

ADAM'S
CALENDAR.

ADAM'S CALENDAR
AND OTHER
CHRONOLOGICAL PROPHECIES
OF THE
OLD TESTAMENT

by

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“And there arose not a prophet since in Israel like unto
Moses; whom the Lord knew face to face.”—*Deut.* 34, 10.



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Dedication.

To those of our
Forefathers,
Who from earliest times,
In battle and murder,
In storm and tempest,
In accident and disease,
In tumult and in civil war,
have fought their last fight
On Sea and Land ;
In all parts of the World.
For the honour of their Country, and the safety of
the Realm.
Whose sacrifices,
Are enabling the BRITISH PEOPLES
To run the race that is set before them.
The vast majority of whom,
Unlike our sons in the last great Cataclysm,
Have died unknown, unhonoured, and unsung.
In the hope that,
In that great Abbey, which until then will be the poorer,
May yet be set up a simple tribute,
Of their children's gratitude,
and admiration.

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INTRODUCTION.

THE VALUE OF PROPHECY.

THERE appears some ground for thinking that the arguments generally put forward in proof of Christianity and the existence of God are singularly weak. The appeal is mostly made on three heads: Miracles: the quality of the moral teaching of Christ: and prophecy; and of these, miracles, as in Paley's Evidences, are generally put first and prophecy last.

It is claimed that miracles postulate supernatural power; that Christ was a historical person, vouched for not only in religious writings but also by secular historians; that His twelve disciples, amongst others, were witnesses of these miracles, which were accepted as such by them; that He undoubtedly died on the Cross and as undoubtedly rose from the dead; and that His character precludes the idea of any fraud.

Now it is no use appealing to the believer. He is already convinced. We must turn to the sceptic if we want to find the weak points of this argument, and we get them at once. Miracles he would say are no proof of divinity. All down the ages we hear of miracles being performed. In some cases it is done by trickery, in others by some occult or unexplained action of natural forces which then, and sometimes even now, it was impossible to explain. Besides if merely the working of a miracle is a proof of divine powers then the workers of all unexplained and so-called miracles must be put in the same category. Nor does the

character of the worker or of the witnesses help us. The apostles were mostly ignorant, unlearned men, and unable to sift the evidence for or against supernatural agency, and besides they were already disciples, and therefore not impartial.

In the case of Christ himself it would be said that He may have been perfectly honest and sincere, but yet the evidence is not such that a scientific enquiry can be made into the details of each case.

This criticism should not be summarily rejected. It is the line which a sceptic would put forward and is valuable as showing what are the arguments which Christianity has to meet. We must also remember that events look like miracles which are by no means so in reality. A case in point is that of the Indian native who will throw one end of a rope up into the air, where it will stay: a boy will be sent climbing up the rope and will vanish, only to appear on the outskirts of the crowd of lookers on. This trick has never been explained, and it is a mere supposition to say that the spectators are hypnotised.

If the divinity of Christ were proved, then proof of His miracles follows at once, but the converse is not true and we must look elsewhere.

Much the same argument is used for the moral teaching of Christ. It is claimed that He is divine because His teaching is on quite a different plane to the teaching of any other man: that it, being put forward by a Jew peasant, has, by its inherent worth, permeated the whole world. Again, however, the sceptic must necessarily reply that, because one man's teaching is better than another, he is not to be therefore considered divine. Some man there must be whose

teaching is best, and at most the excellence of teaching is only one of degree, while the claim to divinity is fundamental.

We come now to prophecy, which is generally put last but which is here suggested should be the real and conclusive proof of the existence of a God and of the authority of Christ to call Himself His Son.

Prophecy may often be subject to the same objections as miracles. In those cases where only a short period of time intervenes between the prophecy and its fulfilment there is always the risk of fraud, and also, without any such taint, the possibility of the terms of the prophecy being adapted, after its fulfilment, to correspond. There is always, too, the risk of interpolation into ancient documents, inserted after the event has come to pass. There is, however, one class of prophecy—those referring to the Messiah—which appear to contain no possibility of collusion or adaptation, for the Scriptures of the Old Testament can be shown to have existed, practically in the form we know them, at least 180 years before the ministry of Christ, a period which entirely prevents any suggestion of manipulation. Moreover they are clear and are sufficient in number for our purpose.

Now in any human forecast of the future, if an event is equally likely or not likely to happen, the chances are 1 in 2 against its occurrence. If two independent forecasts are made, or two independent details of the one forecast, each of which is as likely to happen as not, the chance of both forecasts being right is 1 in 4, and if, say, 10 forecasts are made, the chance against all turning out correct is 1 in 2^{10} or 1 in 1024.

In the case of the Messianic prophecies we can, amongst others, take the following :—

- (1) That the Messiah should be born in Bethlehem.
- (2) That He should be of the tribe of Judah.
- (3) Of the Royal line of David.
- (4) He was to be despised and rejected of men.
- (5) When He came the blind were to see, the deaf hear, and the lame walk.
- (6) He was to be " cut off " but not for Himself.
- (7) Not a bone of Him was to be broken.
- (8) They were to part His garments among them and cast lots for his vesture.
- (9) His price was to be thirty pieces of silver.
- (10) Afterwards the city and sanctuary were to be destroyed.

All these prophecies were fulfilled, though, on the basis that any one of them was as likely as not to happen, the chances were 1024 to 1 against their fulfilment ; or, to put it another way, it was 1024 to 1 that, these prophecies being fulfilled, the prophets were not using merely human methods but had some inner knowledge of future events, and this means, of course, that it is 1024 to 1 that their claim to be prophets is correct.

None of these 10 predictions, however, are even chances. For instance, it cannot be less than 100 to 1 against any one 600 years B.C. or even 180 years B.C. being correct in fixing on the small village of Bethlehem as being the birthplace of the Messiah, nor can we make it less than one chance in 12 that the Messiah should be of the tribe of Judah rather than from any of the other 11 tribes. And these two corrections alone would raise the probability of actual revelation from 1024 to 1 to nearly 300,000 to 1 while any attempt to

assess the chances of the other eight prophecies would raise the figure to anything from 100,000,000 to 1 upwards. This then is the lowest figure of probability that the prophets in making the above 10 predictions were truly prophesying and not merely guessing. It constitutes a practical mathematical certainty, and is the mathematical proof of the existence not only of God but of one who is an actual reasoning being who knows the future. It also gives the clearest proof of the authority of Christ to be the Messiah. From this we can say that since the prophets have proved Christ to be the Messiah, that therefore Christ Himself, being the Messiah, His teaching must be accepted without qualification, and His acceptance of, and references to, the prophets are reflex proofs of their weight and authority, which, if we consider the entire absence of any prophecy in Scripture which has been proved wrong, and the innumerable instances of other prophecies which have already come to pass, constitute a proof for the truth of the Bible which, if put in figures, becomes stupendous. This is the real proof of Christianity.

It is quite true of course that there is a school in the Church which would reject this method of proof as being too material. They would say that the existence of a spiritual God is not to be proved by figures and that faith should be sufficient evidence of such existence. Apart however, from the fact that the sceptic obviously has no faith until converted, I would traverse such a view in all seriousness. We are never asked in the Bible to accept the existence of God by faith; we are given powers of reasoning and must use them. We are told to "prove all things," and it

is only after the Christian is convinced of His existence that faith is required of him. And as a matter of fact the method of revelation from cover to cover of the Bible—from Genesis to Revelation—is by prophecy. All through the history of the children of Israel, impending punishment was revealed by prophecy and where they were more than usually rebellious a sign or a shorter dated prophecy was added so that when this latter was fulfilled they could see that the prophet was truly inspired. Of this we may instance Jeremiah xlv, where the prophet is telling the remnant of the Jews who went, after the destruction of Jerusalem, to Egypt, that they would die unless they left that country. That he might be believed, he told them also as a sign that the Pharoah should be delivered into the hands of his enemies. Ezekiel too, is full of prophecies of punishment on the nations, followed by:—
“and *then* shall they know that I am the Lord.”

It was the custom of Our Lord to appeal to the prophets for his authority, and the apostles when preaching did the same, as recorded in the Acts. Philip, when he found the Ethiopian reading Isaiah liii., also “began *with the same scripture* and preached Jesus.”

In fact, the primary position of prophecy in this connection may be summed up in the words put into Abraham's mouth by our Lord in the parable of Dives and Lazarus.

“They have Moses and the prophets: let them hear them . . . If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead.” Luke xvi, 29-31.

To us the strength of the evidence afforded by the prophecies is not fully apparent until we make, however

crudely, some effort to estimate the actual chances of such prophecies being fulfilled on the basis of their being merely human forecasts, and when we try to do this, the figures mount up so rapidly that we are very soon convinced that such human methods are quite inadmissible and that it is necessary to fall back on inspiration. It is precisely for this reason that prophecy has been selected as the Divine method of Revelation.

In the following pages by a few simple hypotheses the figures which are found in the Book of Genesis are made to yield references to later—and, in particular, to modern—history, which are so complete and so inter-related that we cannot but regard them as designedly prophetic, and as such, invested with all the weight and authority of the Bible. Many of these refer to events now past. Some are still in the future but quite enough have been fulfilled to give us a truer insight into many questions which are agitating us to-day. The important position, for instance, which is accorded to the Reformation is patent: as is also the attitude of the prophet to the Papacy, while we are led to believe that our worst troubles are over and a clear message is given to us of hope in the future.

CHAPTER I.

ISRAEL AND BRITAIN.

IN Hosea vi, 2, there is a striking sentence which cannot have been said at random. It is as follows :
" After two days He will revive us : the third day He will raise us up."

The point of the saying appears to lie in the word " day." It cannot have meant a literal day, nor can it have been a prophetic day, which is universally interpreted as a year. It must have indicated a much longer period than either, and we have to fall back on the words of Peter that " One day is with the Lord as a thousand years, and a thousand years as one day." II. Peter iii, 8.

In any attempt, however, to go forward either 2,000 or 2,520 years (the latter being the " 7 times " which appear to denote a full term of divine punishment) in order to find what is to happen in the third Day, we are met with the fact that the dates so found in modern history are all British dates and can apply to no other people. As therefore, from the history of Israel as given us in the Bible, we can get a very full series of dates, it is considered advisable to take this connection first in order that it may be clearly shown how the chief events of English or British history do connect with the history of Israel in the past.

It is no part of the plan of this book to prove that the British are the descendants of the Ten tribes, though such a theory has strong confirmation from such connections as will be shewn between them. Attention

is necessarily called to the theory at different times but any proof of it is left to others. By taking this connection first, however, and by showing that it exists we shall have cleared the way for an examination of such chronology as we may discover from the earlier chapters in Genesis without having continually to interrupt the course of the argument.

The afflictions of the people of Israel may be said to date from the accession of King Solomon. They were certainly not afflicted in David's days, and we have to remember that it was Solomon who, from the multiplicity of his heathen wives and later his own idolatries, became so displeasing to God that he was told that the bulk of the kingdom should be rent away after his death.

One of the first acts recorded of Solomon after his accession was his marriage with the daughter of Pharaoh, and the Jews evidently realized that this was to bring trouble on their heads for, according to Farrer, in the Talmud we find that when this happened "Gabriel descended and fixed a reed in the sea. A sandbank formed round it upon which the mighty city of Rome was subsequently built."—*Solomon* by F. W. Farrer, p. 56.

Solomon succeeded David in B.C. 972, and the two Days' of affliction, if we take Peter's interpretation of the length of a Day, would be from B.C. 972 to A.D. 1029.* As, however, Samaria was captured in B.C. 722, and the last that we know from Bible sources of

*In calculating 2000 years from B.C. 972, and generally in all calculations which cross from B.C. to A.D., *one year* has to be subtracted from 972 as there is no zero year. Thus 2000—971 = A.D. 1029.

Israel was that it should be "broken so that it be not a people," by or before B.C. 672, we have practically only the period before this, or from B.C. 972-672, to make use of. It will be observed that only the history of the Ten Tribes is here taken into account. As will be explained later, there do not seem to be any forward references to be obtained from the history of Judah that are recognisable, since the Jews were so scattered, and remain so scattered up to the present time, that it is difficult to say what body of Jews in modern history could be referred to as representing Judah.

If, then, we are to investigate Hosea's statement we must compare the history of Israel during B.C. 972-672 with the corresponding period 2,000 years further on, which is A.D. 1029-1329. If Israel is to be raised up in the 3rd Day the beginning of this rise should start in 1029. In its early beginnings it probably will not show itself very conspicuously but it should, at least, shew tendencies and gather strength as it goes on.

We should note that the rise thus spoken of will not necessarily be completed by A.D. 1329. It may last the whole Day, *i.e.* until A.D. 2029, but on this point we shall have information from another source.

There is also evidence in the Bible that a period denoted by the expression "7 times" is, what may be described as the complete period of Divine punishment. A "time" is generally understood as meaning 360 days, each day representing a year. "Seven times," therefore, would represent 7×360 years or 2520 years. Leviticus xxvi is a chapter in which Israel is threatened with this punishment four separate

times, and further reason for its application to Israel will be given in chapter ix. If this is the case then we find that taking 2520 years from B.C. 972-672 we reach the period A.D. 1549-1849. This need not conflict with the period A.D. 1029-1329 as found above. It may be a fuller and later rise and, as in B.C. 672 Israel was to be quite broken, so in A.D. 1849 she should be quite restored to favour once more. Thus we have to compare the history of Israel B.C. 972-672 with the two periods A.D. 1029-1329 and A.D. 1549-1849 by which we get a considerable range of comparison and ought to get good results if they are to be got at all.

Now if the progress of degradation was uniform we should expect a uniform progress in regeneration. But if there are ups and downs; if, for instance, at any date between B.C. 972 and 672 we hear of any lapse in Israel's behaviour we would expect to find it balanced by an improvement at its corresponding date 2520 years later. If at any time Israel is said to be better than usual we should look for a falling away or a disaster at the 2520th anniversary.

And this applies not only to the 2520 connection but also to the 2,000 period.

After B.C. 672 we have practically no light on the doings of Israel but there is one event which though it belonged to the history of Judah must have had a profound influence on the scattered people of the Ten Tribes, and this was the destruction of Jerusalem and of the Temple in B.C. 586. Looking forward 2,520 years from this date we arrive at A.D. 1935 which is still in the future. We cannot say, therefore, what exactly will then occur but it points to the final emancipation of the Jews.

Taking, however, the 2000 year period we find that this anniversary from B.C. 586 falls exactly on A.D. 1415. The battle of Agincourt was fought in this year, being one of the most remarkable engagements in history, when the English gained a victory over the French, whose forces are estimated at no less than 7 to 10 times the strength of the English.

We have, therefore, so far :

TABLE I.

Acc. of Solomon	B.C. 972+2000=A.D. 1029.	Canute's reign.
Israel "broken."	B.C. 672+2000=A.D. 1329.	Peace of Northampton, 1328.
Destruction of the Temple	B.C. 586+2000=A.D. 1415.	Agincourt.
Acc. of Solomon	B.C. 972+2520=A.D. 1549.	Reformation.
Israel "broken."	B.C. 672+2520=A.D. 1849.	Manufacturing Supremacy of England.

We may examine the last column. A.D. 1029 was in the middle of Canute's reign in which the English people were, for perhaps the first time, really prosperous and became wealthy. His rule was a strong one and a contrast to the weak and ineffective government of the earlier English Kings. A.D. 1329, Edward III succeeded in 1327, a wise and strong king, but the chief point to be noted here is that in 1328, that is within one year of 1329, the peace of Northampton was signed between England and Scotland under which the Scottish regalia and the stone of Scone were to be returned to the Northern Kingdom, but the men of

London rose and absolutely declined to let it leave the city. This stone is now called the "Coronation Stone," and is believed by many to be the identical stone which Jacob used for a pillow at Bethel. This is a question which cannot be gone into here but this we can say: the connection between the English people and the Israelites chronologically speaking is becoming so strong that it cannot be denied and many further instances will presently be given. Now, *if* the British people are the successors of the Israelites we should certainly expect some particular and notable mark of divine favour at that period in the Day of "raising up" which corresponds after a 2000 year interval with the "breaking" of the people of the Ten Tribes. And knowing the estimation in which the stone of Bethel was held among the Jews it would be an entirely appropriate incident if at this particular time it were restored to the British people provided they are really the same as the Ten Tribes.

This expectation is still further strengthened if we look further on to the 2520th anniversary of the "breaking" of the Ten Tribes. This occurred in A.D. 1849 and marks the end of the full term—"7 times"—of Divine punishment, and we see that it was the end of a decade perhaps the most remarkable of any in history, when the whole life of this country was changed. During this period, electric telegraphs were introduced: England was covered with a network of railways; steamships were built. The first Dominion Parliament was given to Australia (1849), the penny post inaugurated and a burst of manufacturing energy occurred that made us commercial masters of the world. That the 2000th anniversary should coincide

with the permanent retention of what may be the stone of Bethel and that the 2520th anniversary should fall exactly on such a period as outlined above is very strong evidence of the connection of Israel and Britain.

The remaining date A.D. 1549 is so well known as marking the Reformation and the first Act of Uniformity that more need not be said, and the only remaining point to which notice need be drawn is that the Israeli-tish dates all refer to degradation or disaster, and, as we should expect, the corresponding ones, 2000 and 2520 years in all show prosperity and progress.

