

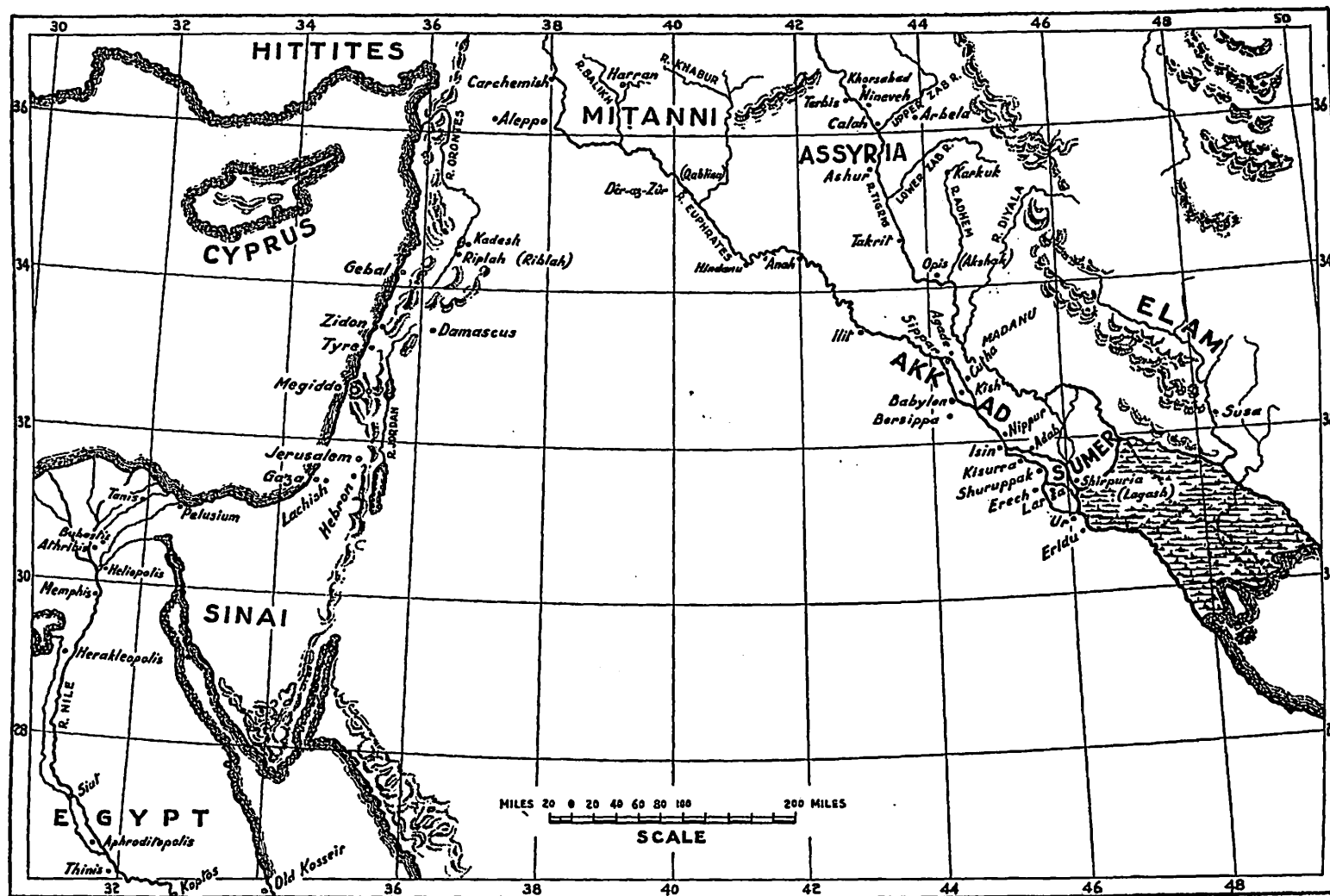
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THE DOMINATION OF BABYLON: LITERAL and SYMBOLIC

An Interpretation of Prophecy in relation
to the perplexing sequence
of Current Events

by
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MAP OF THE MIDDLE EAST IN THE 6TH CENTURY B.C.
Showing ancient coast lines and river-beds and the place-names of the recorded campaigns of
Nabopolassar, Nebuchadnezzar, and Necho II.

