany and Italy known as the investiture controversy. It was distinguished, second, by Urban II's launching in 1095 of the Crusades, which, in an attempt to liberate the Holy Land from Muslim domination, marshaled under papal leadership the aggressive energies of the European nobility. Both these efforts, although ultimately unsuccessful, greatly enhanced papal prestige in the 12th and 13th centuries. Such powerful popes as Alexander III (r. 1159-81), Innocent III (r. 1198-1216), Gregory IX (r. 1227-41), and Innocent IV (r. 1243-54) wielded a primacy over the church that attempted to vindicate a jurisdictional supremacy over emperors and kings in temporal and spiritual affairs. This last attempt proved to be abortive. If Innocent IV triumphed over Holy Roman Emperor Frederick II, a mere half-century later Boniface VIII (r. 1294-1303) fell victim to the hostility of the French king Philip. In 1309, Pope Clement V left Rome and took up residence in Avignon, the beginning of the so-called Babylonian Captivity (1309-78), during which all the popes were French, lived in Avignon, and were subject to French influence, until Gregory XI returned the papacy to Rome. During the 13th and 14th centuries, therefore, papal authority over the universal church was exercised increasingly at the sufferance of national rulers and local princes of Europe. This fact became dimly clear during the Great Schism of the West (1378-1418), when two, and later three, rival claimants disputed for the papal office,

dividing the church into rival "obediences"; in their desperate attempts to win support, the claimants opened the way to the exploitation of ecclesiastical resources for dynastic and political ends. The years of schism, then, and the related efforts of the general councils of Constance and Basel to limit the papal authority, saw the onset of the process whereby the papacy was reduced to the status of an Italian principality. Its supreme authority over the universal church had come to be no more than theoretical, the power over the national and territorial churches having passed to kings, princes, and rulers of such city-states as Venice.

The Papacy in the Age of Reformation

Such was the situation when the papacy was confronted in the early 16th century with the great challenge posed by Martin Luther to the traditional teaching on the church's doctrinal authority and much else besides. The seeming inability of Leo X (r.1513-21) and those popes who succeeded him to comprehend the significance of the threat that Luther posed--or, indeed, the alienation of many Christians by the corruption that had spread throughout the church--was a major factor in the rapid growth of the Protestant Reformation. By the time the need for a vigorous, reforming papal leadership was recognized, much of northern Europe was lost to Catholicism.

Not until the election (1534) of Paul III who placed the papacy itself at the head of a movement for church wide reform, did the Counter-Reformation begin. Paul established a reform commission, appointed several leading reformers to the College of Cardinals, initiated reform of the central administrative apparatus at Rome, authorized the founding of the Jesuits, the order that was later to prove so loyal to the papacy, and convoked the Council of Trent, which met intermittently from 1545 to 1563. The council succeeded in initiating a far-ranging moral and administrative reform, including the reform of the papacy itself, that was destined to define the shape and set the tone of Roman Catholicism into the mid-20th century. The 16th century also saw the development of foreign missions, which were encouraged by the popes and enhanced their prestige.

The Papacy in the 18th and 19th Centuries

Their diplomatic skills notwithstanding, the 17th and 18th-century popes proved unable to reverse the long-established trend toward increasing royal control of national clergies and increasing autonomy of the national and local doctrines. National doctrines of French, German, and Austrian provenance (known respectively as Gallicanism, Febronianism, and Josephism, and all of them in some measure promoting the limitation of papal prerogatives) helped reduce these popes progressively to a state of political impotence. Their decline became manifest in 1773, when, capitulating to the Bourbons, Clement XIV suppressed the Jesuits, the papacy's most loyal supporters. A few years later, despite the Concordat of 1801 reestablishing the church in France after the Revolution, the imprisonment of Pius VII by Napoleon appeared to foreshadow the very demise of the papal office.