There is, however, one point which should clinch any doubt as to the connection between the two peoples. It has been said that Israel's affliction began with the accession of Solomon. Now, in his fourth year, Solomon began to build the Temple which took him $7\frac{1}{2}$ years, making 10 or 11 years from the accession to its completion. The building of God's house would naturally be a period of exaltation for Israel and we should, therefore, expect in the corresponding times in English history that from 1029-33 and 1549-53 would be times of prosperity while the next 7 years A.D. 1033-40 and A.D. 1553-60 would be periods of failure and depression. Accordingly in 1029-33 we have as has been said the strong wise rule of Canute. He died in 1035 but events may have shaped themselves before his death so that his two sons Harold and Hardicanute quarrelled as to who should have the kingdom. This resulted in the division of England between them, a distinctly retrograde step, and the last occasion on which it has happened. In 1040 Harold died and the kingdom was reunited under Hardicanute. Of course A.D. 1029 is the actual beginning of the "raising up" in Hosea's

3rd Day and we cannot expect that the signs should be very well marked, but here we have a very close correspondence except that Canute died in 1035 instead of 1033.

The 2520 year connection, however, is sufficiently remarkable. For in A.D. 1549 we have the first Act of Uniformity of Edward VI. In 1553 Mary succeeded and the country lapsed into Roman Catholicism, Mary reigned till 1558 and was succeeded by Elizabeth, the second Act of Uniformity being passed in 1559. It is difficult to see that any further proof of connection is required, but we have still many details to compare in the histories of Israel and of England.

CHAPTER II.

ISRAEL AND BRITAIN (*continued*).

WE have now to examine more fully the history of Israel and compare it with events 2000, and 2520 years farther on.

In the last chapter we showed that the beginning and end of these periods so strongly pointed to a connection between the Ten Tribes and the English people, that no apology is needed for examining only the English dates which are displayed. As a matter of fact, however, to no other people do the dates apply, and we shall find that, far from casting a doubt, only fresh proof is afforded of the connection.

The actual dates of the Kings of the Houses of Judah and Israel are unfortunately uncertain, but I take the chronology as given by the Encyclopaedia Britannica (1911) as being of most general acceptance. Exact dates therefore, must not be considered to be necessary. It is the general trend and correspondence of the whole history which is so remarkable. A difference of one year, however, may be taken as exact for we do not know the months in which the events occurred.

It should also be noted that while in the History of Israel the people's prosperity, or its reverse, is indicated mostly by the actions of their kings, in the history of the English it is the rise of the people which is outlined, their efforts at freedom, their subservience to an emancipation from Rome, rather than the individual character or fortunes of their rulers.

TABLE II.

	B.C.	A.D.	
Acc. of Solomon ...	972 + 2000 = 1029	Canute's reign A.D. 1019—1035.	
Building of Temple	968 + 2000 = 1033	Division of Kingdom A.D. 1035.	
Temple finished ...	961 + 2000 = 1040	Consolidation of Kingdom A.D. 1040	
Evil	933 + 2000 = 1068	Consolidation after Hastings	
Very Evil	887 + 2000 = 1114	Henry I, A.D. 1100—1135 The Lion of Justice.	
Better	854 + 2000 = 1147	Stephen succeeded A.D. 1135	
Cutting short of Israel	842 + 2000 = 1159	Henry II succeeded in A.D. 1154 —1189	
Evil ...	814 + 2000 = 1187	Richard I succeeded A.D. 1189-99	
Victorious over Syria	798 + 2000 = 1203	John succeeded 1199 { Submission Henry III A.D. 1216-72 } to Rome Government by Council A.D. 1258	
Evil ...	743 + 2000 = 1258	—64. Baron's War A.D. 1264. End of Pope's interference as overlord. Beginnings of Parliament, Simon de Montfort	
Less evil	733 + 2000 = 1268	Edward I A.D. 1272—1307. Constitutional Government	
	722 + 2000 = 1279	Statute of Mortmain	
	672 + 2000 = 1329	Edward III A.D. 1327. Coronation Stone retained	

In the above the first three items have already been dealt with. In 933 Solomon died and the kingdom was divided. It is peculiarly appropriate therefore, to find in A.D. 1068 the period when, after the battle of Hastings, the final Norman ingredient had been added to the mixture composing the English people, and the process was begun of welding the whole into a nation.

From B.C. 933 to B.C. 887 the kings of Israel are uniformly described as "evil" and accordingly we find a slow if somewhat painful rise from A.D. 1068 to about A.D. 1114, which included the first fourteen years of the reign of Henry I. The next two reigns of Omri and Ahab are described as being "very evil."

Towards the end of the rule of the latter, however, two victories were obtained over Syria and for the last three years of the reign there was peace between Israel and Syria. If we allow five years for these, we have a very evil period from B.C. 887 to 859, which corresponds with a time of great progress A.D. 1114 to 1142. Henry I lived till 1135 and earned for himself the title of "The Lion of Justice," and the first few years of Stephen were not disastrous like those which followed.

After this we have the last five years of Ahab's reign, and, omitting Ahaziah, the reign of Jehoram who was "not so evil." This is from B.C. 859 to 842 which connects with A.D. 1142 to 1159. This is practically the worst part of Stephen's reign when anarchy was rampant. Stephen died in A.D. 1154 and was followed by Henry II, a great king, but it is not too much to allow the first five years of this period as a time for cleaning up the mess which Stephen

had left. This brings us to the very evil reign of Jehu, in whose time began the "cutting short" of Israel from B.C. 842 to 814, or in modern history A.D. 1159-1187. This period is practically the reign of Henry II who died in 1189. His reign was noteworthy. His reforms in the matter of the laws were far-reaching, and were modelled on those outlined by Henry I. After this we have the ordinarily "evil" reign of Jehoahaz from B.C. 814 to 798, corresponding to A.D. 1187-1203. Richard I reigned from 1189-1199, and, being continually in need of money for Crusades, money was obtained from the towns for this purpose, but only at the price of reforms which were all to the good of the people. The two reigns of Jehoash and Jeroboam follow on, of whom it is recorded that they obtained victories over Syria and recovered Israelitish territory which had been lost. Accordingly corresponding to B.C. 798-743 we have the period A.D. 1203 to 1258. John succeeded in 1199, a bad and worthless king from whom was wrung Magna Charter, and who made abject submission to the Pope, agreeing to hold the crown of England as a fief of the Holy See, and paying a tribute to him accordingly. He was followed in 1216 by Henry III (1216-72), a weak king, who also was subservient to the Church. Matters became so bad that in 1258, the actual end of the period we are considering, the barons took the Government out of his hands and formed a Council which ruled England for six years. From B.C. 743-33 the kings are said to have been "evil" and as has been said the years A.D. 1258-64 were ruled by Council. In A.D. 1264 the baron's War broke out. This was the time of Simon de

Montfort, who may be said to have been the founder of the English Parliament.

From B.C. 733 to 722 we have the "less evil" reign of Hoshea, but by this time things had gone too far. The first partial captivity occurred about B.C. 733, and the Fall of Samaria in B.C. 722 was the occasion of the drafting of the rest, or of most of the rest, of the Israelites away to "Halah, Habor and Hara and the river of Gozan." Corresponding with this we have the period A.D. 1268-1279. Edward I succeeded in A.D. 1272 but he was politically extremely active from 1268. His first efforts were directed to eliminate feudalism, and to substitute Constitutional Government. In A.D. 1279 was passed the very important statute of Mortmain, which prevented the Church acquiring more land without the consent of the king.

The reign of Edward I continued till A.D. 1307, and he was followed by his son Edward II, a poor weak ruler, but by then the emancipation of the people had proceeded to a stage where they could make themselves felt, and the parliament of A.D. 1322 laid down the principle that what concerns the whole realm must be dealt with by a complete Parliament, which means that no statute could be valid unless the Commons had agreed to it. The sixty-five years of Isaiah ended in B.C. 672. (Isaiah vii, 6). It was not a definite date but was to be within that time, and there are evidences that a period of about 10 years was intended as its culmination, *i.e.* from B.C. 682 to 672. This period corresponds to A.D. 1319-29.

Now it would seem from the above that some connection between the Israelites and the English

is plain. The correspondence is too close to doubt it and as much more evidence will be given in following pages it does not seem that further reasons are needed for treating, at least provisionally, the two nations as being related to each other in some way. I speak entirely from a chronological point of view, and say nothing as to whether the English people are really descended from the Israelites or not. Knowing, however, the tendency of Jewish and Israelitish writers to ignore all nations and matters which do not concern them, and with whom they do not come in contact, the probability of a literal descent is fairly strong. And as related in Chapter i it is just here that we have the incident of the Coronation Stone, and if it be really the stone of Bethel, as is claimed, no mark of approval could be more significant than that in A.D. 1328, this stone held in such extreme veneration by Israel which had been lost by them for 2000 years and which had been brought from Scone by Edward I should find its final resting place in the Abbey at Westminster. Of course, it is not proved that it ever came from Palestine, but the coincidence is sufficiently marked.

We have now compared the history of Israel from B.C. 972 to 672 with that of England from A.D. 1029 to 1329. It remains to compare it with the later period from A.D. 1549-1849. This is based on the strong probability that the punishment of Israel was to be for the full term of "seven times" or 2520 years.

The 2520 table is as follows:—

TABLE III.

	B.C.	A.D.	
Evil ...	972 + 2520 = 1549		Reformation, 1st Act of Uniformity
Very evil	968 + 2520 = 1553		Mary succeeds Edward VI
Better ...	961 + 2520 = 1560		2nd Act of Uniformity A.D. 1559
	933 + 2520 = 1588		Armada of Spain
	887 + 2520 = 1635		Civil War and Commonwealth
	859 + 2520 = 1662		Charles II A.D. 1660—1685. Act of Uniformity 1662—1500 clergy-men resign. 1665 Great Plague. 1666 Great Fire of London
Evil ...	842 + 2520 = 1679		Charles secret treaty with France
Evil ...	814 + 2520 = 1707		Marlborough's victories. Union of England and Scotland.
Victories abroad	798 + 2520 = 1723		Indecisive fighting abroad. Loss of American colonies.
Evil ...	743 + 2520 = 1778		?
Better ...	733 + 2520 = 1788		French revolution
	722 + 2520 = 1799		Battle of Nile, October 1798
	672 + 2520 = 1849		Outburst of manufacturing activity
			Acc. of Solomon ...
			Building of Temple
			Temple finished ...
			Jeroboam to Baasha
			Omri and Ahab ...
			Last 5 years of
			Ahab to Jehoram ...
			Jehu ...
			Jehoahaz ...
			Jehoash and
			Jeroboam ...
			Menahem to Pekah
			Hoshea ...
			Fall of Samaria ...
			Israel broken ...

The first dates we have taken before, but it may be again pointed out how exactly the exaltation of the building of the Temple is balanced by the deep catastrophe of Mary's reign. The remainder of Solomon's reign down to his death in B.C. 933, with its increasing idolatry corresponds with the period of prosperity and increasing wealth under Elizabeth till the year A.D. 1588 is reached, 2520 years from B.C. 933, when we have the extraordinary annihilation of the Great Armada, mostly by tempest. The years 1588-1635 were years of progress under Elizabeth, James I A.D. 1603-25, and Charles I A.D. 1625-48. The Foundation of our colonial Empire was laid down, and the Commons were strong enough to make their power felt by the king. By A.D. 1635 however, the policy of Charles so exasperated his Scottish subjects that they prepared for civil war which broke out in A.D. 1637. In A.D. 1644 it began in England and by A.D. 1649 Charles I's reign was ended by his execution and was followed by the Commonwealth. One of the chief causes of these wars were the levying of taxes by the King, the insistence of Charles on episcopacy, and his Roman Catholic leanings. This period, therefore, for the English people was a period of emancipation, showing that they would not, and had the power to decline, to be taxed without parliament's consent, and also to allow any return to the Roman religion.

From B.C. 859-42 was a better period for Israel, and accordingly we find Charles II from A.D. 1660 to A.D. 1679 becoming more and more of an autocrat, while in A.D. 1678 he made a secret treaty with France under which he was to be subservient to the

French in his foreign policy, and in return was to receive £300,000 a year. This treachery appears to have been the turning point. From this time the Commons were increasingly insistent until in A.D. 1685 he suddenly died. James II's reign was but brief, and was followed by that of William and Mary. It was during this period, *i.e.* between A.D. 1679-1707 that England finally got rid of a line of Kings either Roman themselves or having Roman sympathies, and made Protestantism secure, and this, too, at the corresponding period in Israel's history of the reign of Jehu, when the "cutting short" of Israel was commenced. It may be added that in A.D. 1707 was completed the political union of England and Scotland.

From A.D. 1707 to A.D. 1723 we had considerable success on the Continent, but in the next period from A.D. 1723-1778 this did not continue. Much fighting occurred but the results were indecisive. On the other hand considerable success was obtained against the French in both India and Canada.

In B.C. 733 Hoshea became king of Israel—his reign was "less evil," but in about this year Reuben, Gad and half Manasseh were taken captive and transported into Assyria. The corresponding date in modern history is A.D. 1789, the year of the French revolution. The period A.D. 1789-99 was one of gloom and apprehension for the English people, who feared the French, but it was relieved by successes at sea until in October, A.D. 1798 Nelson annihilated a French fleet in the battle of the Nile. This victory had very far-reaching results, for Napoleon had formed plans for a great Asiatic Empire and had landed troops in Egypt for this purpose. The battle of the Nile cut his communi-

cations, and entirely destroyed his plans. Napoleon returned to France by himself eluding the British fleet, and his army in Egypt surrendered. Thus the operations of the French were entirely limited to Europe and in fact to the territory of the 'Roman Empire.'

The year 1799 corresponds with the captivity of the rest of Israel. The Nile victory had gone far to destroy any chance of Napoleon invading England. Command of the sea was possessed by England, and, though he might have landed in this country, his communications with France would have been cut at once.

The year, however, is marked by two coincidences. It is rather remarkable that the 2520th anniversary of the fall of Samaria, which was to mark the effacement of Israel who were to be scattered and "lost," should record the finding of the Rosetta stone by the French in Egypt, which passed into our hands at their surrender. This stone proved the key to the interpretation of the hieroglyphic characters of the Egyptian monuments, and its discovery implied that the time for the unravelling of the later history of Israel had arrived. This was followed in 1849 by the translation by Sir Henry Rawlinson of the inscription on the rock of Behistun, giving us the key to the Sumerian and Assyrian languages.

The second coincidence is that in this very year (1799) the British flag was hoisted, if only for a very short time, over the Capitol at Rome by Captain Louis of the Minotaur and the keys of the city surrendered by the French to Troubridge—a very notable coincidence if we remember the connection which has been

shown between the British and Israel, and the description of the prophets concerning Israel and the Four Empires as the champions of Good and Evil.

From 1799 on, the progress of this country proceeded. True the war with France taxed all her powers leaving her nearly bankrupt, but she carried on her back, financially speaking, her continental allies and emerged from it the greatest power in Europe. The aftermath of the war tried the people high. Unemployment was rife and agriculture in a bad way, but we were free from the fear of a hostile France and from the continual warfare of the preceding century. As a result, with peace abroad, we could recuperate and by A.D. 1839 could take advantage of the manufacturing boom which occurred between this and A.D. 1849. During these 10 years penny post was introduced, the Great Eastern crossed the Atlantic under her own steam, the country was covered with railways, the electric telegraph introduced and even the first principles of wireless were discovered, connection being established up to about 4,000 feet.*

Looking back over the two periods in English history, viz.: A.D. 1029-1329 and A.D. 1549-1849 which are connected with the history of Israel between B.C. 972 and 672 by exact periods of 2000 and 2520 years we cannot help seeing how they correspond; elevation on Israel's part with depression in England

*Beside the 2000 year and 2520 year connection there is yet a third which is 1260 years, or "time, times, and half a time." For the 300 years from B.C. 972-672 are exactly 1260 years from A.D. 289-589. A.D. 289 was the time when the Saxons are first said to have come into prominence, while A.D. 585 is said to have seen the foundation of the kingdom of Mercia by the Angli, the last great colony apart from the Danes and the Normans.

and *vice versa*. The coincidences are too numerous and remarkable to be accidental and the only explanation possible is that this connection was intended and was to be in some way a part of the plan of the World's history.

What this connection may be is another matter, though it is quite clear that the Bible, which gives in Daniel a *precis* of the world's history down to the end of the 4th or Roman Empire, and in Revelation which gives its chief events from Nero till the millennium, makes no mention of any such people as ourselves unless we are Israelites. It is no part of my purpose here to seek to prove that this is so or not. I would confine myself to chronology but the chronology outlined above would be unmeaning unless some reason be suggested to account for such a surprising result as shown.

We must remember, too, the fact that the Jews and Israelites never spoke of any other nations than themselves unless they came in contact with them, and this in itself would make a strong argument for the theory of the British having descended from Israel.

However, whether it is so or not there seems very little doubt that the British are the Stone kingdom spoken of by Daniel as destroying the Great Image and filling the earth. This Great Image was finally destroyed in 1918. It has been destroyed primarily, humanly speaking, by the British Empire. The process began in the reign of Queen Elizabeth in the constant sea fights in pursuit of treasure. Notably again in the destruction of the Great Armada. The years that followed saw fairly continuous fighting resulting in the complete exhaustion of Spain by the end of the

eighteenth century. In this century we turned the French out of Canada and out of India. We confined the energies of Napoleon to Europe by means of our fleet and occupied large French armies in Spain in the Peninsular War. We finally beat Napoleon at Waterloo and held him in exile at St. Helena. Only lately we have taken the leading part in defeating Germany and Austria in the Great Battles of Armageddon.*

Thus we have destroyed the toes of the Great Image and the nations composing it are to be according to Daniel consumed "like chaff in the wind." Dan. ii, 35. The stone was to be a kingdom which was to arise in the days of "those kings" and cannot refer to the Church (Dan. ii, 44) or to any spiritual kingdom for Christianity only existed in the days of the last of the four "kings" or empires. Moreover the Image was destroyed by War so that the Kingdom must be an earthly one.

And if we read further we see that the stone was to expand and to fill the earth. It was also to be different from the Kingdoms of the Image and to be a righteous kingdom.