The map shows the route of the canal along the Wady Tumilat—begun by Seti I, continued by Ramessu II, resumed by Necho II, and re-opened and used by Darius Hystaspes—intended to connect the then shallow northern extension of the Red Sea with the Mediterranean, via the Delta branches of the Nile, near Zagazig. (Refer to *The Great Pyramid: Its Divine Message*, Plate LXIII, and pp. 519 and 520.

PREFACE

The following work first appeared in serial form in *The National Message* from April 24th, 1937, to July 31st, 1937. It comprises a new study of chronology, and an interpretation of prophecy throwing light upon current events. Events have developed along the lines of interpretation which were given, and for this reason the several dates at which successive chapters from Chapter II inclusive were originally published have been stated.* Two addresses, "The Age of Gold and the Golden Age" and "Light on the Crisis," given respectively on October 7th, 1937, and October 6th, 1938, dealt with the identity between the outlined interpretation and the sequence of events which has confirmed that interpretation. These addresses have been appended and enable the reader unacquainted with the subject to obtain an introductory outline, and at the same time to observe for himself the striking manner in which, between the two addresses, the interpretation has proved correct to date. It will be observed that in the October 7th, 1937, address I emphasised that in the approaching war of aggression the conflicting forces will be concentrated "mainly upon the Middle East, as, during the recent Great War, the conflicting forces were concentrated mainly upon the Western Front."

Here I would refer to the background for this interpretation given 14½ years ago in *The Great Pyramid: Its Divine Message* (July, 1924), pp. 416 and 421, under the sub-title "The Haven of Refuge for Israel and Judah."

"This haven of refuge," I stated, "we have seen to be prophetically defined in time, geographical location, sequence of historical events, and moral, commercial, and strategical development, as identical with the power or powers of the British Race. Opposed to this race the prophecies depict a confederation of European and Near Eastern peoples under the domination of a dictatorship exercised upon or through a still future phase of the Russian peoples. Related to the sequence of events leading up to the formation of this phase—which sequence is analogous to the successively revolutionary phases that established the Empire of Napoleon, but which is now culminated on a vaster scale as extending to the major portion of Continental Europe—are the predicted conditions leading up to the expulsion or withdrawal of the multitudes of Jews remaining in Continental Europe. This points to a phase of 'anti-Semite' revolution following the Jewish epoch in Russia identified with the Bolshevist régime. Britain's recent part in gathering the refugees from Bolshevist Russia proclaims what Britain's part will be in 'gathering in' the Jewish refugees from an anti-Semitic Europe."

" The majority of the British race will scorn and repudiate the allotted rôle, but they are destined to fulfil it. It is part of the Pyramid's Message to proclaim this."

The reader will therefore see that if prophecy is true it is essential that we should have an accurate chronology connecting the beginning of a prophecy in past history with the fulfilment of that prophecy down to current times. "Chronology," says Sir Flinders Petrie, "is the backbone of history," and in the study given in Chapter I of this work that "backbone" is shown clothed with the fitting "anatomy" of history, from Jeremiah and Isaiah.

The 70 years' (commercial) desolation of Tyre, and the 70 years' Babylonian supremacy in Syria are shown to have ended when Cyrus captured Babylon, not as chronologers, following

* The essential chronology, however, was published in July, 1924, and the detailed interpretation was laid down in articles published in July, 1930, in *The Morning Post*, and in July, 1931, in *The National Message*. Both these articles indicated the collapse of the British Labour Government as due on August 23rd, 1931. When, as the Premier stated in the House of Commons (September 8th, 1931), the Labour Government resigned.