What this event actually foreshadowed was the demise of the papal temporal power. Although in the wake of the Napoleonic Wars the Congress of Vienna (1815) restored the Papal States, they were forcibly annexed to the new Kingdom of Italy in 1870, and not until 1929 with the Lateran Treaty was the "Roman Question"--the problem of nonnational status for the pope--solved. The treaty, which created in the heart of Rome a tiny, sovereign Vatican state, restored to the papacy a measure of temporal independence but left it with political influence rather than actual political power.

Paradoxically, the eclipse of papal temporal power during the 19th century was accompanied by a recovery of papal prestige. The monarchist reaction in the wake of the French Revolution and the later emergence of constitutional governments served alike, though in different ways, to sponsor that development. The reinstated monarchs of Catholic Europe saw in the papacy a conservative ally rather than a Jurisdictional rival. Later, when the institution of constitutional governments broke the ties binding the clergy to the policies of royal regimes, Catholics were freed to respond to the renewed spiritual authority of the pope.

The popes of the 19th and 20th centuries have come to exercise that authority with increasing vigor and in every aspect of religious life. By the crucial pontificate of Pius IX (r. 1846-78), for example, papal control over worldwide Catholic missionary activity was firmly established for the first time in history. The solemn definition of the papal primacy by the First Vatican Council gave clear theoretical underpinnings to Pius IX's own commitment to an intensified centralization of ecclesiastical government in Rome. The council's companion definition of papal infallibility strengthened the energetic exercise of the papal magisterial power that was so marked a feature of the years between Vatican I and the assembly of the Second Vatican Council in 1962.

The Papacy in the 20th Century

Never before had popes been quite so active in moral and doctrinal teaching, and the great encyclicals of Leo XIII (r. 1878-1903) and Pius XII (r. 1939-58) especially, dealing with an imposing range of topics from sexual morality and eucharistic teaching to economic, social, and political ideas, became determinative in shaping the development of Catholic thinking. The efforts of these popes, moreover, although punctuated in 1907 by Pius X's condemnation of modernism, did much to reverse the uncompromising hostility to modern thinking that Pius IX's *Syllabus of Errors*, which in 1864 had condemned liberalism, socialism, modern scientific thought, biblical studies, and other liberal movements of the day, had served to dramatize. The continuing strength of the forces within the church favoring theological innovation and energetic reform became unmistakably evident at the Second Vatican Council, convened by John XXIII (r. 1958-63), and found expression especially in its decrees on ecumenism, religious liberty, the liturgy, and the nature of the church. The ambivalence of some of those decrees, however, and the disciplinary turmoil and doctrinal dissension following the ending of the council, brought about new challenges to papal authority. The establishment of national conferences of bishops tended to erode it to some degree, and Paul VI's encyclical *Humanae Vitae* (1968), reaffirming the prohibition of artificial birth control, was met with both evasion and defiance. By the late 1970s papal authority itself had become a bone of contention.

John Paul II, who became pope in 1978, reaffirmed the decrees of the Second Vatican Council and continued the ecumenical contacts established by his predecessors with Protestant and Orthodox churches. He concentrated his main efforts, however, on strengthening papal authority, which was perceived as having waned under Pope Paul. Opposing further reforms and insisting on fidelity to official doctrine, he made effective use of his power to appoint bishops, favoring men who had demonstrated their loyalty to the Vatican.

Appendix F:

1. Iraq

The Turkish family of Osman eventually gained a foothold in Anatolia and established a principality that became known as the Ottoman Empire. They pushed aside the last Byzantine influence. The Ottomans conquered Baghdad in 1534, sending administrators to deal with what was considered an outlying province of their empire. Ruling Iraq involved maintaining peace with the local Bedouin tribes, many of whom held great power outside the more thickly settled areas. The Ottoman government followed a policy of supporting the principal tribes. Under this policy, Ottoman administrators gave payments to certain influential sheikhs, for which these tribal leaders were expected to keep the peace and not raid the cities. These payments maintained the system for hundreds of years.