If there is one race that has expanded and may be said to fill the earth at this time it is the Anglo-Saxon people; of no other people can this be said. Moreover, the Anglo-Saxons are essentially diverse from the peoples of the Great Image. Down to the last, war and conquest were their ambitions, while any such policy on one part would not be tolerated for an instant. Whatever defects there may be in our

*Spain was the most Catholic" and France "the eldest son of the church," and these two were the chief props of the Papacy.

Christianity as individuals, whatever isolated acts of policy we may perpetrate, the great body of public opinion is overwhelmingly in favour of fair dealing with all people. It was England which led the way in eradicating slavery. Her navy it was which destroyed the trade in slaves, and made the seas as safe from piracy as Hyde Park. We have made many mistakes but it may fairly be said that the British *wish* to be a righteous people in their dealings with themselves and other nations. The case for the identity of the British with the Stone Kingdom is thus overwhelming.

There are, however, two passages in Scripture which may bear on this Stone Kingdom. Jacob in blessing his children, foretells what is to happen to them in the "last days," and in the middle of his blessing of Joseph he says: "the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel)." Gen. lxi, 24. This seems to identify the stone with Ephraim or at least Joseph, and may mean that the great people who were to come from Ephraim would be the "shepherds" of the rest of Israel. Again we have in Jeremiah, speaking of Jacob.

"Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations and with thee will I destroy kingdoms." Jer. li, 20.

The nations have now been broken in pieces and as Judah does not appear to have had a hand in it, the chief actors must be the Ten Tribes.

If, therefore, Ephraim was to be the Stone, and the Ten Tribes to be the instruments of Divine vengeance against the toes of the Great Image, it would necessarily

imply that the British are the same as the Israelites, as it is the former that have done the work.

But I have no wish to pursue this subject further here. It is only introduced to provide a logical reason for the unquestionable connection between the two peoples.

As it is, I have examined this connection before going on to other chronological problems, because in all those which will now be dealt with, the dates in modern history which are foreshadowed are all British dates, to exactly the same extent as those we have just found. As applied to the history of any other nation they are meaningless, and, having given some suggestions as to why we are so singled out, we can proceed to deal with the very earliest dates in the Bible, *i.e.* those in the chapters v and xi of Genesis.

CHAPTER III.

THE SEVEN GREAT DAYS.

IT is very unsafe, without the fullest investigation, to say that any ancient tradition of the Jews is unfounded.

It is equally unsafe, without the clearest proof, as many critics have found to their cost, to say that any statement in the Bible is untrue or of no account.

And when we find that the Jew has always held that the World from the creation to the millennium is to last 6000 years, we begin to wonder if anything of the kind can be proved or disproved.

Of course, in II Esdras xiv, 8, we have the angel telling him that the world was divided into twelve 'parts,' and that ten and a half were then past, which seems to be opposed to any such tradition as that of the Jews, but if we examine it, the difficulty may disappear. The "parts" of Esdras may or may not be "parts" of 1000 years, but if we take the seven days of the Creation as the first seven 'parts,' the remaining three and a half, at 1000 years to a 'part,' would bring the time to about B.C. 500, or not very far removed from the time to which the book of Esdras seems to refer. As there were left one and a half 'parts' to make up the twelve, the chronology of Esdras would appear to end about 1000 A.D., and to cover five of the six Days of 1000 years of the Jewish tradition. If, therefore, we considered Esdras to be talking of the evil world which he knew, and if the sixth Day, the 1000 years from about A.D. 1000 to

about A.D. 2000, was the beginning of a new world in course of which the nations were to be gradually regenerated, so that by its end they would be fit for the seventh Day or millennium, then a good deal could be said for the twelve parts of Esdras.

Again, can we say for instance, that the figures given of the ages and generations of the patriarchs in Genesis v and xi, are of no account to us? If so, why have they been given? I do not in the least mean that it is necessary to believe that Adam, Seth, etc., existed in actual fact, and that they lived the number of years set against their names. They may be mere myth, but this would not in the least destroy the value of any lessons we may discover from their lives. Each patriarch may be a whole dynasty, but if we can connect their lives in any way with later events, we may unearth reasons for this setting forth of their genealogy of which we have at present no idea, and the mere existence of this mass of figures causes us to turn and twist them to try and evolve any meaning they may be intended to convey.

Now it appears to have been very generally overlooked that from the accession of Solomon to the commencement of the ministry of Christ is just about 1000 years. Neither of these events can we fix precisely, but it is now taken that Solomon succeeded David in B.C. 972 or 970. If therefore, we take the former date, and put the birth of Christ at B.C. 2, we have an exact 1000 years to His ministry which would commence in A.D. 29.

Now this period of 1000 years commences with the beginning of the fall of the people of Israel. It was Solomon who was told that for his misdeeds his

kingdom would be divided at his death into two portions, so that we may fairly take his accession as the beginning of the decline.

Again it has of late been held that Abraham lived about B.C. 2100, and within the last year has appeared a statement that Hammurabi, king of Ur, who is said to have been a contemporary of Abraham, reigned from B.C. 2067-2025. We know too, that when Abraham left Haran he was 75 years old and that when Isaac was born he was 100. It is just before this latter event that he is mentioned as pursuing the four kings among whom was Amraphel, king of Shinar, who is identified with Hammurabi. Somewhere, therefore, between B.C. 2067 and 2025 we have it that Abraham was between 75 and 100 years old and probably nearer 100 than 75.

These dates rest on the authority of Professor Langdon, Professor of Assyriology in the University of Oxford from his reading of the Weld-Blundell prism lately discovered at Ur, and of Dr. Fotheringham of Oxford.—*Morning Post*, 5/12/1923.

Therefore, if the baptism of Christ marks the beginning of one of the Great Days, as is probable, then the accession of Solomon must be the date of commencement of the Day before it, and if the fall of Israel took place in this Day of 1000 years, it would be natural to believe that the rise of this people occupied the previous Day of 1000 years, or say, B.C. 1972-972. But Israel,—the nation,—came into existence with the birth of Jacob, for it is related that on Rebecca's complaining, it was told her that "two nations are in thy womb"; and, if Jacob's birth is to be 1000 years before the accession of Solomon, it is necessary for

him to have been born in B.C. 1972. If so, Isaac's birth would be in B.C. 2032 and that of Abraham in B.C. 2132. But this, according to the Weld-Blundell prism, is at least quite possible, and we are constrained to believe that the rise and fall of Israel covered a period of very nearly, if not exactly, 2000 years or 2 Days.

Again, if we look still further back, we find that the patriarchs from the birth of Adam to that of Jacob, lasted over a period of 2106 years, and we are left wondering if there are any corrections which can be made to reduce this number to an even 2000, for, if this could be done, there will be real truth in the universal tradition among the Jews that the world is to last from Adam for a period of 7000 years or 7 Days, to correspond with the 7 Days of the Creation. In that case, the first two Days would include the first experiment which failed and was wiped out at the Flood and also the period of preparation for the next trial, the third Day is the rise of Israel, the fourth its fall. The fifth and sixth will obviously be the rise of Christianity, as represented either by the "true Israel" or by the resuscitation and regeneration of the Ten Tribes, followed by that of the Jews, while the seventh day is clearly the millennium of Revelation.

Thus :—

1st Day Birth of Adam, B.C. 3972	}	Patriarchs
2nd Day Indeterminate, B.C. 2972		
3rd Day Birth of Israel, B.C. 1972	}	Israel
4th Day Acc. of Solomon, B.C. 972		
5th Day Ministry of Christ, A.D. 29	}	Christianity
6th Day Rising of Christianity, A.D. 1029		
7th Day Millennium, A.D. 2029—3029		

These dates of course hang on the date of the birth of Christ, which is variously estimated to be B.C. 3—5. St. Luke makes it A.D. 1. It is here taken as B.C. 2 as being in accordance with a date of 972 for Solomon's accession and yet within one year of B.C. 3. An error of one year is always admissible unless we know the months as well as the years, in which the two events occurred which are to be compared.

Sufficient attention does not appear to have been paid to the meaning of the word "day" in Scripture. Of course, in most cases it merely means what the word implies,—a day of 24 hours, and we have seen in Chapter i that Hosea vi, 2, speaking of Israel, says :

"After two days he will revive us : in the third day he will raise us up."

This, of course, cannot mean a literal day or even a year. It is evidently a long period, and reminds us of Peter's words written expressly to the Dispersed Israelites :

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years : and a thousand years as one day."—II Peter iii, 8.

Such a solution would well accord with the seven Day theory above outlined. For the fall of Israel, its dispersion and punishment would be the fourth Day. The fifth Day from A.D. 29 to 1029 would be still affliction, but also the preparation for its rise ; while the sixth Day would be the final rise to prosperity, regeneration, and to the favour of God, followed by the Day of rest, the seventh Day or millenium.

It would appear therefore, that some such system of chronology is outlined, even if dimly, in Scripture. But as has been said, though we look for periods of

1000 years, this must not be taken to mean that the early patriarchs must necessarily have been actual persons. All that is suggested is that the figures used are used for a definite purpose, and that they may point to events which were pre-ordained to occur over the whole course of the six great Days.

We know the part prophecy plays in revealed Scripture, and in many cases we believe that we have unravelled the periods which the prophets wrapped up in symbolical language. The little horn was to last 1260 years ($3\frac{1}{2}$ "times"). The first beast of Rev. xiii also was to last 1260 years, and the two together 2520 years, or from the date of the prophecy in B.C. 605 to the great War in 1916 A.D. There is much reason to believe also that the punishment of the Ten Tribes was to last "7 times," or 2520 years, and this would agree with the words of Hosea that they were to be raised up some time in the third Day.

This being so, we cannot be sure that we have got by any means to the end of the prophetic indications of future events contained in the Bible, and certainly an examination of the 7 Day theory gives some very remarkable results.

The Tables of the Patriarchs as given in Genesis present some difficulty. There are three versions, the Hebrew, which is generally considered to be the oldest, the Samaritan, and the Septuagint. Of these, the Hebrew appears the most reliable both from its age, and as avoiding the liberal addition of centuries to the various generations.

It will be seen that most of the numbers are round numbers, ending in either 5 or 0, and there is one circumstance which shows that merely round numbers

are intended. For from the birth of Noah to the Flood is said to be 600 years. From the birth of Noah to the birth of Shem 500 years. Shem, therefore, must have been 100 years old at the Flood. We are however, also told that he was 100 years old when he begat Arphaxad, two years after the Flood, which makes him 98 years old at the Flood. There is a palpable error here, and justifies us in looking for others, while it also inclines us to look suspiciously at the three occasions in the birth column marked with an asterisk, where round numbers are not used.

A table of each Patriarch's age at birth of the next is now given showing the Hebrew, Sam. and LXX versions, and also one column of suggested corrections.

TABLE IV.

The ages of the Patriarchs at birth of next.

	Heb.	Sam.	LXX.	Suggested.
Adam ...	130	130	230	130
Seth ...	105	105	205	105
Enos ...	90	90	190	90
Cainan ...	70	70	170	70
Mahalaleel ...	65	65	165	65
Jared ...	162*	62	162	60
Enoch ...	65	65	165	65
Methusaleh ...	187*	67	167	185
Lamech ...	182*	53	188	180
Noah ...	500	500	500	500
Shem ...	100	100	100	100
Flood ...	—	—	—	—
...	1656	1307	2242	1550

	Heb.	Sam.	LXX.	Suggested.
Arphaxad ...	35	135	135	35
Cainan ...	—	—	130	—
Salah ...	30	130	130	30
Eber ...	34	134	134	34
Peleg ...	30	130	130	30
Reu ...	32	132	132	32
Serug ...	30	130	130	30
Nahor ...	29	79	179	29
Terah ...	70	70	70	70
Abram ...	100	100	100	100
Isaac ...	60	60	60	60
	—	—	—	—
	450	1100	1330	450
Add ...	1656	1307	2242	1550
	—	—	—	—
Total ...	2106	2407	3572	2000

In the suggested figures in the last column of the above, the Hebrew version, as being the oldest has been taken as a basis. The figures of this version after the Flood have been taken intact, but, for the earlier patriarchs, we have to see if we can conveniently reduce the generations by 106 years, so as to make the whole period from the birth of Adam to the birth of Jacob an exact 2000 years. Accordingly on inspection we see that if as above suggested round figures are meant, Jared, Methuselah and Lamech may be reduced by 2 in each case, which will leave an even hundred to be dealt with. Now, in the case of Methuselah and Lamech, the figures differ in each version, but, for Jared, the versions are the same except for the added hundred.

It is from Jared, therefore, that the deduction has been made, as appearing to involve the least dislocation, and indeed, if we had deducted this 100 from either Methuselah or Lamech it would lead to nothing, while, as suggested, we shall see some remarkable results. A table is now appended giving the dates B.C. of the birth of these Patriarchs in accordance with the above suggestions, together with the dates of their death according to their ages as given in Genesis v and xi.

TABLE V.

	<i>birth</i>	<i>death</i>		<i>birth</i>	<i>death</i>
Adam	... 3972	3042	Arphaxad	2422	1984
Seth	... 3842	2932	Salah	... 2387	1954
Enos	... 3737	2832	Eber	... 2357	1893
Cainan	... 3647	2737	Peleg	... 2323	2084
Mahalaleel	3577	2682	Reu	... 2293	2054
Jared	... 3512	2550	Serug	... 2261	2031
Enoch	... 3452	3087	Nahor	... 2231	2083
Methuselah	3387	2418	Terah	... 2202	1997
Lamech	... 3202	2425	Abram	... 2132	1832
Noah	... 3022	2072	Isaac	... 2032	1825
Shem	... 2522	1922	Jacob	... 1972	—
Flood	... 2422	—			

The date of Seth's death as given by his length of life should be 2930, but I have taken his age at 910, instead of 912, in accordance with the probable intention that the figures should be round numbers. The date of his death however, does not appear of very much importance, and any indication of later dates connected with it can be obtained from other connections. The dates of death of the other Patriarchs I have taken as given.

It is now necessary to subjoin a table showing the dates of the chief events which occurred during the 3rd and 4th Days, from B.C. 1929 to 29 A.D., as they result from making Jacob's birth to be B.C. 1972.

TABLE VI.

	<i>3rd Day.</i>		<i>B.C.</i>
Jacob's birth	1972
Joseph's birth	1882
Joseph's collar of gold	1852
Birth of Ephraim	c.1847
Descent into Egypt	1842
Birth of Moses	1532
Exodus	1452
Entry into Canaan	1412
Monarchy (Saul)	1022 ?
David's acc.	1012
Solomon	972
	<i>4th Day.</i>		<i>B.C.</i>
Solomon's acc.	972
Israel and Judah part	932
"Cutting short" of Israel	841
Partial Capt. of Israel	732
Fall of Samaria	722
Israel "broken"	672
Partial Capt. of Judah	607
Fall of Jerusalem	586
Edict of Cyrus for Jews to return	538
2nd Temple completed	516
Return under Ezra	458
Nehemiah's first visit	445
Nehemiah's second visit	432
Birth of Christ	2
Ministry of Christ	A.D. 29

The above figures require no comment except the date of the Exodus. The general opinion seems to prefer a date two centuries later than this though Breasted gives an alternative period, B.C. 1448-26, and Petrie B.C. 1449-24, during which it may have occurred. These dates appear, however, all to rest on Egyptian chronology, which is a most unsafe guide, as it is still full of inaccuracies and inconsistencies. There is also a view based on the Samaritan and LXX versions, in which 215 years only is allowed for the stay of the Israelites in Egypt. It appears to be based on a strange misreading of the text which says that "the sojourning of the children of Israel in the land of Egypt and in the land of Canaan was 430 years. Taking this, it has been reckoned that from the call of Abraham to the descent into Canaan was 215 years, and that the time spent in Egypt can only be this 430 years less this 215 years, which comes to only 215 years. It seems, however, to be overlooked that the children of Israel only commenced their existence after the birth of Reuben.

The table given above puts the sojourn in Egypt at 390 years, and the dates show that from the Exodus to the accession of Solomon are the 480 years required, i Kings vi. It is true that the 480 years is to the beginning of the building of the temple and not to the accession of Solomon, which shews a difference of three and a half years, but it may easily be that the time that Moses went first to Pharaoh may be taken as the beginning of the Exodus, and it would not be unreasonable to allow $3\frac{1}{2}$ years for the plagues. The Exodus then would be a *period*, and not a *date*, and extend from B.C. 1452—B.C. 1449, the actual leaving

being in the latter year. This period of 390 years appears to fit in naturally with the various statements in Scripture. Abraham was told that the Israelites were to be afflicted 4 generations; "in the fourth generation I will deliver them." (Gen. xv, 13, 16.) Now, the average length of the generations from Adam to Abraham was 97 years, or in round numbers 100 years, and in Abraham's own case he was to be 100 years old when Isaac was born. It may be allowable therefore, to make it mean that they were to be in Egypt 400 years, (in round figures), and that they were to be delivered towards the end of the 4th hundred years. It also fits in with the 430 years the children of Israel were to be in Egypt and Canaan. For Joseph was born in or about B.C. 1882, and as we cannot fix a precise date for the coming into existence of the children of Jacob, and as this is the only date we can fix approximately as the birth year of any of them, it may be allowable to reckon their existence from this B.C. 1882, which would make their sojourn in Egypt and Canaan 430 years.

In the above chronology, it should be clearly understood, there are certain hypotheses.

(1) The date of our Lord's birth is put at B.C. 2. The usually received date is B.C. 4, but there is still considerable doubt whether it may not be B.C. 5 or B.C. 3, or even outside these limits.

(2) The date of Abraham's birth is fixed at B.C. 2132. If he was a contemporary of Hammurabi, the Weld-Blundell has made this quite a possible date with a range between B.C. 2167 and 2100, more probably between B.C. 2167 and B.C. 2120.

(3) Two years have been deducted from each of the

ages of Jared, Methuselah and Lamech at the time their eldest sons were born, to reduce them to round numbers.