Ptolemy, have proclaimed for seventeen or eighteen centuries, in the summer of 539 B.C., but in the summer of 537 B.C. This was 70 years after Josiah was slain by Pharaoh Necho at Megiddo, and after Necho was compelled, three months later, to retreat from Harran, in Mesopotamia, in 607 B.C., as the Egyptian, Babylonian, and Assyrian records in correlation will be shown to prove to demonstration.

The chronological "backbone" has been fixed from every available ancient source—Biblical, Assyrian, Babylonian, Medo-Persian and Egyptian—and the historical "anatomy," from the same five sources, fits that chronological "backbone," and no other. It remains for the "accredited" chronologers and historians, who have followed the 2nd Century (A.D.) opinion of Ptolemy, to show wherein this conclusion is wrong in general or in detail. The thesis of Chapter I, it is claimed, shows that the received chronology for the period of the Babylonian-Chaldean Monarchy is uniformly two years too early. The latter statement, it is claimed, is confirmed by the interpretation of prophecy and the chronological and historical confirmation of prophecy down to current times, outlined in the subsequent chapters of this work.

It should be emphasised that there has been no revision of the chronology first published in July, 1924, which is the ancient chronology laid down in the Old Testament 25 centuries ago, and in the Great Pyramid 45 centuries ago.

The reader who is not interested in the technicalities of ancient chronology is advised to commence at Chapter II. He will find it necessary, however, to refer frequently to the historical matter of Chapter I, since that constitutes the essential basis for the development of the subsequent interpretation of prophecy.

On page 78, the rendering there given of the 18th Chapter of Isaiah is described as a "free translation in the light of the newly recognised prophetic setting of the prophecy" and as "a composite rendering from all the translations and commentaries which suit this setting." Pedantic criticism complains that I have not differentiated between what is "literal" and what is "free." Twelve years ago I did so in an anonymous tabulation of correlations in *The National Message*. Every prophecy in Scripture is an integral part of the progressive Revelation of God, and, as such, is to be placed in correlation with every other integral part of that Revelation. Strictly "literal" translation and interpretation fail in the latter respect, for, as Paul says, "the letter killeth but the spirit giveth (quickeneth) life." This is as true in translating Scripture into modern language as it is true of the application of the teaching of Scripture to modern life.

The reader's attention is directed to the remarkable manner in which Great Pyramid prophecy and Biblical prophecy, relating to current events, parallel each other. Thus the Second Low Passage leading to the King's Chamber—figured on Plates 1, 4D, and 5—symbolises the Economic Tribulation which began on May 29th—30th, 1928, and continued to September 15th—16th, 1936, which date is indicated by the Threshold of the King's Chamber. The latter Chamber—which is referred to in the ancient Egyptian religious texts as "The Hall of Trial and Judgment"—symbolises the period of Divine Assessment and Judgment of the nations, extending from September 15th—16th, 1936, to August 19th—20th, 1953. A suggested summary of the sequence of Scriptural events during this period, and extending to September 17th, 2001 A.D., is given on page 50.

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The Domination of Babylon: Literal and Symbolic

CHAPTER I.

THE BABYLONIAN—CHALDÆAN MONARCHY and NEBUCHADNEZZAR'S SIEGE OF JERUSALEM.

A STUDY IN CHRONOLOGY.