At the end of the 19th century some factions in the Ottoman regime began to support policies that alienated ethnic groups within the empire. One of these groups, the Young Turks, supported the supremacy of Turks and the Turkish language. When they came to power, they sent administrators—who often treated non-Turks as second-class citizens—to the various provinces, including Iraq. Both urban and rural Iraqis opposed these policies, and some of the country's intellectuals began making plans to break away from the Ottoman Empire.

The Ottomans sided with the Germans in World War I. The British, who wanted to protect their lifeline to India through the Middle East, established a protectorate over Egypt and supported the Hashemite sharifs in Mecca and Medina in their revolt against the Ottomans. The British also sent an expeditionary force from India to Iraq, not only to ensure their position in the Middle East, but also to protect their interests in the Anglo-Iranian Oil Company. The British force landed at Al Faw in November 1914 and advanced to Al Kut, where it was surrounded by Turkish troops and urged to surrender. T.E. Lawrence, later known as Lawrence of Arabia, made an unsuccessful attempt to buy the release of the besieged British force from the Turkish commander (*see* Lawrence, T.E.). The British troops finally surrendered to the Turkish force in April 1916. However, the British sent more troops and occupied Baghdad in March 1917.

At the end of the war, the League of Nations gave Great Britain a mandate to administer Iraq until it established its own government. Many Iraqis resented the British, and tribal rebellions broke out in northern Iraq in 1920. The British reacted by placing a member of the Hashemite family, 'Ali ibn Husayn, on the throne as King Faisal I in 1921. Iraq gained independence in 1932.

2. Iran

The Safavid Dynasty marked the beginning of the Iranian state in an area that had about the same boundaries as present-day Iran. The Safavid rulers were the descendants of the famous Shi'ah saint Safi al-Din, and they had both religious and secular powers. This dynasty was almost destroyed in 1722 by Afghan invaders, and the country was then taken over by Qajar tribes from the north.

The Qajar Dynasty brought the start of a new, modern era. The government was moved from Shiraz back to Tehran, which became the permanent capital in 1788. The Iranian people challenged the divine right of absolute and arbitrary rule. The rulers were also confronted by pressure from Russia and Great Britain, which were vying for influence in Iran at each other's expense. Wars with Russia led to a loss of territory in the Caucasus, and the 1828 Treaty of Turmanchay established what is now Iran's northern border.

3. Greece

After the fall of the Roman Empire, Greece became part of the Byzantine Empire with its capital at Constantinople (now Istanbul). The Byzantine Empire was constantly under attack, and during the 13th century Greece was annexed by the rising power of Venice. The Turkish conquest of the empire in 1453 resulted in the absorption of Greece into the Ottoman Empire. There was little economic development during the period of almost 400 years under Turkish rule. Many Greeks fled the country, and there were periodic revolts. During the 18th century, however, the Greeks began to build their own economy and develop an organized resistance to the Turks. In 1770 the people of the Peloponnesus rose in revolt, but this was quickly stopped by the Turks. In 1821 the Greeks began a seven-year war of independence, which resulted in the liberation of the country. Supported by Great Britain, France, and Russia (called the Great Powers), Greece was declared an independent country in 1829, and Prince Otto of Bavaria was placed on the throne. In 1843 he was deposed by a revolutionary group but was replaced by King George I, who came from Denmark and was supported by the Great Powers. The king ruled as a constitutional monarch with an elected parliament.

4. Rome

The Napoleonic Era in Italy

Europe was soon involved, however, in a series of wars (*see* French Revolutionm Wars; Napoleonic Wars) that eventually involved Italy. Between 1796, when troops under 'Generat Napoleon Bonaparte invaded Italy, and 1814, when they withdrew, the entire peninsula was under French domination. Several short-lived

republics were proclaimed early in the period. After two decades of Napoleon's modest but often harsh rule, profound changes took place in Italy; many Italians began to see the possibilities of forging a united country free of foreign control. Following the restoration of European peace in 1815, Italy consisted of the Kingdom of Sardinia (Piedmont, Sardinia, Savoy, and Genoa); the Kingdom of the Two Sicilies (including Naples and Sicily); the Papal States; and Tuscany and a series of smaller duchies in north central Italy.