(4) A whole hundred has been deducted from the age of Jared when Enoch was born.

(5) Two years also have been deducted from the life of Seth, which, however, has little influence on any result and might be neglected.

The reasons for these corrections have been given and are not unreasonable, but of course they stand or fall by results. If the tables as amended give any indication of a connected system, from which lessons could be deduced for our use in later ages, there may be a probability of our being on the right track. This probability of course, will increase according to the importance of the lessons so deduced. If there is revealed a clear and comprehensive forecast of future events, the evidence will be overwhelming of a definite value which we can assign to figures and genealogies, which up to now have been taken as of no account.

CHAPTER IV.

ADAM'S CALENDAR.

THE first number mentioned in the Bible is 7—being the seven days of the Creation of the World. It may be said that 6 has a prior claim, but the six days in which the work was done was only a part of the whole great week, and the symbolic number is evidently intended to include the Day of Rest.

Perhaps it is because it is the first number to be recorded that the Jews attached so much importance to it, in the belief that as the Creation took 7 Days, so, therefore, there must be some symbolical virtue in this number which, when revealed, would indicate the course of the world as they knew it.

Be this as it may, the next numbers recorded are the ages of the Patriarchs at the birth of the next in succession, and the length of the lives of each. The second number in the Bible, therefore, is found in Gen. v, and is the age of Adam at the birth of Seth, viz: 130 years. Now if we look at the figures for Adam, Seth, and Enoch, we see at once.—

The life of Adam = $930 = 3 \times 310$ years, and, if we reckon it in decades, 31 is the same number as 13 reversed.

The birth of Seth from Creation of Adam = 130 years.

The birth of Enoch from Creation of Adam = $4 \times 130 = 520$ years.

The birth of Methuselah from birth of Enoch = $\frac{1}{2} \times 130 = 65$ years.

The life of Seth = $910 = 7 \times 130$ years.

The life of Enoch = $4 \times 130 - \frac{1}{2} \times 130 = 365$ years.

It should also be remembered that, of the patriarchs besides Adam, only Seth, Enoch, Noah, Shem, Abraham, and Isaac are mentioned with any approval. The others are merely names. It would therefore, be only in accordance with what we might expect if we found, as we shall do, that any results from those who earned the favour of God would be clear and definite in contrast to the rest, from whose figures it may at times be more difficult to draw conclusions. It is significant therefore, to find Adam, Seth, and Enoch connected as above by this figure 13. But this is not all. The first two Great Days appear to be the framework for the other and later four. Events in the First Day therefore, are not reflected in the second Day, but we shall find that as the birth of Seth took place 130 years after the beginning of the first Day (B.C. 3972 according to our hypotheses), and as the birth of Enoch took place 520 years after the same date, so at corresponding times in the third and later Days prominent events in the development of the world are clearly seen. In order, therefore, to see if we can get any further results from the figure 13, a table is subjoined giving, in the first Day, the dates 3972, 3842, 3712, 3582, 3452, 3322, 3192 and 3062 (all of which are 130 years from those preceding them), and the corresponding dates in the succeeding Days.

In making up the table, however, it was noticed that many important events occurred just 40 years after those dates found by the above method, and consequently, in every case a second date, forty years further on has been inserted, this series being put in

echelon with the first, so as to keep the two clear and distinct; and the inclusion of this latter series appears to be justified by the results.

If this is so, however, the question at once arises as to how the 40 is arrived at, for we have taken the 7 and 13 as the first two numbers in the Book of Genesis, and 4 cannot be obtained from the Patriarchs' figures.

Now, if we enquire into the ancient myths and legends of the Asiatic peoples we are struck at once with the importance of astronomical data. Their accuracy of course, depended on the state of their knowledge, but we might well expect to find the basis of the figures 7, 13 and 4 in early astronomy. Thus $7 \times 13 \times 4 = 364$ and this suggests at once the very ancient solar-lunar year of 364 days. This year was in use before the signs of the Zodiac were elaborated, and consequently it was composed of 13 months of 4 weeks, instead of the 12 months of 30 days. It would seem, therefore, that in this lies the genesis of the 3 key numbers.

In the table a star has been placed against those dates which appear to be connected with important events. It will be seen, as we have already found, that all the dates since A.D. 69 are British dates, and cannot be made to apply to any other people.

It must not be taken, however, as giving the dates of *all* important events. It makes no mention for instance, of the Flood or of Noah or of the Great War, but though there are other pointers reaching out from the other patriarchs to dimly outline events in the far distant future, the table as it stands seems far reaching enough, considering the simplicity of its framework.

Table giving the years 130, 260, 390, etc., after the beginning of each day.

TABLE VII. Adam's Calendar.

Years from Beginning.	1st Day.	2nd Day.	3rd Day.	4th Day.	5th Day.	6th Day.
+40	B.C. 3972*	B.C. 2972	B.C. 1972*	B.C. 972*	A.D. 29*	A.D. 1029*
+130	3842*	2842	1842*	842*	159	1159*
+260	3712	2712	1712	712*	199	1199*
+390	3582	2582	1582*	582*	289*	1289*
+40	3452*	2452	1452*	452	329	1329*
+520	3322	2322	1322	322*	419*	1419
+40	3192	2192	1192	192	459	1459*
+650	+40	2062	1062	62	549*	1549*
+780	+40	2062	1062	62	589*	1589*
+40	+40	2062	1062	62	679	1679*
+910	+40	2062	1062	62	719	1719
+40	+40	2062	1062	62	809	1809*
+40	+40	2062	1062	62	849	1849*
+40	+40	2062	1062	62	939	1939

If we look at this table we are struck with some remarkable results. It must be remembered that the Old Testament is a collection of writings written by Israelites for Israelites, and that its whole outlook is directed towards Israel. Other nations are not mentioned except when they come in contact with the Chosen People. Even Israelites are lost sight of when they leave the main body, and for this reason we hear nothing of the story of Dan "in his ships," nor even of the Ten Tribes after they were deported from Samaria. Accordingly it is to Israelitish History we must direct our attention.

Looking at the third Day we find our hypothetical date for the birth of Jacob (B.C. 1972), the descent into Egypt (B.C. 1842), the Exodus (B.C. 1452), but while in Egypt their history is a blank, and after the Exodus the confusion of periods under the Judges is such that nothing can yet be made from them. During these two periods, therefore, we cannot identify any dates, though we cannot say that they are not important dates in the history of Israel, for at any moment we may hear of excavations which may provide us with clues. The year B.C. 1582 may be one such example. It is 3×130 years from the beginning of the Day, and as a matter of fact, Manetho tells us that the Hyksos or Shepherd Kings reigned in Egypt 511 years, a period which Petrie puts at B.C. 2098—1587. If this is so, the year 1582 may well be the time when, a king having arisen "who knew not Joseph," the Israelites were put to hard labour.

In the fourth Day we can identify the following :—

- B.C. 972 Accession of Solomon.
- „ 932 Division of Israel and Judah.

B.C.	842	Accession of Jehu: "cutting short of Israel."
,,	712	10 years after the Fall of Samaria
,,	672	Israel "broken so they be not a people."
,,	582	4 years after fall of Jerusalem.
,,	322	Ptolemy captures Jerusalem and destroys its walls.

The last half of this Day and the first half of the 5th Day are indeterminate. If it applied to Judah we should have a good many dates to look for, for we know a good deal of her history between B.C. 600 and A.D. 500, but we know that it was told them that "the kingdom of God is taken from you and given to a nation bringing forth the fruits thereof." And it is to Israel (the Ten Tribes) that we must look. The dearth of any connection therefore with the dates in the table is significant, and corroborative therefore, for during this period Israel's history is a blank, and we know nothing of any of its important events.

We should, however, note that the year B.C. 712 is given, which appears to miss the captivity of Israel by 10 years as this occurred in B.C. 722. But though the fall of Samaria ended the history of Israel in the Bible, yet, *after* this, occurred the transportation of the people into captivity, and the year 712 appears to mark the final end (which may have taken 10 years), rather than the fall of the city.

And though it is the Israelites rather than the Jews to which these dates refer, we must conclude that such an event as the destruction of Jerusalem and the Temple and the deporting of the men of Judah would have an effect on the people of the Ten Tribes even in their captivity, and consequently it comes into the table. And in this case also the date given

is B.C. 582, instead of the date of capture—586, which may in the same way indicate the final dispersion of the people after their country was conquered.

The date B.C. 322 appears at first sight to be a Jewish date, but as there were other occasions between then and A.D. 29 when the Jews were oppressed which are not indicated, it is probably accidental.

The 5th Day opens with the commencement of the Ministry of Christ. The salient dates are as follows:—

- | | |
|----------|--|
| A.D. 29 | The commencement of Christ's Ministry. |
| „ 69 | The destruction of Jerusalem. |
| „ 289 | The Saxons first come into prominence. |
| „ 419 | The Romans occupation of Britain ceased in A.D. 412 and immediately Northmen begin to arrive. |
| „ 459 | The Jutes colonized Kent. |
| „ 549 | The Angles set up the Kingdom of Northumbria. |
| „ 585 | About this date the Angles founded the Kingdom of Mercia. |
| „ 679 | Northumbria and Mercia come under Rome, Theodore having been sent by the Pope in A.D. 668 to organize Canterbury and York. |
| „ 802-25 | Decline of Mercia. Rise of Wessex. |
| „ 937 | Northmen decisively beaten by Athelstan. |
| „ 979. | Ethelred the Unready succeeds. |

The date A.D. 809 in the table has not a clear reference. It was in A.D. 796 that Offa, King of Mercia died, and A.D. 825 that Mercia was defeated with great slaughter and came under Wessex.

Sixth Day. It is this day that the table shows

with greatest clearness as is natural, since history for the last 1000 years is fuller and more precise. The events may be set out as follows :

- A.D. 1029 Canute's reign, great prosperity. Canute returns from Rome A.D. 1029.
- „ 1069 Organization begins after battle of Hastings
- „ 1159 Henry II succeeds Stephen A.D. 1154.
Great legal reforms.
- „ 1199 Accession of John and submission to Rome
- „ 1289 Edward I at the height of his fame and
England in a leading position in Europe.
- „ 1329 Coronation Stone kept in London.
- „ 1419 Commencement of losses in France. Henry
VI succeeds A.D. 1422.
- „ 1459 Henry VI deposed February A.D. 1461.
- „ 1549 Reformation 1st Act of Uniformity, First
Prayer Book.
- „ 1589 Great Armada A.D. 1588
- „ 1679 Charles' Secret treaty with France.
- „ 1719
- „ 1809 Peninsular War began A.D. 1808 ending at
Waterloo.
- „ 1849 Great Manufacturing boom.

The only ones of the above which need notice are 1719 to which there seems no visible connection, and 1679. In this treaty made by Charles, the French were to allow him £300,000 a year to subordinate his foreign policy to France. By this act of treachery Charles was able to avoid summoning parliament, this being previously necessary to keep him supplied with money.

On the whole this Calendar of Adam appears to be a forecast of much interest. It has landmarks in

all the Days after the 2nd, but the fullness of the message it has to impart seems to be shown in the sixth or last Day. Even here it does not point out every event of importance, such as for instance, the Commonwealth, but those to which it does refer are of real prominence, and the whole calendar has so many of the greater events in the history of the Israelites and the British people outlined in it, with the actual dates at which they occurred, that it is quite impossible to doubt that it is not a mere matter of chance but has been intended as prophecy.

Nor is it altogether a matter of surprise that it is the British people who are referred to in the fifth and sixth Days. In the Old Testament days it was the universal desire of Judah and Israel to learn what was to happen to their people in the "Last days." They recognised that they were to be punished. Perhaps they even understood Hosea when he proclaimed that they would be raised up after two Days. But the story of the visions of Daniel filled them with forebodings, and the account of the fourth beast which appeared so terrible to the prophet must have loomed before them as a very dark and hideous monster. The destruction of this great Beast was of vital importance to the human race, whether the stone which was to fall on the toes of the Image was a kingdom of Israelites or not. Accordingly, the long prophecies such as those of Daniel and the Revelation of St. John and, as would now appear, the symbolism of the patriarchs, all deal with the death of the fourth Beast and the rise of a righteous kingdom after it. As, therefore, it has been the British people who have been the greatest factor in its destruction, who, beginning in 1588 with Spain,

destroyed, with the help of the elements, her Great Armada, fought her on every sea, captured her colonies and obtained for themselves the wealth of the world of which they deprived her, and finally reduced her to exhaustion ; who then went on and assisted materially in destroying the power of France, " the eldest son of the Church," turning her out of India and Canada, confining her activities to Europe, and thereby freeing the rest of the world from the devastation caused by Napoleon ; assisted the other nations of Europe financially ; met the French armies in Spain and defeated them every time under Wellington, and finally at Waterloo ; and who now in the Great War took undoubtedly the largest part in men, money, and material, both on sea and land, in defeating the last effort of the Great Image, the last toe of the colossal evil power that had held progress down for 2520 years—it is not surprising that it is these people who are referred to all down the ages as having been raised up to do this work. Whatever the truth may be as to the identity of the British with Israel, so far as we have gone it must be abundantly clear that it is the British people who are pointed to in the elucidation of the figures of the patriarchs, and it must be clear also that the method adopted and the hypotheses with which we began are justified.

CHAPTER V.

THE GENERAL MESSAGE OF THE PATRIARCHS.

LET us now take the dates of birth of the Patriarchs and the corresponding dates 4000 or 5000 years on in the 6th Great Day.

TABLE VIII. The Patriarchs' birth-dates.

	<i>Meaning</i>	<i>+5000 years</i>		
			<i>B.C.</i>	<i>A.D.</i>
Adam	... Man	...	3972	1029
Seth	... Foundation ?	...	3842	1159
Enos	... Man as weak	...	3737	1264
Cainan	...	...	3647	1354
Mahalaleel	...	...	3577	1424
Jared	... A descent	...	3512	1489
Enoch	... dedication	...	3452	1549
Methuseleh	A man of arms	3387	1614	Naval fighting with Spain
Lamech	... Vigorous youth	3202	1799	Battle of Nile A.D. 1798 British flag over Rome.
Noah	... Rest	...	3022	1979 ?

		+4000 years			
		B.C.	A.D.		
	Meaning.				
Shem	... Son	...	2522	1479	Inquisition established in Spain 1478
Arphaxad	? ...	...	2422	1579	Beginning of strained relations with Spain
Salah	... Extension	...	2387	1614	Beginning of Colonial Expansion
Eber	... ?	...	2357	1644	Civil War ending in Commonwealth
Peleg	... Division	...	2323	1678	Charles secret treaty with France
Reu	... ?	...	2293	1708	Marlborough's Victories
Serug	... Provocation	...	2261	1740	Wesleyans (A.D. 1730) move to London (A.D. 1740).
Nahor	... ?	...	2231	1770	Tea Tax Dispute in America
Terah	... ?	...	2202	1799	Battle of Nile, A.D. 1798
Abraham	... Father of a Multitude	...	2132	1869	End of Pope's temporal Power
Isaac	... Laughter	...	2032	1969	? regeneration of the nations
Israel	... He overpowered	...	1972	2029	Beginning of Millennium
	... Elohim	...			

In the above table, as might be expected, the clearest results come from those patriarchs mentioned in Genesis with approval. These are Adam, Seth, Enoch, Noah, Shem, Abraham, Isaac, and Jacob. Shem, however, does not give a clear reference and he appears to have a special duty which will be referred to in the chapter on the "Special messages of the patriarchs."

There may, however, be other directions in which we may get information. The meanings of the various names of the Patriarchs may have a message for the 6th Day. Unfortunately, however, the meanings of all of them it has not been possible to obtain, but we have some encouragement in those which have been inserted in the table.

Adam. The meaning of Adam is "man" as appears appropriate for one whose calendar covers from his own day to the millennium.

Seth (Foundation) in A.D. 1159 Henry II was laying the foundation of English law on the lines outlined by Henry I.

Enos (man as weak). This is not understood.

Jared (a descent) A.D. 1489. Henry VII succeeded in A.D. 1485 and his reign was a period of greater dependence on the priesthood and on Rome.

Enoch (dedication) A.D. 1549. This is entirely appropriate on the occasion when the English people renounced Rome to obtain a purer religion.

Methuselah (a man of arms) A.D. 1614. All round about this time was the time when we fought and beat Spain at sea.

Lamech (vigorous youth) A.D. 1799. The vigorous youth of the British people was never more shown

than in the conduct of the long war against France.

Noah (rest) A.D. 1969. This appears to be the time when Europe will be regenerated and recuperated but it is still in the future.

Shem (Son,) Born B.C. 2522 or "seven times" before the birth of Christ, the Son of Man.

Salah (extension) A.D. 1614. From A.D. 1607—1625 were the beginnings of colonial settlement in America.

Peleg (division) A.D. 1678. The troubles between Charles II and his parliaments.

There is, however, a further reference to Peleg. In Genesis 10, 25, it is said that in his days was the earth divided. Now the earth is generally taken to mean the civilized countries and Rome was held to have dominion over the "earth." Peleg's dates were :

			+4000
		B.C.	A.D.
Birth	...	2323	1678
Death	...	2084	1917

His life, therefore, includes all the fighting in the 18th century, the Napoleonic Wars and up to the last year of the Great War. Truly Europe was divided.

Serug (provocation) A.D. 1740. Politics, apathy and intolerance in the church, caused the formation, and ultimately the succession, of the Wesleyans.

Abraham (father of a multitude) A.D. 1869. It was about this time that we found ourselves with fast developing dominions in Australia, Canada and New Zealand.

Isaac (laughter) A.D. 1969. This as in the case of Noah, appears to prevision a time of rest and joy.

Jacob (he overpowered Elohim) A.D. 2029. The Bible has it "He prevailed," and may mean that his seed by the beginning of the 7th Day have succeeded in fitting themselves for it, and are at last worthy to be called the "people of God."