THE period of the Babylonian-Chaldæan dynasty, beginning with the reign of Nabopolassar, and ending with the reign of Nabonidos, is one of the most interesting and important periods in history. The number, sequence, and duration of the successive reigns are known, the period being definitely fixed as of the duration of 87 years. Unfortunately, the single source for the received chronology of the period, adopted by modern historians, is Ptolemy's *Canon of Reigns*, compiled in the second century A.D. This is supposed to be confirmed by "dead reckoning" between the reigns of Assurbanipal of Assyria and Cyrus of Persia. The original sources, however, indicate that the reigns from Nabopolassar to Nabonidos inclusive are dated by the *Canon* of Ptolemy uniformly two years too early. The received chronology is given on Table I, and the revised chronology, derived from the original sources, is given on Table II. In Table I the astronomically fixed dates are given in bold type, and in Table II the revised dates are given in bold type. It will be observed that dates before 625 B.C., and after 529 B.C. remain unaltered, and that the Egyptian dates, forming a chronological bridge over the interval, remain unaltered. This, it will be seen, affords an important confirmatory line of independent contacts between the dated Assyrian and Babylonian events on the one hand, and the dated events of Jewish history on the other.

"THE FIRST YEAR OF CYRUS."

Cyrus, the Persian, overthrew Nabonidos, in the summer of the 87th year of the Babylonian-Chaldæan dynasty, and reckoned the "first year" of his reign at Babylon as commencing in the following spring, at 1st Nisan. According to the received chronology (Table I) this was 1st *Nisan* 538 B.C., but, according to the revised chronology (Table II), it was 1st *Nisan*, 536 B.C. Table III shows how the error arose in the received chronology.

All sources are agreed that Cyrus began the 1st year of his reign as King of Ansan, in the spring of 558 B.C., and that his whole reign and the reign of his son and successor, Cambyzes, together total 37 years down to the beginning of the 1st year of Darius Hystaspes at 1st *Nisan*, 521 B.C. (Table III). Within these fixed limits the various sources differ to the extent of two years in regard to the whole reign of Cyrus (29 or 31 years), in regard to the reign of Cyrus at Babylon (7 or 9 years), and in regard to the reign of Cambyzes (8 or 6 years) down to the beginning of the 1st year of Darius Hystaspes at 1st *Nisan*, 521 B.C. This persistent difference of two years clearly indicates a period of two years' co-regency during the last two years of the reign of Cyrus. The co-regency is mentioned by Herodotus (I, 208), who states that Cyrus, before setting forth on his last military enterprise, in which he was slain, delegated his authority to Cambyzes. This is confirmed by Professor Eduard Meyer (*Enc. Brit.*, 11th Ed., Vol. 5, page 99),

who states that "when Cyrus set out on his last expedition into the East, he associated Cambyses on the throne, and numerous Babylonian tablets of this time are dated for the accession and the first year of Cambyses, when Cyrus was 'king of the countries' (*i.e.* of the world)." According to the co-ordinated data of Table III, the 1st year of Cambyses co-rex began at 1st *Nisan*, 529 B.C., and the 1st year of Cambyses' sole reign, following the death of Cyrus, began at 1st *Nisan*, 527 B.C. We find, accordingly, that the astronomically fixed datings of the reign of Cambyses in Babylon give the 1st year of Cambyses (co-rex) beginning at 1st *Nisan*, 529 B.C., and that the reckoning adopted by the Persian noble, Ataiuhi, in the Hammamat quarry inscriptions in Egypt, gives the 1st year of the sole reign of Cambyses beginning 6 years before the beginning of the 1st year of Darius Hystaspes at 1st *Nisan*, 521 B.C., and therefore at 1st *Nisan*, 527 B.C.

The beginning of the latter method of recording the (sole) years of Cambyses, and the statement of the precise number of years which Cyrus reigned at Babylon, before the sole reign of Cambyses began, are given by one of the Babylonian Egibi contract tablets. Professor Meyer's statement concerning this (*Enc. Brit.*, 11th Ed., Vol. 5, page 99, footnote 1) is as follows:

"On the much discussed tablet, which is said to date from his (Cambyses') 11th year, the writer had at first written '10th year of Cyrus,' and then corrected this date into '1st year of Cambyses'."