The repressive and reactionary policies imposed on Italy by the Austrian leader Klemens, Fürst von Metternich, and the Congress of Vienna aggravated popular discontent, and the expansion of Austrian control in Italy stimulated intense antiforeign sentiment. These conditions gave rise to the Italian unification movement known as the *Risorgimento*. Revolutionaries and patriots, especially Giuseppe Mazzini began to work actively for unity and independence. A series of unsuccessful revolts led in the 1820s by the Carbonari, a conspiratorial nationalist organization, and in the 1830s by Mazzini's Young Italy group, provided the background for the Revolutions of 1848, felt in every major Italian city and throughout Europe. Charles Albert, king of Sardinia (1831-49), declared war on Austria and, along with some other Italian rulers, gave his people a constitution; but both the war of liberation and the revolutionary republics set up in Rome, Venice, and Tuscany were crushed by Austria in 1849. Charles Albert abdicated in favor of his son, Victor Emmanuel I. who retained the Sardinian constitution.

Unity

Under the progressive, liberal leadership of Camillo Benso, conte di Cavour, Sardinia led Italy to final unification. In 1859, after gaining the support of France and England, Cavour, in alliance with the French emperor Napoleon III, seized Lombardy; in 1860 all of Italy north of the Papal States--except Venetia--was added to Sardinia. Giuseppe Garibaldi, a popular hero and guerrilla leader, led an expedition of 1,000 "Red Shirts" to Sicily in the same year and subsequently seized the southern part of peninsular Italy, which with Sicily constituted the Kingdom of the Two Sicilies. Garibaldi turned his conquests over to Victor Emmanuel, and in 1861 the Kingdom of Italy was proclaimed. Only Venetia and Rome were not included in the new state (the former was added in 1866 and the latter in 1870). Italians at last had their own country.

After centuries of disunity following the fall of the Roman Empire, Italy began to move toward unification during the first half of the 19th century. (For early history *see* Roman Empire). Despite the fall of Napoleon, France, Austria, and Spain continued to support the papacy in its control over Rome and the Papal States. Nevertheless, there was a rebirth of revolutionary spirit in Italy, particularly in Rome. Despite a relaxation of controls by Pope Pius IX and the granting of a constitution, the city had long been exposed to challenging new ideas, and its population was ready to support leaders who wished Rome to join a new unified state.

The first modern Italian revolution came to an abortive end in 1848, but the desire for change persisted. When Italy was finally unified through the efforts of Camillo Cavour and Giuseppe Garibaldi in 1860, Rome and the Papal States remained subject to Pius. (*See also* Cavour; Garibaldi; Pius.)

A decade later France was defeated by Prussia, and its armies abandoned Italy. Italian forces marched into Rome in 1870, and the city again became Italy's capital. Pius IX refused to accept the authority of the new government, choosing instead to become a self-proclaimed "prisoner in the Vatican." He and his successors remained voluntary prisoners until the Concordat of 1929 with Mussolini. The new Lateran Treaty recognized the legal rights and independence of the papacy within Vatican City and the summer residence of the pope at Castel Gandolfo.

5. Austria

The Habsburgs turned Austria into one of the most dynamic states of Europe. They steadily expanded their domains in the 14th and 15th centuries, first by acquiring the Tyrol and Vorarlberg near their hereditary

holdings in Switzerland, then by the addition of Istria and Trieste to the south. By the marriage (1477) of the future Maximilian I to Mary of Burgundy, they acquired Burgundy and the Low Countries. Then the accession (1516) of the future emperor Charles V to the Spanish throne brought Spain and its empire under Habsburg rule. On his abdication (1555-56), however, Charles divided his realm, leaving Spain and the Low Countries to his son Philip II and Austria and the empire to his brother Ferdinand I. The Austrian line then oriented its expansion eastward.