On the whole, the references given by the Patriarchs' names appear to be appropriate to events in the 6th Day so far as we know their meanings. They appear to provide a fitting motto for the period in the 6th Day to which they point. The more important patriarchs in fact, such as Enoch, Noah, Abraham, Isaac, and Jacob, show an unquestionable connection, and the message of their names could not be improved on.

But the other part of the table also is not without much value and as before it is clearest in the case of the "eight righteous men," but the other, and more obscure, elements show events of consequence.

We now have to take the dates of the deaths of the Patriarchs, and in this case forward references to dates an even 4000 or 5000 years ahead does not seem to give any result. We might, however, expect that death would connect with punishment, and as 2520 is the "seven times," or full term of a divine punishment, we will take the date of their death, and add 3520 or 4520 years to find what their message may be in the sixth Day:—

TABLE IX. The Patriarchs' death-dates.

	B.C.	+4520 A.D.	
Enoch ...	... 3087	1434	Enoch did not die and perhaps should therefore be omitted from this table
Adam ...	... 3042	1479	Inquisition established in Spain (1478)
Seth ...	... 2932	1589	Great Armada
Enos ...	... 2832	1689	End of the Stewarts, acc. of William and Mary
Cainan ...	... 2737	1784	France declares war with England
Mahalaleel ...	... 2682	1839	Commencement of manufacturing boom
Jared ...	... 2550	1971	?
Lamech ...	... 2425	1096	Jerusalem taken by Crusaders
Methuselah*	... 2422	1099	Henry I, marrying Matilda, united the Norman and Saxon lines

*Methuselah, according to Genesis, died in the Flood year. As, however, his birth has been brought down four years, his death would be four years after the Flood. The date of his death has therefore been raised four years again, making his age at death 965 instead of 969.

			+3520	
			A.D.	
Peleg	...	2084	1437	
Nahor	...	2083	1438	
Noah	...	2072	1449	Loss of France
Reu	...	2054	1467	End of reign of Henry VI (A.D. 1466)
Serug	...	2031	1490	Discoveries in America
Terah	...	1997	1524	Fall of Wolseley 1527
Arphaxad	...	1984	1537	Tyndale's English Bible authorised
Abraham	...	1957	1564	Thirty nine articles authorised
Salah	...	1954	1567	
Shem	...	1922	1599	Poor law introduced in 1601
Eber	...	1893	1628	Troubles under Charles I (1625-49)
Isaac	...	1852	1669	Charles I's first secret treaty with France 1670
Jacob	...	1825	1696	Complete liberty of the Press (1695)

As perhaps, might be expected, the above gives some important results though they are not as full as we might have hoped for, and it is possible that the true signification of dates of the deaths of the patriarchs has so far been missed, and that they require some other treatment. The dates which are obscure are practically all in the 15th century A.D. and it may be that a study of English relations with the Papacy during this period may supply the clue.

Taking, however, the general messages, as shown in this chapter as a whole, encouraging results appear from a consideration of the births, and also the meaning of the names of the patriarchs, and it is possible that further light may be thrown on the meaning of the dates which record their deaths.

CHAPTER VI.

THE SPECIAL MESSAGE OF THE PATRIARCHS.

WE have now taken the patriarchs as a whole, but with regard to those of them who are spoken of with approval it remains to enquire what, if any, further messages may be conveyed by them individually.

Adam we have already taken, and found a complete, or fairly complete, calendar emanating from the data of his life. One further connection, however, may be mentioned.

From the birth of Adam to the

Exodus* =2520 years=7 times

From the Exodus to A.D. 1069 =2520 years=7 times

The exodus, therefore, bisects the period from the birth of Adam to the final completion of the ingredients which have gone to make up the English nation.

SETH.

The birth of Seth was 130 years after that of Adam.

His death was 7×130 or 910 years after his birth.

From his birth to the death of Shem was 1920 years.

From the death of Shem to the birth of Christ was 1920 years.

From the birth of Christ to the end of the Great War was 1920 years.

These apart from his date in Adam's calendar appear to be his chief activities, the three long stretched of 1920 being noteworthy.

*The Exodus has in a previous chapter been held to be a period of $3\frac{1}{2}$ years from B.C. 1452-1449. Unless otherwise stated the beginning (B.C. 1452) is always meant.

ENOCH.

This patriarch was seventh from Adam, a significant number. His birth was 4×130 or 520 years from the birth of Adam, and his translation was $520 - \frac{1}{2} \times 310$ or 365 years from his birth. His birth was exactly 2000 years before the Exodus. But as a man who "walked with God, and was not, for God took him" we should expect more from him than this and looking further over a vast stretch of time we find that his birth was exactly 5000 years from A.D. 1549, the Reformation and the First Act of Uniformity, while his translation is exactly the same length of time, from A.D. 1914, the year of the Great War. Let us examine this a little. His life was 365 years. Now a prophetic "time" is a "year" of 360 days, each day being a year, but the life of Enoch, being prophetic of a period when the year would be 365 days, had the extra five added. The 365 years from A.D. 1549 to 1914 have been pregnant with great events. The British freed themselves from the domination of Rome. They destroyed the power of Spain. Later they were largely instrumental in destroying the power of France, and finally took a leading part in destroying the German Empire in 1914. Thus, 2520 years ("seven times") from the time of Daniel's prophecy in B.C. 605, the great image which was to last that length of time was finally overcome and the way is prepared for that stone kingdom which was to replace it. It looks very much as if this period A.D. 1549—1914, occurring as it does at nearly the end of the sixth Day, and lasting just 365 years, is the "acceptable year of the Lord," which Isaiah said that the Messiah was to proclaim, containing as it does, the downfall of the Great Image, and of the last of the Four Beasts of Daniel, the Two Beasts of

Rev. xiii and the Beast of Rev. xvii, and also the beginning of the war which freed the Holy City. The connection of Enoch with this period is surely no more than we would expect from the man who "was not, for God took him."

Two other connections may be alluded to:—

The Fall of Jerusalem bisects the period between the translation of Enoch (B.C. 3087) and the Great War (A.D. 1914).

From the birth of Enoch to the accession of Solomon was $8 \times 310 = 2480$ years.

NOAH.

This striking character is said, apparently before Shem was born, to have walked with God, and to be "a just man and perfect in his generations." He was born $\frac{1}{2} \times 130$ or 65 years after the death of Enoch and his whole life was 950 years, or exactly the time of his birth from that of Adam. We find, however, no later date in history which we can reasonably connect with so important a man. It is possible, however, that his date is still to be fulfilled. As Enoch connected 5000 years later, with a period A.D. 1549—1914, so the 5000-year anniversary of Noah's birth is 1979, and there are one or two considerations in Scripture which point to a regeneration of the nations after they have been broken up and scattered "like chaff in the wind," which is destined to occur about this time. The curious dream of Nebuchadnezzar, in which it was told him that he should be driven forth into the field, until "seven times" should pass over his head, may have a larger significance than his own illness. His kingdom was to be taken away and destroyed, but it was to be held until the "seven times" were over, and then to be restored. Now "seven times" are 2520 years, and if

the time of cutting down the tree or taking his kingdom away dated from the writing on the wall, the night Darius captured Babylon B.C. 539, then the restoration should occur 2520 years further on, or in A.D. 1982. This restoration, however, should then be complete, and may have begun some years before. Of course, the prophecy may only refer to Babylon, but it may also mean the nations of the 4 successive Empires of the Great Image, once freed from the domination of Satan.

SHEM.

Shem was born exactly 930 years, or the life of Adam after Enoch.

His birth was also 4×130 or 520 years from the death of Adam. He was 600 years old at his death which was Noah's age at the Flood. This 600 can also be derived as being $2 \times 365 - 130$ years. As Seth was to replace Abel and carry on the chosen line, so Shem before the Flood destroyed the inhabitants of the World, was already in existence to carry it on, and to be the progenitor of the Chosen People and of the Messiah. As such, we are not surprised to find that from his birth to the birth of Christ is exactly 2520 years. This period which is the "seven times" of prophecy is the full term of divine punishment on a people. Israel is threatened three times with it in Leviticus xxvi, and the Great Image of Daniel apparently was to last the same length of time. An extension of this connection is seen if we take the 100 years from the birth of Shem to the Flood (B.C. 2522—2422) and find that it is exactly 2520 years from the childhood and ministry of Christ and the ministry of his apostles (B.C. 2—A.D. 98 (?))

The meaning of Shem is "son." Can we see in this any further reference to the Son of Man?

It has already been shown (under Seth) that:—

From the birth of Seth to the death of Shem is 1920 years.

From the death of Shem to the birth of the Messiah is 1920 years.

From the birth of the Messiah to the end of the Great War is 1920 years.

The great message he has to deliver, however, is his foreshadowing the birth of Christ.

THE FLOOD.

This event again supplies a most constructive set of parallels. As we know, the whole story of the world resolves itself into three great efforts to raise up a righteous people. The first attempt began with Adam and failed at the Flood. The second may be said to have begun with the birth of Abraham, and failed with the destruction of Jerusalem. The third began with the birth of Christ and though it was not completed in A.D. 1549, that year saw a people break away from corrupt Roman Empire and make a serious effort to set its religious house in order.

Now, from the birth of Adam to the Flood

was 5×310 or 1550 years

From the birth of Abraham to the destruction

of Jerusalem and dispersion of the Jews (B.C.582) was 1550 years

From the birth of Christ to the Reformation

i.e. to the 1st Act of Uniformity was ... 1550 years

But this is not all:—

The interval between the first two efforts,

i.e. the time from the Flood to birth

of Abraham was 290 years

The interval from the destruction of Jerusalem to the birth of Christ was $580 = 2 \times 290$ years. Presumably the doubling of the interval was to show the greater importance of the Messiah.

The incidents of the Flood are dealt with in a later chapter.

ABRAHAM, ISAAC, JACOB AND JOSEPH.

Abraham, according to our chronology, was born B.C. 2132. This date from Adam = 1840 = the time from the descent into Egypt to the birth of Christ. From the birth of Shem his birth was $3 \times 130 = 390$ years. The time from the birth of Adam to the birth of Abraham also was the sum of the lives of Adam and Seth together. His death was $1 \text{ Day} + \frac{1}{2} \times 130 = 1065$ years from the birth of Noah. The first promise to Abraham (B.C. 2057) from the Flood = the life of Enoch = 365 years. His connections with later events are as follows:—

From birth of Abraham to the acquisition	
of *Pergamos by Rome	2000 years
From birth of Abraham to accession of	
King Alfred	... .. 3000 years
From birth of Abraham to end of Pope's	
temporal power	... .. 4000 years

There appears, however, to be a group formed by Abraham, Isaac, Jacob, Joseph, and the descent into Egypt.

Isaac was born B.C. 2032 which is $3 \times 130 = 390$ years from the Flood.

Jacob was born 2 Days = 2000 years from the birth of Adam.

*Pergamos was the Satan's seat of Rev. ii, 13. The end of the Pope's temporal power was thus exactly 2000 years from the Roman acquisition of Satan's seat.

Joseph was born B.C. 1882 which is the life of Abraham (=175 years) from Abraham's call.

And from descent into Egypt (1842) to the birth of Christ=1840 years.

Therefore the birth of Christ bisects the period from the descent into Egypt (B.C. 1842) and the date A.D. 1839.

Now it was in all probability in B.C. 737 that Isaiah predicted that "within three score and 5 years Israel shall be broken so that they be not a people." These years expired in B.C. 672, and appear to mark the final degradation of the Ten Tribes, and if we take "7 times" or 2520 years, which is the full divine term of punishment from this date, we arrive at A.D. 1849. It was not, however, an actual date, but "*within 65 years,*" and the period A.D. 1839—1849 appears to mark the period when the divine displeasure of God with the people of Israel finally expired. Now the period between B.C. 1842 and A.D. 1839 is 3680 years.

And :—

A.D.

3680 years from the birth of Abraham (B.C. 2132)=1549

3680 years from the birth of Isaac (B.C. 2032)=1649

3680 years from the birth of Jacob (B.C. 1972)=1709

3680 years from the birth of Joseph (B.C. 1882)=1799

3680 years from the descent into Egypt (B.C. 1842)=1839

These are *all* British dates and dates of the utmost importance to the British people, thus :

A.D. 1549 was the Reformation and the first act of Uniformity.

A.D. 1649 was the first year of the Commonwealth.

A.D. 1709 The union of England and Scotland politically took place in 1707. Marlborough's victories began in 1708.

A.D. 1799 "7 times" from the fall of Samaria (B.C.

722). The Battle of the Nile and the frustration of Napoleon's schemes of conquest in Asia.

A.D. 1839. The decennial period beginning in A.D. 1839 witnessed the most remarkable development in the introduction of the Electric telegraph, the general building of railway routes and steam ships. It began in England and gave her so much advantage that she became the workshop of the world for 40 years.

Again :—

A.D.

4000 years from birth of Abraham = 1869 End of Pope's
temporal power
4000 years from birth of Isaac = 1969 Regeneration (?)
of the nations
4000 years from birth of Jacob = 2029 Beginning of
the Millennium

Also from birth of Isaac to birth of Christ = 2030 years
from birth of Christ to Millennium = 2030 years

The birth of Christ, therefore, bisects the time between the birth of Isaac and the millennium.

The Birth of Jacob to ministry of Christ = 2000 years

The Ministry of Christ to millennium = 2000 years

The ministry of Christ, therefore bisects the time between the birth of Jacob and the millennium.

The birth of Jacob to the birth of Christ = 1970 years

The birth of Christ to A.D. 1969 = 1970 years

The birth of Christ, therefore, bisects the period from the birth of Jacob to A.D. 1969.

If, however, we now combine the births and deaths of these patriarchs into one Table, we get a peculiarly interesting series bringing in the prophetic meaning of the seven fat years and seven lean years in Egypt.

In the Table the connected dates are each the same distance either side of the birth of Christ :—

TABLE X. Periods bisected by birth of Christ..

	B.C.	A.D.	
Death of Joseph (fruitfulness)	... 1772	1769	At this time the north hitherto the most backward became the chief seat of industrial life.
Death of Jacob (He prevailed)	... 1825	1822	General improvement begins after disorganisation consequent on the War
Descent into Egypt	... 1842	1839	Beginning of industrial boom
7 Lean years	... 1838-44	1835-41	Chartist riots, distress owing to new condition of industrial revolution
7 fat years	... 1845-51	1842-8	Free Trade, great increase of exports, increase of wages, decrease in cost of food
Birth of Ephraim (fruitfulness)	... 1852	1849	Industrial boom at its height
Death of Isaac (laughter)	... 1852	1849	Ditto.
Joseph's collar of gold	... 1865	1862	ditto
The Selling of Joseph into Egypt	... 1882	1879	A.D. 1859-65 last Palmerston administration, end of a period since 1835 containing much commercial progress and many political reforms.
Birth of Joseph (fruitfulness)	... 1972	1969	Dual control in Egypt.
Birth of Jacob (He prevailed)	... 2032	2029	General regeneration
Birth of Isaac (laughter)	...	...	Millennium

It should be noted that Joseph as the father of the Bull (*Engl.* Heb.), tribe of Ephraim is intimately concerned with the country of the Angli, or the Midlands, and also that the potato famine of 1845 in agricultural Ireland, which has lately separated from us, does not appear to be mentioned. The appropriateness of the meanings of the names should be observed.

There are, however, three more dates which might have been inserted in this table. Joseph was born just before Jacob left the service of Laban, and it is stated that he served Laban for 20 or 21 years. If we take the 20 years as a round number and consider that it was actually 21 we have:—

Period bisected
by birth of
Christ.
B.C. A.D.

Joseph's birth as above	1882	1879	Possibly a development of the Midlands and North
Jacob's marriage with Rebecca	1889	1886	Defeat of Home Rule Bill
Jacob's marriage with Leah	1896	1893	Defeat of Home Rule Bill
Jacob goes first to Laban	1903	1900	Annexation of Transvaal

These dates are omitted from the Table because these events are too recent to view them in right perspective. At the same time, however, we do find that 1886 and 1893 saw the defeat of the two Home Rule Bills of Mr. Gladstone and 1900 marked the foundation of our youngest Dominion. That the fortunes of the Home Rule Bills should have a place in such high prophecy as the book of Genesis would appear extremely

improbable until we reflect on the very prominent position given to the division of England by Harold and Hardicanute, sons of Canute, as shown in Chap. I. That the actual separation of Southern Ireland is not marked is only confirmatory since Ulster who is related to the Scots, is now left to us while it is only the Southern Irish, who appear to be of different origin to the rest of the people of Great Britain, who have cut themselves off.

One further remark may be made as to the date A.D. 1879 which is that in this year England and France undertook the Dual Control of Egypt, the latter power resigning a couple of years afterwards leaving England to raise Egypt up into what is now a self-governing kingdom. This is quite appropriate from the intimate connection of Joseph with that country.

I would like also to call attention to the peculiarity that the period comprised between the descent into Egypt and the seeking of a wife for Jacob (*i.e.* B.C. 1842—1903 corresponding to A.D. 1839—1900) is very nearly the period of Queen Victoria's reign (A.D. 1837—1901). It is also surely appropriate that this Queen should bear the name of Victory.

We may here note the figures for Ishmael and Esau. Ishmael was born when Abraham was 86 years old, or in B.C. 2046. He lived 137 years, and, therefore, died in B.C. 1909.

The 4000 year reference to the sixth Day from his birth reaches to A.D. 1955, which may be a regeneration of the Arabs in particular who were his descendants. From his death 2520 years, or "7 times," brings us to A.D. 612. Now it was the Arabs who were the people of Mahomet and it was just at this time that this man began publicly to preach the doctrines of Islam.

Esau was born with Jacob B.C. 1972. He married his Canaanitish wives 40 years afterwards in B.C. 1932. The date of his death is not given but these two dates carried on 2000 years bring us to A.D. 29—69. The history of his descendants is obscure but it was in the 1st century A.D. that mention of the Edomites ceases. Herod's family were Idumeans (or Edomites).