This clearly indicates that the year which should have been the 10th year of Cyrus, had Cyrus lived, became, on the death of Cyrus, the 1st sole year of Cambyses, and therefore that Cyrus died in the 9th year of his reign at Babylon. Cyrus was slain (Herodotus) or mortally wounded (Ctesias) in his expedition against the East. The news of his death did not arrive in Babylon until some time in the 3rd year (co-rex) of Cambyses, which then became the 1st sole year of Cambyses, retrospectively beginning at 1st *Nisan*, 527 B.C., as fixed by the Persian inscriptions in Egypt. The contemporary records therefore prove that the 1st year of Cyrus at Babylon began nine years before the latter date, and therefore at 1st *Nisan*, 536 B.C., and that his conquest of Babylon was in the preceding year, 537 B.C. All this is confirmed by the statement of the Babylonian Dynastic Tablet summarised on Table III (Section d), and by the chronology of the Chaldaean priest, Berosus (Table III, Section e).

THE FIRST YEAR OF NABOPOLASSAR.

The date of Nabopolassar's first year can be fixed from his own Chronicle,¹ and the records of the contemporary Assyrian kings. The co-ordinated data as applied (1) to the received chronology and (2) to the revised chronology are given in diagrammatic form in Table IV. Section I of this Table shows that the recorded facts do not fit the received chronology, and Section II shows that they fit the revised chronology.

Nabopolassar was a Chaldaean general who ruled as governor at Babylon under the Assyrian kings Asur-etil-ilani and Sin-sarru-ukin. All accounts agree that the Assyrian king against whom he rebelled was Sin-sarru-ukin, and authorities agree that he dated the beginning of his reign, not from the date at which he asserted his independence, but from the date at which, as vassal of Assyria, he began to rule as governor at Babylon.

The assumption in the received chronology, following Ptolemy, is that Nabopolassar began the first year of his reign in the spring following the death of Assurbanipal, and therefore at the

¹ *The Nabopolassar Chronicle* in C. J. Gadd's "The Fall of Nineveh" (1923).

known date, spring 625 B.C. (Table I). This is the definitely known date of the beginning of the 1st year of Asur-etil-ilani (Tables I, II and IV). The highest known date of the latter king is of his 4th year, and the next record is of the accession year of Sin-sum-lisir, which was the last (4th) year of Asur-etil-ilani. Authorities agree that Sin-sum-lisir did not rule after this accession year and was followed by Sin-sarru-ukin. Now the last dated Assyrian record in Babylonia is of the 7th year of Sin-sarru-ukin at Erech. This must have preceded the 10th year of Nabopolassar, since, according to the *Nabopolassar Chronicle* the last Assyrian attempt to penetrate Babylonia was made in that year, and no Assyrian penetration or occupation was possible after that year. The sequence of events therefore equates the 7th year of Sin-sarru-ukin with the 9th year of Nabopolassar at 615 B.C. as is shown in Table IV, Section II, for the Revised Chronology. The 1st year of Nabopolassar therefore began in the spring of 623 B.C., and since the known duration of the Babylonian-Chaldean dynasty is 87 years, the 1st year of Cyrus began in the spring of 536 B.C., as the co-ordinated data of Table III have independently established.

The other relations of Table IV, Section II, confirm the above fixing, and establish from the *Nabopolassar Chronicle* that Nineveh fell in 610 B.C., and that the Assyrian monarchy virtually ended in 608 B.C. with the flight of Asur-uballit to Syria. An important identity is established by the *Chronicle* for the following year, 607 B.C. In that year, it is recorded, the remnants of the Assyrian army under Asur-uballit in Syria were reinforced by a "great army of Egyptians." The combined forces, we are told, crossed the Euphrates and unsuccessfully besieged Harran, the campaign beginning with the crossing of the river in the fourth month *Tammuz* and ending with the raising of the siege and the retreat of the Egyptians and Assyrians into Syria in the sixth month *Ehul*. Table IV, Section II, shows that this campaign fell in the 3rd year of Necho II, king of Egypt. Now this is the first recorded military adventure of Necho's reign, and Herodotus (II, 158 and 159) states that Necho did not "turn his thoughts to military enterprises" until he had been compelled to "discontinue his labours" on the attempted construction of a canal (along the Wady Tumilat), to connect the Nile with the Red Sea. With the received chronology, this first military enterprise of Necho II falls in his 1st year, as is shown in Table IV, Section I. This leaves no time, before the campaign, for the abortive canal work mentioned by Herodotus. The fixed date of Necho's 1st year therefore confirms, in conjunction with the *Nabopolassar Chronicle* and the narrative of Herodotus, that the received chronology for the Babylonian-Chaldean dynasty is uniformly two years too early.