The Austrian empire reached its greatest extent in the first half of the 18th century. Wars over the Spanish and Polish successions brought the addition of the Spanish Netherlands (Belgium) and, in Italy, of Milan, Mantua, Parma, Piacenza, and Tuscany.

Austria's position in Europe was temporarily shaken by the outbreak of the French Revolution and by the political and geographic changes enacted by Napoleon I. In 1806, Francis II laid aside the old imperial title of Holy Roman emperor, thereafter to reign simply as Emperor Francis I of Austria until 1835. Briefly allied with France in the invasion of Russia, Austria subsequently joined with the other powers to defeat Napoleon in 1814.

By the decisions of the Congress of Vienna brilliantly orchestrated by the Austrian foreign minister Prince Klemens von Metternich. Austria ceded Belgium to the Netherlands but was compensated by new gains in Lombardy, Venetia, and Dalmatia that made Austria predominant in Italy. Austria also took over leadership of the newly formed German Confederation. Under Metternich's aegis, conservatism reigned triumphant over much of the continent for more than 30 years.

Major setbacks followed. Austria was defeated (1859) in a war with Italy and France, leading to the loss of Lombardy to the newly unified kingdom of Italy. Next came defeat in the Seven Weeks' War (1866) against Prussia which carried with it the loss of Venetia and a number of German territories. Prussia then unified all the German states except Austria into the German Empire in 1871. Austria responded to these events by reshaping its constitutional framework so as to make the Hungarians equal partners in the Austrian Empire. The Compromise of 1867 created the Dual Monarchy of Austria-Hungary.

6. Bavaria

The region was conquered by the Romans, overrun by Germanic peoples, and incorporated (788) into Charlemagne's empire. One of the five stem duchies of medieval Germany, it was ruled by the Welfs and later (1180-1918) the Wittelsbachs. Duke Maximilian was a leading Catholic figure in the Thirty Years' War (1618-48) and was awarded the rank of elector. During the War of the Austrian Succession (1740-48), Elector Charles Albert became Holy Roman Emperor Charles VII, but Bavaria suffered greatly in the fighting in this and other 18th-century wars.

Proclaimed a kingdom under French auspices in 1806, Bavaria kept this status by joining the anti-French coalition in the final defeat (1814-15) of Napoleon I. The 19th-century Bavarian kings, particularly Louis I and Louis II, were notable for their patronage of the arts, but their political influence declined both within and outside Bavaria. Allied with Austria until its defeat by Prussia in the Seven Weeks' War (1866), Bavaria then switched its allegiance to Prussia, fought in the Franco-Prussian War (1870-71), and became part of the German Empire in 1871.

7. England

Birth of the Kingdom of Great Britain

The most notable event in Anne's reign was the union of England with Scotland. Since 1603 the two nations

had been loosely associated under the same king. The Act of Union (1707) united them in a single kingdom, called Great Britain, and joined their parliaments. Thereafter the government and parliament in London were called British rather than English.

8. France

With the decline of the Roman Empire German tribes invaded Gaul and other parts of the Roman world. The Franks under Clovis from 481 to 511 dominated the other tribes and established Frankish rule over much of the land.

In the 12th and 13th centuries progress toward strengthening the monarchy was made under Philip Augustus, or Philip II (1180-1223), Louis IX (1226-70), and Philip IV (1285-1314). In 1302 Philip IV called the first Estates-General, the predecessor to Parliament.

France was weak and disorganized when the Hundred Years' War (1337-1453) began. This war was brought about when the English king pressed his rights to the French crown. The war was nearly lost until a peasant girl, Joan of Arc, led the troops to victory. France recovered swiftly and prospered. The cities grew and gained strength as trade flourished. Able kings, such as Louis XI (ruled 1461-83), continued the struggle to bring the powerful feudal domains into their kingdoms. Territory changed hands through plots, wars, marriages, and inheritances.

The 17th century is known as France's great century. The 18th century witnessed a long struggle between England and France for colonial empire.