MOSES.

Though Moses was not one of the Ancient Patriarchs, it would be strange if the Greatest prophet after Christ should not be found to have a place in this chronology. Accordingly we see that since he was eighty years old at the Exodus (1452), his birth was 1920 years from the birth of Enoch and the period 1920 is an important one as will be seen by a reference to the Special Messages of Seth.

Again, the Exodus was his work and its references really belong to him. Now, exactly 2000 years from the Exodus the Angles began to found Northumbria and Mercia : 3000 years from the Exodus was the year of the Reformation (A.D. 1549) and First Prayer Book : and 2520 years from the Exodus is the Consolidation (A.D. 1069) after the Battle of Hastings.

But here we come to one of the most remarkable of all the prophecies. We have seen that the date of the Exodus was B.C. 1452-49, the actual leaving being in B.C. 1449. The giving of the Law appears to have been in the same year, and no one can read the story of the writing of the tables of stone, the making of the golden calf, the breaking of the tables and the command to re-write them without realizing that it typifies the giving of the Prayer Book of A.D. 1552 (exactly 3,000 years

later), also by law, the reversion to Romanism under Mary, the repeal of the Act of Uniformity, and the re-writing of the Prayer Book in A.D. 1559.

Moses died after the 40 years sojourn in the Wilderness at the age of 120. This therefore, was in B.C. 1412. 3000 years from this was the year of the Great Armada.

These are all important references, and the last especially should not be misunderstood. It was not merely a great victory over the Spanish fleet, but it was the first clash, the first stroke of the long dogged war, broken only by short intervals, from 1588 to 1815, and again 1914-8, between this country and the feet of the Great Image of Daniel.

This great conflict has another curious connection with the Flood (B.C. 2422). This event projected into the Sixth Day, falls on the year 1579, and, while 1588 was, apart from continual fighting between English and Spanish in the New World, the first open conflict, it was at this time A.D. 1579, that matters began to be so embittered between the two nations in Europe that war became inevitable.

As, therefore, in B.C. 2422 the world was submerged, so in A.D. 1579 was the first beginning of the warfare which was to eventually submerge the last of Daniel's four empires.

In connection with the patriarchs there is one small sentence in Genesis which may have a reference to the Sixth Day. In Genesis iv, 26, we have :—

“ And to Seth, to him also there was born a son : and he called his name Enos : then men began to call upon the name of the Lord.”

It looks an innocent sentence enough, but in our

chronology Enos was born B.C. 3737. The time referred to, therefore, must have been after this date. Probably also it was before the birth of Enos' son Cainan, who was born in B.C. 3647. Now, the corresponding times to these in the 6th Day are A.D. 1264—1354. It was 6 years after this that John Wycliffe began publicly to preach against the corruptions of Rome, and to advocate a purer religion. It was he also who first translated the Bible into English, but his teaching must have had its rise some little time before, and we shall not be far out if we say that it began during the period 1264—1354. The sentence in Genesis iv, 26, has therefore a distinct relation to the corresponding period in modern history, and it is all the more likely in that Wycliffe's teaching was spread far and wide, and his followers, the Lollards became numerous and important. In fact, Wycliffe, has been called the Father of the Reformation.

I had almost omitted the son of Jesse. David's death was the same year as Solomon's accession and has already been considered. The connections of his birth and accession are as follows :—

	B.C.	+ 2000.	Period bisected by birth of Christ.	Period bisected by Ministry of Christ.	+ 2520.
Birth of David } 1042	A.D.959	A.D.1039	A.D.1099	A.D.1479	
Acc. of David } 1012	A.D.989	A.D.1009	A.D.1069	A.D.1509	

The first three dates being before the sixth Day may have their fullest expression in 1959, 1989 and 2009

which are still in the future, but still 959 was the accession of Edgar and a prosperous time began which lasted for 30 years till the death of Dunstan in 988, and this was followed by a miserable time for 20 years or until about 1009 A.D. 1040 saw the re-uniting of the kingdom of England 1069 the commencement of the making of the English people after the battle of Hastings, and 1100 the restoration of the Saxon line by the marriage of Henry I with Margaret of Scotland. A.D. 1479 like other 15th Century dates is obscure but 1509 saw the accession of Henry VIII, an unpopular prince with many, but the man who, after all, made the actual break with Rome.

CHAPTER VII.

THE FLOOD.

QUITE apart from the Patriarchal lives and their meanings, but occurring in Patriarchal times, we find the story of the Flood given to us in such detail that it would be strange, after finding so much in the figures of Genesis v and xi, if a meaning was not also attached to this blotting out of the peoples of the earth. We have seen that the first experiment to raise up a people of God lasted 1550 years from B.C. 3972—2422; that the second lasted the same time from B.C. 2132—582; and the third also was 1550 years from B.C. 2 to A.D. 1549. B.C. 2422 was Noah's 600th year, and the 1550th from the creation of Adam, and as all the pointers we have yet met with seem to find their fullest expression in the Sixth Day, *i.e.* between A.D. 1029 and 2029, we might expect to find from the insistence on this date in the account of the Flood that it may refer to the corresponding time in the third experiment which, 1550 years from B.C. 2, would be A.D. 1549.

Now, besides the year in which it occurred we have two sets of figures in the account. One of these refers to cubits. It gives the dimensions of the Ark $300 \times 50 \times 30$; also that its superstructure was to be 1 cubit high; and further that the flood rose 15 cubits upward. This set of figures, it is to be confessed, is not at present understood and we do not know what is the meaning to be attached to the cubit measure. The other set, however, is in days, and days are frequently interpreted

as meaning years. It is to that series to which attention is directed.

The rain commenced on the seventeenth day of the second month of the year B.C. 2422, or reckoning forward A.D. 1549. Whether the "seventeenth day" and the "second month" have any significance or not is doubtful. If they have it would carry the beginning of Noah's 600th year back 47 years to A.D. 1502, and certainly it was in 1503 that Pius III was made Pope. The Papacy had up to this time been degenerating, but it is said of Pius III (*Encyc. Britt.*) that "his chief idea was to revive the World-dominion of the Popedom." In A.D. 1549, however, we passed the Act of Uniformity, introduced the first Prayer Book, and broke away from the Papacy, shutting ourselves up in our island from the wrath of Rome, while the Protestants of Europe were mercilessly persecuted.

A space of seven days was spoken of as a preliminary, giving time for Noah to complete all his preparations and collect the inmates for embarkation. This is paralleled in the sixteenth century by events leading up to the break, and beginning perhaps with the Council of Trent (1542) or the "King's Book" which was issued in 1543. These seven years, however, are comparatively unimportant. The real drama begins with the first drops of rain in 1549.

The time table was as follows :

TABLE XI. The Story of the Flood.

	<i>Days or</i>	<i>Years</i>	<i>A.D.</i>	
Preparatory	7	1542-9	Preliminary
Rain, and rising flood	40	1549-89	Papacy reformed and strengthened A.D. 1534-90
Floods at height and subsiding	110	1589-1699	Territorial Expansion A.D. 1590 —1648
Floods still subsiding	74	1699-1773	Waning prestige and financial embarrassments A.D. 1648-1789
A wait of 40 days and then raven and dove sent out	40	1773-1813	French Revolution 1789-1819
A seven days wait, then a dove	7	1813-1820	Liberationist risings A.D. 1820-31
A seven day wait then the dove sent out	7	1820-1827	Do.
The face of the earth dry in	36	1863	Kingdom of Italy unified except in Venice and Rome
The earth was dried in	56	1919	The Great War over

It was from A.D. 1534 that the Papacy saw that a large part of Europe was going away from them. Their efforts at reform were too late, but reforms were introduced, and every effort was made to repress the new Protestant doctrines. In A.D. 1572 the massacre of St. Bartholomew took place, and the 30 years' war against the reformers raged from A.D. 1620—50. After this date the power of the Papacy began to wane, but even up to the middle of the 18th century in Spain, hundreds of Jews were tried by the Inquisition, and burned at the stake. The first dove was sent out in what corresponds to A.D. 1813. The raven which went at the same time did not return but the dove found no rest or peace. This was 2 years before the battle of Waterloo.

Another seven days and the dove was sent out again. This corresponds to the year A.D. 1820. It was in this year that the Carbonari revolted in Italy. The rising of this secret society began the unrest which continued till A.D. 1831, and which had for its object the freeing of Italy from Papal control, and uniting it with one nation.

By A.D. 1863 the Garibaldi movement had made further progress. Only Venice and Rome were outside the Italian kingdom, and Venice entered it in 1866, and Rome was captured in 1870. Thus at this time the face of the earth appeared dry from Papal power. It was not, however, till the twenty-seventh day of the second month, or in A.D. 1919, that the "earth was dried," or in other words was at peace, and free from the power of the Papacy.

It has been said that the interpretation of the cubit measure is not understood. Though, however,

the dimensions of the Ark remain unsolved, there is a possible solution for the "fifteen cubits upward," which was the depth of the Flood. The cubit was divided into 5 "handbreadths" and each handbreadth into 5 "finger breadths" or "inches." The Flood, therefore, rose 375 "inches." If we take the "inch" to represent a year and calculate from A.D. 1542 we get to A.D. 1917 which was the year the allies started in Palestine rolling up the enemy line, and they may be said to have got their heads above water in that year. The difficulty, however, in this interpretation is that it would appear more appropriate if the starting point was the year the Flood began (A.D. 1549) instead of the first of the seven years of preparation.

The history of Papal diplomacy during and before the Great War has still to be written, but enough will be said in chapter x to show that under an outward neutrality, the Vatican was never working so hard for the success of its aims.

As it is, the connection between the account of the Flood in Genesis vii and viii and the history of the Papacy and Great Britain is curious, but appears clear and complete in all its stages. Where events are dealt with it is precise, but of course, where it speaks of tendencies, such as an increase or decrease of power in the Papacy, some latitude must be allowed, as the prime causes of a movement are not always apparent, or the precise moment when the movement takes its rise.

It is of course to be noted that at the end of the Flood a covenant was made that never again should the earth be subjected to such a flood; the bow in the sky was to be witness, and, if our comparison be justified,

this covenant would also apply in the sense that, as a persecuting power, a power which would, as it still claims to do, use the sword to extirpate heresy, the day of Rome is finished never to recur.

A patriarchal connection with Noah is contained in the date of Noah's birth and the date of the accession of Henry VIII who made the Reformation possible, for :

From birth of Noah to b. of Christ = 3020 = 2×1510 years
 From birth of Christ to acc. of Henry VIII = 1510 years
 From B.C. 1512 to birth of Christ ... = 1510 years

In B.C. 1512 Moses was 20 years of age and it is possibly the time when he left the Egyptian princess's establishment and fled to Midian.

CHAPTER VIII.

JUDAH.

IT has appeared so far, in the chronology we have outlined, that Judah has little or no part. If we take Adam's Calendar we find, after the fall of Samaria, a reference to B.C. 582 which appears to designate the dispersion of the Jews after the destruction of Jerusalem and the Temple. It is evident, however, that such an event as this must have been of consequence to the Ten Tribes, even in their captivity. True, the capture of Jerusalem by Ptolemy in B.C. 322, and the destruction of Jerusalem again in A.D. 69, are in the calendar but again this latter would appeal to the Ten Tribes, and the B.C. 322 reference is the only one which clearly points to the Jew, and, being only one, it may be accidental. Since the Ten Tribes were lost, and intended to be lost, after B.C. 712 it is not surprising to find the Calendar of Adam vague and unmeaning at this time,—in fact, it is evidence of the truth of our theory that it is the Ten Tribes to which the Calendar refers. The Jews on the other hand were by no means lost, and we know their history with more or less detail down to A.D. 69. After this date they were so much scattered, that it is difficult to say to what part of them a prophecy would apply. Between B.C. 582 and A.D. 69 however, we would expect a fuller correspondence between the Calendar and their history, and, as we do not find it, we are compelled to consider that it is the Ten Tribes whose history is followed.

This is not surprising if we recollect that it was our Lord who said to them :

“ The Kingdom of God is taken from you and given to a nation bringing forth the fruits thereof.” (Matt. xxi, 43.)

And it is clear from subsequent history that the Jews have not yet been regenerated in any way, and have had no part as yet, or at least up to 1914, in the heavy task laid on Britain of destroying the Great Image of Daniel.

The Jew, however, is not to remain permanently unregenerate: we find words such as those in Ezekiel, where it is said, speaking of Ephraim and the children of Israel his companions, and Judah and the children of Israel his companions:

“ I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they no more shall be two nations, neither shall they be divided into two kingdoms any more at all.” Ez. xxxvii, 22.

There is, therefore, to be a time when Israel and Judah are to combine, and presumably the regeneration of Judah will take place then. In any case, however, it must take place before the millennium, that is in the next hundred years.

Meanwhile, though Judah has been persecuted more than any nation, driven from one country to another, and despised by all, the time appears to have arrived when the saying of Jacob on his death bed, when he told his sons what was to happen to them in “ the last days,” is to be fulfilled. Judah was to have his hands “ in the neck of his enemies.” At the present time, when the Jews are firmly in the saddle in Russia, when the only people of any account in Vienna are said to be Jews, and when Germany seems to be in the grip

of Jew industrial magnates, this prophecy of Jacob comes to mind. It certainly has been true that the nations that have ill-treated the Jew have not prospered, while he now appears to be dealing out with no light hand, retribution on these his enemies.

But we may well enquire if this rise to power of the Jew in his enemies' countries is a forerunner of the end ; and if his regeneration and combination with Israel is near at hand. If the period of Israel's punishment is rightly taken as 2520 years, we may at least expect that the punishment of Judah will be for the same length of time. Now Judah's dates are as follows, with their modern counterparts 2520 years on :

	+2520	
1st partial captivity ...	B.C. 605	A.D. 1916
2nd partial captivity ...	B.C. 597	A.D. 1924
Destruction of Jerusalem	B.C. 586	A.D. 1935
Dispersion ...	... B.C. 582	A.D. 1939

According to the analogy of Israel we should expect that a partial regeneration, or at least some mark of favour would be shown in 1916, further marks 1924 and 1935, and a full restoration to Divine favour in 1939.

Accordingly we find in 1916 certain Jewish battalions were raised, which formed a part of the British army with which Lord Allenby conquered Palestine in 1917 and 1918, and again we find Britain in the place of Israel for Jeremiah says :

“ In those days shall the house of Judah walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.” Jer. iii, 18.

Within a year of 1916 Jerusalem was delivered and is undoubtedly the token of an improvement in the position of Judah.

The next date is 1924—the present year, which would appear to be an important date, but it is by no means certain that it will be recognised as such for some little time. Dates thus foreshadowed are sometimes the beginning of a movement, rather than an obvious event patent to all.

1935 and 1939 are still in the future. What these next few years may produce no one can say. Jerusalem has been delivered, and a movement inaugurated for re-populating Palestine with Jews. As at present organised this Zionist movement must almost inevitably be a failure. One has only to read Ezekiel xlvi to see that the Jew, instead of having the whole of Palestine, is only entitled to a strip of much the same size as allotted to each of the other tribes. Any attempt, therefore, to colonize the whole of Palestine by Jews must fail. The plan will succeed only when colonization is encouraged for those who are descended from the whole twelve tribes, and until these are found no permanent success can be looked for.

Yet at the same time the Zionist movement may do good in drawing the attention of the Jews and of the world at large to the question of the resettlement of Israel, and may be an early step in this important restoration.

It is to be feared, however, that the Jews consider themselves to be representative of the whole twelve tribes, and as such that they are entitled to the country, but it is desirable that progress should be made as early as possible on right lines. The country may become

an important one economically. Its situation, in the event of trade expansion in Mesopotamia and Egypt, is good and central, and though there do not appear to be much in the way of mineral wealth little seems to be known of what may underlie the surface.

One curious point may be mentioned. The soil of Palestine is very fertile. Apparently the rock of which the mountains are composed forms, when ground down, a natural manure. The fertility depends on the rainfall which falls in autumn and again in March and April. These rains are called in Scripture "the former rain" and "the latter rain," and the Israelites were told in Zech. x, 1 :—

"Ask ye of the Lord rain in the time of the latter rain" : and in Deuteronomy xi, 14 :—

"I will give the rain of your land in due season, the former and the latter rain that thou mayest gather in thy corn and thy wine and thy oil."

In Leviticus, also, we have this promise that by rain in due season the land would be fruitful so long as the people were obedient, but if they transgressed, and if the Israelites were in the hands of their enemies, then the land should have rest and be barren. Lev. xxvi.

The barrenness appears to have resulted from lack of the latter or March rains. Certain it is that for centuries the land has been partly barren from a lessened rainfall but now for several decades this has improved by as much as 60 per cent.

On the whole we find that the history of Judah bears out the chronology which we have suggested above. She has taken no part in the reconstruction of the world. Scattered and downtrodden, she has been debarred by endless persecutions from developing any

national and territorial aims, with the result that, except in commerce, her influence has been small. There has been no time date during the last 2520 years to which the old patriarchal forecasts could point, and as a result we find a complete blank when we look for any such signs.

Her time is, however, coming, and soon, in a very few years, from one cause or another, a great change appears due, and we may hope that she will then enter into her own.

CHAPTER IX.

THE TERM OF ISRAEL'S PUNISHMENT.

IT has been said above that the term of effacement and punishment of Israel, that is, of the Ten Tribes, was probably to be the prophetic "7 times" or 2520 years. In Leviticus xxvi this is stated no less than four times, but objection has been raised that there is no word in the Hebrew original for "time," and that it runs "I will punish you seven."