THE BATTLE OF MEGIDDO AND THE SIEGE OF HARRAN.

Now according to the narratives of 2 Kings xxiii (29-35), and 2 Chronicles xxxv (20-24) and xxxvi (1-4), Pharaoh Necho (II) was on his way with an army to cross the Euphrates by the fortified ford at Carchemish in the 31st (last) year of Josiah, king of Judah. He was intercepted by Josiah with his army at Megiddo and Josiah was slain in battle. Necho thereafter proceeded to cross the Euphrates to carry out his projected campaign, and, returning three months later to Riblah (2 Kings xxiii, 23), deposed Jehoahaz, and set Jehoiakim upon the throne of Judah. Necho carried Jehoahaz to Egypt, and Jehoiakim reckoned his first year as beginning from 1st *Nisan* in the spring of the following year, since Josiah, slain in his 31st year, is recorded as having reigned 31 years (2 Kings xxii, 1). Josephus (*Antiq.* X, v, 1) identifies this campaign of Necho with the Egyptian campaign against the Medes and Babylonians mentioned in the 17th year record of the *Nabopolassar Chronicle*. The latter *Chronicle* states

TABLE I.—THE RECEIVED CHRONOLOGY OF MODERN HISTORIANS.

REIGNS AND DATES IN BOLD TYPE ARE ASTRONOMICALLY FIXED.

NOTE.—The "Accession Year" of a king in Babylonia and Assyria was the year in which his predecessor died. The "First Year" began from the 1st Nisan following.

EGYPT.	First year of Reign began at 1st <i>Thoth</i> of	JUDAH.	First year of Reign began at 1st <i>Nisan</i> of	BABYLONIA.	"First year" of Reign began at 1st <i>Nisan</i> of	ASSYRIA.	"First year" of Reign began at 1st <i>Nisan</i> of
	B.C.		B.C.		B.C.		B.C.
		Josiah	639	Saul-Suma- Yukina Kandalanu ends 1st <i>Nisan</i> 625	667 647	Asur-bani-pal	667
				Nabopolassar	625	Asur-etil-ilani Sin-sum-lisir Sin-sarra-ukin ends... 612 Asur-uballit	625 611
Necho (i.e., Nekau II)	609	Jehoahaz 609 Jehoiakim	608			Assyrian Empire	ends 610
		Jehoiachin Zedekiah Destruction of Jerusalem 586	597 596	Accession 605 Nebuchadnezzar	604	Capture of Nineveh and Death of Sin-sarra-ukin in Month <i>Ab</i> 612 B.C.	
Psamtek II	593			Amel-Marduk	561		
Uah-ab-ra	588			Nergal-sarra-user	559		
Amasis II	569			Labashi-Marduk 556 Nabonidos ends 16th <i>Tammuz</i> 539	555		
Psamtek III ends 525				Cyrus Cambyses	538 529		
Cambyses	525						
Darius I	521			Bardis 522 Darius I	521		

TABLE II.—THE REVISED CHRONOLOGY.

NOTE.—The "Accession Year" of a king in Babylonia and Assyria was the year in which his predecessor died. The "First Year" began from the 1st Nisan following.