Napoleon Bonaparte came to power in revolutionary France because the young officer brought success in its foreign wars. As emperor of the French (1804-14) he attempted to make the nation supreme in Europe. In conquest after conquest, he was almost able to attain his ambition before his exhausted country met defeat. The Congress of Vienna (1815) reduced France to its former limits.

France was left prostrate by the Napoleonic wars. The nation was slow in accustoming itself to the new order. The Revolution of 1830 (July 27-29) overthrew the restored Bourbons. It brought in the Orleanist prince, Louis Philippe, as a constitutional monarch. He fell in the Revolution of 1848 (February 22-24). After a stormy experiment with a Second Republic, the Second Empire brought Louis Napoleon Bonaparte (a nephew of Napoleon I) to the throne 1852-70.

9. Naples

The Kingdom of Naples had its origins in the Norman-Swabian Kingdom of Sicily, founded by Roger II, king of Sicily, in the 12th century. Although the Norman domain included parts of southern Italy, the popes claimed suzerainty over southern Italy, and papal recognition of Roger's royal title was limited to the island of Sicily. With the accession of the Hohenstaufen Holy Roman emperor Henry VI to the throne of Sicily in 1194, the stage was set for a long series of conflicts between his son, Frederick II, and the papacy—especially popes Gregory IX and Innocent IV. Determined to eliminate the Hohenstaufen presence in Italy, the papacy offered the crown to Charles of Anjou in 1263; he ruled Naples and Sicily as Charles I from 1268.

In 1282 a revolt on the island of Sicily, the Sicilian Vespers, resulted in the separation of the island from the mainland kingdom; the Kingdom of Naples remained under the rule of the Angevins, while the Spanish house of Aragon was established in Sicily. In 1302, Charles I of Naples was forced to recognize Aragonese control of Sicily.

Following the death (1435) of Joan II, the last Angevin ruler of Naples, Alfonso V of Aragon defeated (1442)

her adopted son, Rene of Anjo , and ushered in a period of Aragonese rule that lasted until the 18th century. This period was one of considerable cultural and economic development in the kingdom, although opposition to heavy taxes levied by the monarchy led to the establishment of the short-lived first Parthenopean republic in 1647. In the aftermath of the War of the Spanish Succession (1701-14), the Kingdom of Naples came under the rule of the Spanish Bourbons in the person of King Charles III. A Napoleonic army invaded the kingdom in 1799 and established the second brief Parthenopean republic; Napoleon I later (1806) gave the Neapolitan crown to his brother Joseph (see Bonaparte family), who was succeeded in 1808 by Joachim Murat Napoleon's brother-in-law. With the final defeat of Napoleon in 1815, the Spanish Bourbons were reestablished in the Kingdom of Naples; they retained their power until Italy was unified by the House of Savoy in 1860.

10. Netherlands

In the 16th century the Protestant Reformation won many adherents among the Dutch nobility. Phillip II of Spain established an inquisition to rid the Low Countries of Protestant heretics, which led (1568) to the Dutch Revolt under William I, Prince of Orange, and to the Eighty Years' War with Spain. In 1579 the seven northern provinces (Holland, Zeeland, Utrecht, Gelderland, Groningen, Friesland, and Overijssel) formed the United Provinces and declared their independence—a claim unrecognized by Spain until the Peace of Westphalia in 1648. The predominantly Catholic southern provinces remained loyal to Spain and were subsequently distinguished as the Spanish Netherlands and then, after the War of the Spanish Succession, as the Austrian Netherlands.

With the 17th century came the great age of Dutch colonial expansion. Through the Dutch East India Company, territories were acquired in Ceylon (Sri Lanka), South Africa, Java, and Swatara; meanwhile, the Dutch West India Company, formed in 1621, assisted in the establishment of New Netherland and the acquisition of territories in Brazil, Curacao, and Saint Martin. As a result of the Anglo-Dutch Wars (1652-74) control of the seas was lost to England, along with New Netherland, in exchange for Suriname. A long period of decline set in during the 18th century. The end of the republic came in 1795, when the French set up the Batavian Republic (1795-1806), followed by the Kingdom of Holland (1806-10) under Napoleon's brother Louis Bonaparte, and in 1810 incorporated the lands into the French Empire.