There is, however, another reference to this matter in Rev. xii, a chapter which seems to have been strangely and persistently misinterpreted. It has generally been held to refer to the Church, but this cannot be the case. Not only is the marriage of the Lamb postponed in Revelation to just before the Millennium, but there are *two* periods of 1260 days mentioned which, for the ordinary interpretation, has to be considered to be either a gloss or a repetition. This interpretation, therefore, fails.

The woman is plainly Israel and probably, or rather chiefly, the Ten Tribes. The representation of Israel as the wife of Jehovah is seen more than once in Isaiah, Jeremiah and Hosea. Thus :

"For thy maker is thy husband, Jehovah of Hosts is His name." (Is. liv, 5).

"Return, O backsliding children saith Jehovah for I am husband unto you." (Jer. iii, 14).

"And it shall be at that day saith the Lord that thou shalt call me Ishi (husband) and shalt call me no more Baali." (Hos. ii, 16).

If this is so then the first born, whom the dragon (or Satan) wished to destroy, may be the Covenant. "And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her a thousand two hundred and three score days." The date when Israel (the Ten Tribes) were carried away captive from Samaria was B.C. 722—712. She was further to be "broken so as not to be a people" by B.C. 672. Her first partial captivity, however, was about 733.

This period of 1260 days or years, therefore, should end A.D. 528—589. As to the whereabouts of the Israelites during this long period we know little, but at least we have the testimony of Josephus, a Jewish historian and contemporary of the Apostles, who says that "the entire Ten Tribes are beyond Euphrates till now, and are an immense multitude not to be counted by numbers."—Ant. v. This shows that up to that time at least (circa. A.D. 60) she had been "nourished."

After this there was war in heaven, "Michael and his angels fought against the dragon." Now this sentence clearly indicates that it is Israel who is the subject of this chapter, for, from Daniel xii, 1, we learn that Michael is "the great prince which standeth for the children of thy people," and it appears conclusive. After the dragon was turned out of heaven, he persecuted the woman "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, times and half a time."

These wings are evidently sails, and the woman obviously fled over the sea. The period of her flight

would be A.D. 528—589. It might, however, have begun earlier than this, for in the reign of Jehu which began B.C. 842 we learn that "in his days the Lord began to cut Israel short." We do not know what this cutting short means, *i.e.* we are not told in the Bible, but Eldad (9th century), who sent to the Spanish Jews his memoirs of the Ten Tribes, says that many of the people of the tribes of Dan, Naphtali, Asher and Zabulon did not wait to go into captivity but evaded the calamity by going off with their flocks, and becoming nomads, and that their chief could put into the field 120,000 horse and 100,000 foot. It is possible that it was in this way that Israel was "cut short." If so, then we must put the period of the dragon's persecution and of Israel's flight across the sea at A.D. 420—589. Now this is curious for the Romans evacuated Britain in A.D. 412, and almost at once the Northmen, Saxons, Jutes, and Angles began to come in from this date till 589.

If there is truth in the theory of the British descent from Israel, this account would be in entire accordance with it, and it is another coincidence that the Angli claimed descent from a mythical Angul, whereas Engl. in Hebrew means bull, which was the emblem of the tribe of Ephraim. In any identification of Israel it is the tribe of Ephraim which would be looked for, as destined to become the great nation, greater even than the descendants of Manasseh. A third coincidence is found in the fact of the Angli having settled chiefly in Northumbria and Mercia, which is the country now called the Midlands and North of England with its teeming manufacturing population.

It is noteworthy also that the manufacturing boom

of 1839—49 affected the midlands most of all, this district being the most populous and industrial in the kingdom. But this district is the district of the Angles, and we have seen under Abraham in chapter vi, that the special connection which Ephraim has with modern times is as follows :—

From Ephraim's birth (between B.C. 1852 and 1842), to birth of Christ = 1840—1850 years = from birth of Christ to A.D. 1839—1849.

After this it will be noticed that the woman was to fly into the wilderness *into her place*. Now this recalls that passage in the life of David where Nathan tells him.

“ Moreover, I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own and move no more ; neither shall the children of wickedness afflict them any more, as before time.” (II Sam. vii, 10).

This place could not be the Holy land, for they had already been in it for 400 years, and it must have referred to some land, other than Palestine, where Israel was to dwell where she would be out of reach of her enemies ; and if we remember that the Danes and Normans were related tribes to the Angles and Saxons, we find that, except among themselves, there has been no foreign invasion of more than 2000 men since the immigration of the Anglo-Saxons to the present time. Including the Great Armada at least three separate attempts have been made in which the Fleets have been dispersed wholly or mainly by storm rather than by fighting.

The words “ into her place,” therefore, appear rather significant. Following on this the dragon is

said to have cast water out of his mouth to carry away the woman but the earth helped her and swallowed up the flood. The water here evidently means the wave after wave of barbarian hordes which entered Europe from the East, but whose force was exhausted before it reached the western shores of the continent. In this way the earth may be said to have swallowed up the flood. Being unable to reach the woman, the dragon went after the remnant of her seed which kept the commandments of God to persecute them and destroy them, the interpretation of which is clearly the persecution of the Protestants on the Continent by the Papacy.

In regard to the "time, times and half a time" during which the woman was to be nourished "in her place," 1260 years from A.D. 528—589 brings us to A.D. 1788—1849, the significance of which period is clear enough, 1849 being the 2520th anniversary of the year B.C. 672. If we take the period A.D. 420—589, then the corresponding period 1260 years ahead is A.D. 1680—1849.

In either case this interpretation appears to fit the symbolism used in this chapter, and is the only one which will account for the two periods mentioned. All the details of the interpretation are clear and require no forcing, while the fact of Michael's presence is conclusive. That Britain again, takes the place of Israel when the latter should reappear is noteworthy, and is a further confirmation of connection between the two, but on this point I cannot enter further. At least it is clear that the two periods are intended to mean that Israel for 1260 years after her going into captivity was to be in the wilderness, and that for further 1260 years

she was to be in the place which was appointed for her, resting and recuperating.

For this reason as well as the passages in Lev. xxvi., it has been taken above that Israel was to be punished 2520 years.

CHAPTER X.

ROME IN THE SIXTH DAY.

IT has been said above that the Roman is the 4th Empire of Daniel's Great Image, and that it was to last 2520 years from the date of Nebuchadnezzar's dream of B.C. 605.

It has also been said that the Papacy is the little horn of Daniel, and, in a previous chapter, the account of the Flood has been interpreted in such a way that those who regard it as a great, or even the greatest, church in Christendom would consider impossible.

Reasons, therefore, must be given for the statements made, and first we will endeavour to show that it is impossible for the great Church of Rome to be in favour with God.

In the first place it is a cardinal feature of Rome's policy to this day that heretics are to be offered the sword or to recant their opinions. We would be quite willing to believe that this feature belongs to the Middle Ages, and was merely a product of the times. We have, however, even now, encyclicals from the Pope, lamenting that they have not the power which they used to have, and the weapon of the sword has not only never been repudiated, but its retention is distinctly affirmed. Even in 1895, according to the *New York World* (Nov. 3, 1895) ten persons were burned at Texacapa, Mexico, solely on the ground of their being heretics.

But there is another strange feature of the Papacy and the priesthood. It was foretold by St. Paul that

the Man of Sin should sit, as God, in the temple of God, and the claims of the Popes and even of the priesthood to be Gods, are facts which cannot be denied. The letter of Nicholas I to the bishops of Gaul may be instanced. He wrote: "Wherefore if these things that I do, be said not to be done by man, but of God, what can you make me but God? Again if prelates of the Church be called and accounted of Constantine for Gods, I, then, being above all prelates, seem by this reasoning, to be above all Gods: wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, even with the precepts of Christ. For where Christ biddeth Peter to put up his sword, and admonishes his disciples not to use any material force in revenging themselves, do not I, Pope Nicholas, writing to the Bishops of France, exhort them to draw out their material swords."

A further instance is in the *Decretum Gratiani*, in the first part of which we find: "We have shewn that the secular power cannot loose or bind the Pontiff, who it appears, as we have long since stated, was called God by the pious prince Constantine, and it is manifest that God cannot be judged by men."

Bellarmino also tells us that "all the names which are given in the Scriptures to Christ, whence it appears that he is superior to the Church, all these names are given to the Pope."—Bell, de concil Auctor, lib ii cap. 17, Ingoldstadii, 1590.

Thus at the 6th Session of the 5th Lateran Council recorded by Labbé tom XIV, col. 150. Bishop Begnius speaks of Pope Leo X as "the Lion of the tribe of Judah, the Root of David." "We have expected thee, O Blessed Leo, as the Saviour that was to come."

As regards the priesthood, Alphonse de Ligouri tells us that "Innocent III has written, 'It is not too much to say that in view of the sublimity of their offices the priests are so many Gods.'"—Ligouri's *Selva* trans. 1889, p. 36. The same Author tells us again "Thus the priest may in a certain manner be called the Creator of his Creator, since by saying the words of consecration he creates as it were existence, and produces him as a victim to be offered to the External Father."—*ibid*, p. 32.

As regards Mary, we know that she is commonly called the Queen of Heaven, and Ligouri (*Glories of Mary*, Manning's authorized Edn. 1864) tells us that: "At the command of Mary, all obey, even God,"—p. 155. That "she is the only advocate of sinners,"—p. 95, and that "no one is saved but through Mary,"—p. 143.

Nor can these statements of Ligouri be repudiated. He is one of the 19 Doctors of the Church, and in his apostolic letter of 7/7/1818 Pius IX said that "all his works shall be cited, taught, and if need be, imposed, not only in private, but also publicly in schools, academies, Lyceums, Colleges, lectures, discussions, explanations, discourses, sermons, and in all other Ecclesiastical studies and Christian exercises," while in 1803 Pius VII confirmed the decree of the Sacred Congregation of rites which declared that all the writings of St. Alphonsus, whether printed or inedited, had been most rigorously examined according to the discipline of the Apostolic See, and that not one word had been found 'censura dignum.'—Dublin Calendar 1847, p. 167.

It is thus seen, therefore, beyond all possibility of repudiation that the Papal Doctrine is the existence

of one God : of a Pope who is also a God ; of priests who are Gods ; and the Virgin Mary who is Queen of Heaven, and therefore a God. The Roman religion is, therefore, polytheism.

Now, no one can read Scripture without realizing that the foundation of religion is that there is one God and one alone, and that He is a "jealous God" in this respect. Any attempts to elevate others to the position of Gods, invokes His wrath, and when we also remember the persecutions and massacres of which The Papacy has been guilty, we cannot be surprised at the position it occupies in the visions of the prophets who saw her "drunk with the blood of the Saints," and speaking great things against the Most High."

In whatever position, therefore, the Catholic laity stand, we cannot say that the Papacy and its priesthood represent a great Church.

Again, what has been the attitude of the Papacy from 1870 up to and including the Great War. Let us give it baldly.

In 1870 the Pope was deprived of the last vestige of his temporal power. In the same year Cardinal Manning, who was entirely in the confidence of the Pope, said to the Rev Hugh Price Hughes that "he would be willing to deluge the whole of Europe with blood in order to destroy the unity of Italy and restore the temporal power of the Pope."—*Methodist Times*, 6/8/ 1896.

In 1874, Manning saw clearly, "There is only one solution of the difficulty, —a solution I fear impending,— and that is the terrible scourge of a continental war, a war which will exceed in horrors any of the Wars of the first Empire."—*Tablet*, 24/1/1874.

In 1887, William II succeeded to the throne of Germany. In 1888, he visited the Pope and had a private interview. After his return he dismissed Bismarck, who was against Catholics, and permitted the entry of Jesuits into Germany.

In 1895 and 1903 he again visited the Pope. It was on the German Centre or Catholic party that he relied for furthering his naval and other schemes. In a leading article in the *Times*, 12/9/1916, we find that the Germans in Spain "proclaim, as they have been proclaiming for years at the Vatican, that Germany is the champion of the [Roman] altar and throne, and her adversaries, the unholy disseminators of anarchian impiety. They have powerful supporters among the Jesuits and most of the clergy, except the most sagacious of the bishops."

In 1914 the proximate cause of the war was a convention between Rome and Austria, in which the Archduke Franz Ferdinand played a leading part, to the effect that the Roman religion was to be introduced into Servia with a subsidy from Austria. Now Servia was independent of Austria, and besides had no wish for introduction of the Catholic religion, and within a few days of the publication of the convention the Archduke was assassinated.

On April 29th, 1919, an official Bavarian document was published in *Le Journal*, stating that the Vatican on the very eve of War was urging on the Central Powers to begin hostilities. Baron Ritter, Bavarian Minister at the Vatican telegraphed to his Government on 26/7/1914 to the effect that Pius X approved of energetic measures being taken by Austria against Servia.

This is conclusive evidence of the desire of the

Vatican for war occurring as it did just at the time when Sir Edward Grey and the Entente Powers were doing their utmost to prevent the outbreak.

As it is a very grave charge to make a confirmation is added in the shape of a notice in the *Times*, 25/5/23, of a trial in Munich, in which Herr Fechenbach was sentenced to 10 years penal servitude for disclosing the telegram sent by Baron Ritter to the Bavarian Government. The wording of the telegram was as follows: "The Pope approves of stern procedure on the part of Austria against Serbia. The Cardinal Secretary of State hopes that this time Austria will stand firm. He asks how it should be able to wage war at all, if it were not determined to suppress by force of arms a foreign movement, which has brought about the murder of the Archduke, and which, in view of Austria's present situation, threatens her continued existence. The fears of Pan-Slavism on the part of the Roman Curia are revealed by his answer—(signed) Ritter." The trial hinged not on the question of the truth of the telegram, but on the plea that, at the time of the armistice, the Pope who interceded for Germany with the Entente Powers, and also advocated a reduction of the blockade, found his activities paralyzed by its publication, and that Germany was prejudiced thereby.

Under date 29/7/1914, the Berlin correspondent of the *Times* writes in that paper: "With the exception of the military journals which are beginning to clamour for German measures and of the *clerical press*, which is purely Austrian in tone, there is a fairly strong demand for real activity on behalf of peace."

In the *Daily Telegraph* 4/11/1915, its special correspondent, Mr. A. Beaumont, is said to have recently reported that Prince Bulow, who is staying

at Lucerne is having active intercourse with the Vatican delegate at Lugano, and also the Benedictine monks at the Abbey of Einsiedeln. He (the Prince), tells Mr. Beaumont that the aim of the negotiations is no longer to unite the crown (of Germany) and the Tiara for the purpose of suppressing heresy, but for the conquest of Asia. Germany is representing to the Vatican that she is prepared to open a vast field for the extension of Catholic influence in the Orient.

In the *Times* 29/11/1916, it is reported that, in an interview between the Pope and a neutral, the former, asked regarding the temporal power of the Pope, is said to have replied that lasting peace could only be obtained if the position of the Holy See were satisfactorily settled.

Enough has been said to shew that any forecast in Scripture of the Papacy, and of its actions in the 6th Great Day cannot possibly be favourable. Enough has also been said to connect indubitably the Papacy with the Central Powers in their wanton plunge into a struggle which convulsed the civilized world and thereby to show the appropriateness of connecting it with the Great War in the interpretation of the account of the Flood story given in the Chapter on the Flood.

In view, therefore, of the immense part which the Papacy, as the inheritor of the Roman Empire, has played in the history of the world since the Christian Dispensation began, it would be strange if strong allusion should not be made to it by those prophets who looked forward to the 6th Day.

It is necessary, therefore, to examine as briefly as possible the great prophecies in Daniel and Revelation to show what is forecasted of the Roman Empire and the Papacy, and how long they were to last.

This is an important conclusion, as it gives us a firm framework for the history of the past 2520 years.

In Daniel vii we have the vision of the Four Beasts. These were the same four powers as before, but instead of their being merely the outward manifestation of a figure of Satan they seem to symbolize the kingdoms themselves. The first three we may pass over, and consider the fourth, which appeared so terrible to Daniel. It had 10 horns or subsidiary kingdoms, and Rome has always consisted of about this number of powers. Moreover, out of its head appeared a little horn, which subdued three of the other horns. This little horn, which spoke great words against the Most High, and wore out the saints of the Most High, is obviously the Papacy, which subdued Lombardy, Ravenna and Rome, and, as shown in the previous chapter, has always spoken great things against the Most High.

This horn was for "a time, times, and half a time," or, in other words, 1260 years, to have the saints delivered into its hand. Thus we have the length of temporal dominion of the Papacy, for it was in A.D. 609 or 610 that the Pope obtained the decree from the Emperor Phocas which put all the churches under that of Rome, and it was in A.D. 1870, exactly 1260 years afterwards, that, by the loss of the city of Rome, the last vestige of temporal power was taken from it.

If we turn now to Revelations xiii, we have the story of the two Beasts; the first one which rose out of the sea, *i.e.* out of nowhere; and the second which sprang out of the earth, that is, out of the civilized world, *i.e.* out of the Roman Empire.

The first Beast was not the Empire of Rome. It

was again the dark and forbidding heathen image of Satan, exhibiting as its heads the kingdoms which had done his will. As such, these included Assyria, Egypt, Babylon, Persia, Greece, Rome and probably the Papacy. This last, however, was exhibited as a second beast, rising out of the Empire of Rome and pseudo-Christian, having two horns like a lamb. The details of this are clear and precise as to their meaning, but we must take note of the first beast.

It is said that "one of its heads was as it were wounded to death, and the wound was healed, and all the world wondered after the beast."

This head is clearly the Roman head. Since the death of the Emperor Augustus, the occupants of the Imperial throne had been more and more dissipated and vicious, until, in the reign of Nero, the world must have thought that the Empire could not carry on and must break up. At his death, however, in A.D. 69, after three emperors who reigned only a few months, Vespasian succeeded, and inaugurated a period of good and wise government, which lasted until the time of Domitian's persecution in A.D. 96. The Empire recovered its strength, and "all the world wondered" at the recovery. It is further to be noted that it is this Beast, apart from the second beast or Papacy, which was to continue for 42 months, or 1260 years.