EGYPT.	First year of Reign began at 1st <i>Thoth</i> of	JUDAH.	First year of Reign began at 1st <i>Nisan</i> of	BABYLONIA.	"First year" of Reign began at 1st <i>Nisan</i> of	ASSYRIA.	"First year" of Reign began at 1st <i>Nisan</i> of
	B.C.		B.C.		B.C.		B.C.
		Josiah	637	Saul-suma-yukina Kandalanu ends 1st <i>Nisan</i> 625	667 647 625	Asur-bani-pal	667
						Asur-etil-ilani	625
				Nabopolassar	623	Sin-sum-lisir 622 Sin-sarra-ukin ends ... 610 Asur-uballit Assyrian Empire ends 608	621 609
Necho (i.e., Nekau II)	609	Jehoahaz 607 Jehoiakim	606	Accession 603 Nebuchadnezzar	602		
		Jehoiachin Zedekiah Destruction of Jerusalem 584	595 594			Capture of Nineveh and death of Sin-sarra-ukin in Month Ab 610 B.C.	
Psamtek II	593						
Uah-ab-ra	588						
Amasis II	569						
				Amel-Marduk Nergal-sarra-user Labashi-Marduk 554 Nabonidos ends 16th Tammuz 537	559 557 553		
						All light type dates are the dates of the received chronology (Table I) unaltered	
Psamtek III ends 525		All Bold Type dates are uniformly 2 years later than the dates of the received chronology (Table I)		Cyrus Cambyes Sole reign began 527 after death of Cyrus	536 529		
Cambyes	525						
Darius I	521			Darius I	521		

that the Assyrian dominion was overthrown by the Medes and Babylonians, from the 12th year to the 16th year of Nabopolassar, and Josephus states that the campaign of Necho, during the last (31st) year of Josiah, was made "in order to fight with the Medes and Babylonians who had overthrown the dominions of the Assyrians."

The Biblical account therefore clearly relates to the Egyptian campaign which the *Nabopolassar Chronicle* states occurred in the 17th year of Nabopolassar, which year, beginning at 1st *Nisan* 607 B.C. (Table IV, Section II), was therefore the 31st (last) year of Josiah. The 1st year of Jehoiakim, therefore, began at 1st *Nisan*, 606 B.C. (Table II).

Now Herodotus (II, 159) states that after the battle of Megiddo, Necho took possession of Cadytis (Kadesh) in Syria, which is identical with the location of Riplah (Riblah) (2 Kings xxiii, 33), lying almost exactly half-way on the line running North-north-east from Megiddo to Carchemish. It was at Riplah on his return from Harran that Necho deposed Jehoahaz after reigning three months. Those three months are obviously the months *Tammuz*, *Ab*, and *Ehul*, mentioned in the *Nabopolassar Chronicle*. In 607 B.C. those three months covered the interval from late June to late September, and Josiah was therefore slain at the battle of Megiddo in the second half of June, 607 B.C. From the complete co-ordination of data it appears certain that Necho, in his advance after the battle of Megiddo, joined Asur-uballit and the remnants of the Assyrian army at Riplah (or Kadesh). Nebuchadnezzar later made Riplah or Riblah his headquarters or base of operations in Syria, particularly for the final sieges of Jerusalem and Tyre.

Here it must be observed that 2 Kings xxiii, 29, states, apparently contradicting the statement of Josephus just quoted, that Necho "went up against the king of Assyria to the river Euphrates." This, however, may either refer to the deposed king of Assyria, Asur-uballit, then on the Syrian side of the Euphrates, or to the new king, Nabopolassar, then ruling over Assyria. It may be that Necho, hearing of the fugitive king of Assyria in Syria, feared an Assyrian encroachment, and, advancing against him, and, finding he had nothing to fear from him, joined forces with him against Nabopolassar's garrisons in Mesopotamia. It is more likely, however, that the king referred to is Nabopolassar, who was a general in the Assyrian army when appointed governor of Babylon. The "king of Babylon" is not mentioned in the Old Testament accounts of this period until a new menace to Syria and Palestine appears in the person of Nebuchadnezzar. Until his reign the northern menace had been "the king of Assyria," and the southern menace "the king of Egypt."