Following Napoleon's defeat in 1815, the seven United Provinces were reunited with the southern (or Austrian) provinces as the Kingdom of the Netherlands under King William I. The unity of north and south was short-lived, and in 1830 the southern provinces withdrew and proclaimed their own independence, recognized in 1839, as the Kingdom of Belgium.

11. Portugal

In 1580 the Portuguese royal family died out. Philip II of Spain had his forces occupy the country. He was soon accepted as Philip I of Portugal. He and his successors ruled Portugal until 1640 amidst gradually increasing resentment. Finally, while Spain was embroiled in war with France, Portugal threw off the Spanish yoke. John, duke of Braganca, was selected to become the new king. He was crowned as John IV on Dec. 15, 1640. The house of Braganca remained on the throne of Portugal until 1910, although its hold on power was frequently challenged. Portugal has been a republic since the monarchy was overthrown in 1910.

12. Sardinia:

The Kingdom of Sardinia came into existence in 1720 when the island of Sardinia was added to the mainland territories of Victor Amadeus II of the Savoy dynasty. The kingdom included areas in modern Italy and France—Nice, Piedmont, Savoy (added by the Congress of Vienna in 1815). Known as Sardinia-Piedmont, the kingdom eventually headed the Italian unification movement, the Risorgimento. Turin, in Piedmont, was

the kingdom's capital.

The kingdom stood out among other Italian states for its military strength and freedom from foreign control, but it remained politically reactionary through the reign (1821-31) of Charles Felix. Yielding to the revolutionary ferment of 1848, Charles Albert (r. 1831-49) granted a constitution and declared war against Austria in an effort to secure Italian independence.

Unsuccessful in the war, Charles Albert abdicated (1849) in favor of his son Victor Emmanuel I, who achieved Italian unification in exchange for ceding Savoy and Nice to France. In 1861, Sardinia-Piedmont ceased to exist, merging into the new Kingdom of Italy.

13. Spain

In 1469 the marriage of Ferdinand of Aragon and Isabella of Castile united most of Spain. The grandson of Ferdinand and Isabella became the most powerful ruler in Europe. He was Charles I of Spain, better known as the Holy Roman Emperor Charles V. In the reign of Charles V, Spain became mistress of nearly half the world. Charles ruled Spain, Naples and Sicily, the duchy of Milan, and the Netherlands and was the imperial lord of Germany as well as of the New World.

Under his son, Philip II, Spain championed Catholicism against the march of the Protestant Reformation. After the reign of Philip II, Spain steadily declined in power and riches. The death of Charles II in 1700 ended the Hapsburg line of Spanish kings. Many European countries fought for the vacant throne in the War of the Spanish Succession (1701-13).

The war stripped Spain of most of its outlying possessions in Europe and seated a French Bourbon prince on the throne as Philip V. From 1714 to the French Revolution, Spain was little more than a satellite of France. In 1808 Napoleon placed his brother Joseph on the throne of Spain. The outraged Spaniards revolted. Aided by the British, they freed Spain from Bonaparte's rule in the Peninsular War (1808-14). Ferdinand VII was restored to the throne, in 1814.

14. Wurttemberg

Wurttemberg, a former German state and monarchy in southwestern Germany, is now part of the west German state of Baden-Wurttemberg. The historic region included parts of the Black Forest and the Jura mountains, but the population was largely centered in the Neckar River valley, an agricultural region. Dairying and lumber remain important industries. Stuttgart the former capital, is the commercial center.

Ruled by the counts (later dukes) of Wurttemberg from the 11th century, Wurttemberg was made an independent kingdom by Napoleon in 1806. It became part of the German Empire in 1871, retaining internal autonomy as a constitutional monarchy until 1917. Wurttemberg remained a state of Germany until 1952 when it was combined with Baden.