So far, therefore, we have it that the Papacy was to last 1260 years, and the beast (*i.e.* the evil power of Satan) apart from the Papacy, to continue the same length of time making the whole 2520 years. Commencing with the vision of Nebuchadnezzar in B.C. 605, the end of the Great Image or the "Power of Evil" would come in A.D. 1916.

If now, we turn to Revelations xvii, we find another Beast, which is really the same beast as the first one in Chap. xiii. It has the seven heads and ten horns, and it is said that "5 heads are fallen" which are the Empires of Assyria, Egypt, Babylon, Persia and Greece. "One is," which refers to the Roman secular Empire, and "one is to come," which implies the Papacy. It goes on to say: "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Now, the Papacy must be the seventh because it follows the one which "is," which evidently means the Empire of Rome; so that after the Papacy is ended, there was to be another and eighth kingdom or empire, which was to continue a little while. But if the Papacy was to last 1260 years, and the Beast or the Great Image *without* the Papacy to last the same time, it is clear that, if there is any eighth kingdom, then the 1260 years of the Beast will be divided; that is, the Beast alone continues from B.C. 605—A.D. 610, then the Papacy from 610 to 1870, and finally the beast alone again as another Empire, which must be the German Empire, from 1870—1916, and we know that the German States were made into an Empire in 1871, taking the place of the Papacy, and continuing the 'Roman Empire.'

Thus we have the length of time given us during which the world was put under the political domination of Satan, working through the rulers of the four Great Empires, and find that it ends with the Great War.

The symbolism of this xvii chapter is very interesting and appears to have been needlessly misunderstood.

Again we learn that "the beast that thou sawest

was, and is not, and shall ascend out of the bottomless pit."

Now the book of Revelation was written some time after A.D. 69 which marks the death of Nero, and before the Domitian persecutions in A.D. 96, during a period, that is, of good government, and the beast, *i.e.*, the evil persecuting power of Satan was in obeyance. Under Nero, and before him, it had full sway, and after Domitian also it would again, but at the time of writing, John could well say that this power of Satan "was, and is not, and yet shall be," "was, and is not, and shall arise."

This interpretation is simple and complete, and agrees with the rest of the chapter which goes on: "The seven heads are seven mountains, on which the woman sitteth." The interpretation which makes this refer to the seven hills on which Rome is situated seems inadequate. The seven heads are the seven Empires of which 5 have fallen. The woman is said to be "that great city which reigneth over the kings of the Earth," and clearly is Rome who is being carried on Satan's back.

These four accounts, which have been very briefly touched upon in this chapter, really contain a vast amount of the history of the last 1800 years, and must be thoroughly studied to get an accurate idea, not only of the course of events, but of the aversion of Daniel and St. John to the 4th and last beast of Daniel vii.

Thus Daniel ii outlines the four empires and the stone kingdom. Daniel vii goes into considerable detail in regard to the 4th beast and the little horn, and also gives further details about the first three Empires.

St. John drops the first three as being past, and

concentrates on the 4th Empire, and his two chapters xiii and xvii each give different details.

But, taken together, we can be under no illusion as to what the Empires are, or to the length of time during which they were to persist, and the study leaves us with a distinct feeling of relief, as if we had awakened from an evil dream to realize that the time of the Image is over for ever.

There are three coincidences in regard to the Great War which should be mentioned.

(1) It is curious, in view of the persistence of the legend of St. George and the Dragon, as symbolizing some feature of English character—a persistence carried as far as representing it on our gold coinage, and now on our paper money—that it was under George, the Fifth of that name, that the fourth and last of Daniel's empires was destroyed.

(2) The late German Emperor, William II (b. 27/1/1859) was exactly 666 months old on the day of the declaration of War (27/7/1914).

(3) The Pope of the War (elected 3/9/1914) took the name of Benedict XV, the Greek form of which *Βενεδικτος*—makes up in the Greek method of notation to 666.—see Rev. xiii, 17-18.

The second of these I have read, but the other two I have not seen alluded to.

CHAPTER XII.

SUMMARY.

IN the foregoing pages we have sufficiently clear proof of the existence of a hidden meaning in the figures contained in the Old Testament writings. In Chapters i and ii we have taken the history of Israel between B.C. 972 and B.C. 672, and compared it with the history of England 2000, and also 2520 ("7 times") afterwards. That there is some bond between the two is shewn by the fact of the great similarity, date for date, between the two histories though in opposite directions, *i.e.*, where Israel declines, England rises, and *vice versa*. It is plain that whatever this bond may be, England is in the position in which Israel,—apart from Judah,—might be expected to occupy. In these chapters the dates, though somewhat uncertain in regard to Israel, are accepted dates and no hypotheses have been made.

After this we have examined the "Seven Day" theory of the Jews, and seen what corrections were required to make the theory possible. Having done this, and having seen that 7 was the first number quoted in Genesis, it was suggested that the second number so quoted, *viz.*, 130, which is the age of Adam at the birth of Seth, might also be an important figure. At once we were rewarded by finding the number 13 in the distances of Enoch's birth from Adam (4×130 years), the length of Seth's life (7×130 years), the age of Enoch at birth of Methuselah ($\frac{1}{2} \times 130$ years), and also in the length of the life of Adam himself (3×310

years), though in this case the digits 1 and 3 were reversed.

Going further into it we find that as Seth was 130 years and Enoch 4×130 years from Adam, so important events occur in the following Great Days at these distances from their commencement. This led to Adam's Calendar, in which intervals of 130 years from the commencement of each Day are taken, and we found considerable results all down, but also that the fullest expression of their intended message is found in the sixth Day, which began A.D. 1029.

Further, having found 7 and 13 as key numbers, and noting that 40 is a very frequent period in the Old Testament, a second series of figures 40 years after each date as already found was introduced into Adam's Calendar. These three figures 7, 13 and 4 when multiplied make up to 364, which is the 13 month year of 4 weeks of 7 days, which was in use before the 12 month year was adopted; and it is practically certain that this was their origin.

It was pointed out that, of the 20 Patriarchs, there were only "8 righteous men," the rest being merely mentioned by name, and that it was only to be expected that these 8 men would give a fuller message than the rest, and this was found to be so. However, a table of the births of all the Patriarchs was given, showing the dates in the 6th Day connected with them by multiples of 1000 years, and this was shown to give real results. It was also shown that the meanings of the names of the Patriarchs had a distinct bearing on the dates to which they pointed in the sixth Day. The message conveyed by the dates of death of the Patriarchs appears to be more connected with 2520

years, which is the "seven times" or what appears to be the complete term of Divine punishment, but these dates of death taken as a whole are not altogether so satisfactory.

There is, however, another method of pointing forward, which gave good results in the case of Abraham, Isaac, Jacob, and Joseph. This method was to date forward from the birth or ministry of Christ the same distance as dating back, or, in other words, so connecting the two dates that the birth or ministry of Christ bisects the whole period. Thus the birth of Jacob (B.C. 1972) would connect with A.D. 1969, both being 1970 years from B.C. 2—the birth of Christ.

Yet again we have the individual messages of the "eight righteous men," and the notable relation between Shem and Christ, also the remarkable way in which the life of Enoch over 5000 years falls exactly on the period from the Reformation in A.D. 1549 to the Great War A.D. 1914.

One of the most instructive series is that, wherein the length of time occupied by each of the three experiments or trials of the human race was in each case 1550 years, especially as the interval between the second and third is just twice the interval between the first and second. And this brings us to the detailed story of the Flood, and its bearing on the separation of the English from the 'Roman Empire' in A.D. 1549, and its maintenance in safety in our island while the fury of Papal intolerance fell on Protestants in Europe.

And yet perhaps the most wonderful is the way in which the tables of stone of Moses are shown to typify the Prayer Book of A.D. 1552.

It is remarkable how full are the references to

events in the sixth Day, and how much can be revealed by a few simple numbers.

There are those in the present day who deplore the Reformation, and are working hard for its reversal. The attitude of the Bible is, however, quite clear in regard to it, and a serious examination of such prophecies as the above cannot but clear our minds of a good deal of doubt and difficulty.

A chapter has been added on Rome in order to explain why it is that Scripture should show such animosity towards what is regarded by many as the greatest church in Christendom. Much more might have been written on the subject, but no attempt has been made to say more than necessary to carry out this object.

The theory thus worked out is really quite simple, and yet contains great variety. The key numbers are small and easily dealt with. Practically all the Old Testament history from the Creation to the fall of Samaria has been brought under review, except the cubits in the dimensions of the Ark, and such as Esau's 400 men and Abraham's 300. Every figure, however, which could bear on the date of an event has, I think, been examined except those of Judah and of the Judges. No doubt, Genesis, and of course other books as well, still contain much which has yet to be unravelled, but I think few would have given the bald figures of the Patriarchal Generations credit for so much hidden meaning.

And, in regard to the future a good deal can be gleaned. We are told quite definitely that the evil reign of Satan is ended with the destruction of the 4th Empire of Daniel; that henceforth the stone kingdom

is to fill the earth. If, therefore, the part of this stone kingdom has been played by Anglo-Saxondom we have reason to believe that this race will continue to deal righteously with its own and other peoples, and that its future is secure.

We gather that by 1939 great events will have happened to Judah, and we cannot forget the great story in Ezekiel of the Valley of Dry Bones.—Ez. xxxvii. In this it is clearly stated that "Judah and the children of Israel his companions" have to join with "Ephraim and the children of Israel and his companions." And that they are to be no more two nations but one nation, and to choose one king over them. This should happen by or before A.D. 1939, and whatever people it is which are found to represent Ephraim,—whether the British or another,—it is likely to be a political event of the first magnitude.

Beyond this date we have a possible regeneration of the Arabs, descendants of Ishmael, about A.D. 1956, also of Babylon about A.D. 1969—89, and a general regeneration of the peoples of Europe possibly about 1969. After this there are no special indications till the beginning of the Millennium, or seventh day, in A.D. 2029.

It may be objected by some that all these prophecies are too material, that they are not meant to be political but rather spiritual. But the Old Testament deals almost entirely with things of this world, and it is nations and peoples of which it speaks, whereas the Church is not a nation or a people, but is of all "peoples, nations and languages": and this is why Ezekiel's chapter on the Dry Bones must necessarily be explained as a physical rise of the people of Israel to be a political entity of the first rank.

CHAPTER XIII.

CONCLUSION.

IT is submitted that there is a distinct case made out in the above pages for the 7 Day Theory of the Jews.

It will be remembered that it rests on certain hypotheses. The first of these is the position of Christ's birth in B.C. 2. The actual date is of course, not proved, but the date ordinarily accepted is two years earlier than this. The date taken, however, fits in extremely well with all the references which bridge the gulf between the patriarchs and the 6th Day. Were clear proof found for any other date, it would shake the edifice that has been raised in proportion to its distance from B.C. 2. It is doubtful, however, if an error of one or two years would pull it down. But, until more evidence can be brought in favour of any other date, there is a strong case for leaving it at B.C. 2. The other hypotheses: the fixing of Abraham's birth at B.C. 2132: the docking two years off the generations of Jared, Methuselah and Lamech: and 100 years more off Jared, are under the circumstances so successful that they may be considered to be correct.

And, if this be so, we have a new and unsuspected feature in the book of Genesis, a forecast of events to what is in all probability "the great and terrible Day of the Lord,"—great to his people, and terrible to his enemies—and a new view of present day politics and tendencies.

The messages which the patriarchs have to give

us show two opposite ideals, which have occupied the stage for the major part of this sixth Day. On the one hand are the nations of the continent, from which, however, the northern countries can be exempted, whose aim and object has been the accumulation of power at other nations' expense, by conquest or intrigue, halting only to gain time, but embarking in fresh campaigns whenever there showed a prospect of gain.

To these principles England paid court up to the Reformation, or at least up to the end of the reign of Henry VII, but gradually the people saw that their chief aim should be the preservation of peace, and a public opinion was in time built up under which war of aggression was out of the question. We went to war on the continent to assist our fellow Protestants, and to prevent any one Power in Europe from becoming dominant. We turned the French out of Canada and India, partly for trade and for a settled peace in those countries, but partly also because we were at War with them in Europe. Increasingly with us has the principle grown up that the people, instead of being governed, should govern themselves and, except for certain strategic posts which are necessary to us, any of our Dominions could sever their connection with us at any time.

The two conceptions were radically different and incompatible, and this difference of mentality fully accounts for the complaint of Continental people that they cannot understand the English.

It also produced the long conflict between us on the one hand, and a divided continent on the other, which has now ended in the total defeat of autocracy. At the same time it is necessary to remember that we

cannot take the credit to ourselves. It was after A.D. 1329, a date which has been commented on above that we began those astonishing victories against odds which have been a peculiar feature of our history.

Crecy and Poitiers both against odds of $2\frac{1}{2}$ or 3 to 1. Agincourt said to have been won against an army, 7 to 10 times the size of ours; the Great Armada against which we could only send out ships of half their size and with a supply of ammunition which was exhausted almost at once. Plassey, also, in India. Such engagements as Inkerman in the Crimea, and lastly the Expeditionary Force in the Great War which had perhaps seven times its numbers of Germans in front of it, but though beaten back in full retreat, it left no stain of disaster.

These battles were not won by our own cleverness. We certainly are not more clever than continental nations. But they do appear to show a certain purpose in our preservation. The Great Armada was destroyed by storm, by what is still called the Act of God in insurance circles. Agincourt was won by bad leadership on the part of the French, and probably Crecy and Poitiers also.

But it is not too much to say, in view of the revelation which the book of Genesis gives us that we for some reason have from the beginning of the World been marked out for a particular work. And it is no less true that whatever our ancestry may be,—whether we are, or are not, related, after the flesh, to the Israelites,—we are now, and have been for centuries, in the position which the Bible gives to them. Moreover, in all the prophecies which, one by one, throw light on the details of the history of the 6th Day, there is outlined the

picture of two peoples or powers, the Roman Empire on the one hand and a righteous people on the other. This is not to speak of individuals ; they may be bad or good, but by a righteous people is meant one whose endeavour it has been to be fair and just to other peoples, to free rather than to enslave, to raise rather than crush the weaker nations of the earth.

The future is clouded over, we cannot tell what it will bring forth. Strife and wrangling certainly will go on : every one will push their own opinions, but we have ground for thinking that out of the strife will come progress, and that comparatively quickly, since the millennium should begin in another 105 years. There is no indication of what is known as the end of the world. In fact, at the end of the Millennium the Devil will have to be loosed again for a little while, and there is no sign that it will not be on this earth.

Perhaps the first thought which comes uppermost is that which prompts our relief that our people were given sufficient grit to carry out their part in accordance with the prearranged plan, and that though we may all individually fight hard for our own convictions, whatever the result may be, this country, if it be the Stone Kingdom, will be given enough help to win through.

And yet a more abiding feeling remains, a profound sense of the amazing authority and vitality of the Bible and the messages contained in it for all sorts and conditions of people in every age.

APPENDIX.

WE cannot yet say how many of the stories of the Old Testament have their counterpart in modern history, but the following are worth notice.

i. David appears to typify England, especially in the accounts of the five giants in i Sam. xvii and ii Sam. xxi. At the time of his fight with Goliath, he was "but a youth," and, if we put him at 15 years of age, it would have occurred B.C. 1027. Exactly 2520 years from this date is A.D. 1494. Goliath paraded 40 days before Israel which, taken in years, brings us to A.D. 1534, the year Parliament repudiated all authority of the Pope in England. Moreover, the giant was 6 cubits and a span high. The cubit then in use was 24 finger-breadths, and $6\frac{1}{2}$ cubits therefore, make 156 finger-breadths. Taking these as years, we have the fight with the Papacy lasting from A.D. 1534 to A.D. 1690, or the year of the Battle of the Boyne, which saw the last of James II on British soil, and the end of the long fight for the supremacy of Rome in England.

The next giant was Ishbi-benob (the dweller in a high place—France was the "eldest son of the Church)." This is undoubtedly France, which in the Napoleonic wars forged the "new sword" of conscription. With this, England was nearly exhausted, and after the war a cardinal principle of our policy was to make the navy strong enough to prevent any invasion of England. Compare this with the words, "the men of David sware unto him saying, "Thou shalt no more go out to war with us that the light of Israel be not quenched!"

The third giant appears to be Turkey (Threshold. Turkey is at the threshold of Asia), in the great War. The fourth, the brother of Goliath—seems to be Russia, ruled now by the Jew. The fifth is certainly Germany with her 24 fingers and toes, typifying the 24 states of the Zollverein (including Alsace and Lorraine).

2. The reign of Ahab covers, 2520 years afterwards, the time of the Commonwealth, which is foreshadowed by the drought, the destruction of the priests of Baal, and the much rain in the time of Elijah. The death of Jezebel, also, after B.C. 842, typifies the final end of Romanism in England from A.D. 1679-89.

3. The date of Samson's death is at present uncertain, but at least one commentator puts it at 112 years before the accession of Solomon. If so, then, exactly 3,000 years later, we come to A.D. 1917. The Story of Samson, blinded and bound, and yet strong enough to pull the temple of Dagon down in ruins is typical of the condition of the British Army in 1914 which, cut down by politicians to a minimum, blinded as to the real intentions of Germany, and with its hands tied in Ireland, yet was able to pull down the whole fabric of the German Empire though, practically, perishing in so doing, and if the date be confirmed must be considered as intentional.

4. The defeat of Og, King of Bashan (Deut. iii) in B.C. 1412 is connected, 3000 years later, with the defeat of the Spanish Armada in A.D. 1588. After it the Israelites crossed the Jordan and fought for and took possession of Canaan in exactly the same way as after A.D. 1588 the English fought Spain and France on the high seas for that overseas world which, beginning with Raleigh's attempt at colonization became the Promised Land of Anglo-Saxondom—"Their seed shall be in many waters."

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