NEBUCHADNEZZAR AND THE BATTLE OF CARCHEMISH.

During the last years of Nabopolassar, however, Nebuchadnezzar acted virtually as "king of Babylon," being his father's viceroy and general. Daniel (i, 1) and Jeremiah (xli, 2) therefore refer to Nebuchadnezzar as "king of Babylon" in the 3rd and 4th years respectively of Jehoiakim, which were the 20th year and 21st year respectively of Nabopolassar. Nabopolassar died in the course of the latter year, which therefore became the accession year of Nebuchadnezzar.

Jeremiah (xli, 2) states that Nebuchadnezzar defeated Pharaoh Necho at Carchemish, on the Euphrates, in the 4th year of Jehoiakim. Now since the 1st year of Jehoiakim began, as has been shown, at 1st *Nisan*, 606 B.C., his 4th year began at 1st *Nisan* 603 B.C., which is the

true date of the battle of Carchemish (Table IV, Section II). Concerning this battle and its sequence *The Cambridge Ancient History* (1925), Vol. III, states as follows :—

“ The issue did not long remain doubtful. The two armies met at Carchemish, and the Babylonians inflicted a sweeping defeat on their foe, who ‘lost many myriads,’ and fled back through Palestine The road to Egypt was open to Nebuchadnezzar The king swept down on Pelusium in a triumphant progress, with the Egyptians in head-long flight before him. The Egyptian domination in Palestine was at an end.

“ Then news reached him of his father’s death at home, and knowing how precarious was his title to the throne, he had perforce to dash home by the shortest route. He consigned his prisoners to his friends’ care, and with a small escort rode across the desert, probably by the Damascus-Palmyra-Der-Hit route, to Babylon, a journey of about a fortnight ” (pp. 211-212).

“ Pharaoh Necho fled in wild rout with all his host through Syria and Palestine, pursued by the arms of Nebuchadnezzar and the barbed taunts of the prophet Jeremiah (xlii).

“ in Palestine the prince (Nebuchadnezzar) heard of the death of his father, Nabopolassar, and returned hastily to Babylon to assume the crown. But ‘the king of Babylon had taken, from the brook of Egypt unto the river of Euphrates, all that pertained to the king of Egypt’ (2 Kings, xxiv, 7). Gaza even must have fallen to Babylon, and Egypt was reduced to her old limits once again : ‘and the king of Egypt came not again any more out of his land’.” (page 299).

AN IMPORTANT CHRONOLOGICAL IDENTITY.

The quotations given confirm the statement of Table IV that the battle of Carchemish, dated by Jeremiah in the 4th year of Jehoiakim, took place in the Accession year of Nebuchadnezzar, and that the 1st year of Nebuchadnezzar was the 5th year of Jehoiakim. The 11th (last) year of Jehoiakim was therefore the 7th year of Nebuchadnezzar. The last year of Nebuchadnezzar was his 43rd year, and he was succeeded by Amel-Marduk (Evil-Merodach). Jeremiah (lii, 31) states that the 1st year of Evil-Merodach was the 37th year of the Captivity of Jehoiachin. The 43rd year of Nebuchadnezzar was therefore the 33th year of the Captivity, and the 8th year of Nebuchadnezzar was the 1st year of the captivity of Jehoiachin, as is stated in 2 Kings xxiv, 12.

Again, Jeremiah (xxxii, 1) states that the 10th year of Zedekiah was the 18th year of Nebuchadnezzar. The 1st year of Zedekiah was therefore the 9th year of Nebuchadnezzar.

We have therefore obtained from the statements of Jeremiah the following important sequence of years :—

11th (last) year of Jehoiakim	= 7th year Nebuchadnezzar.
1st year of Captivity of Jehoiachin	= 8th year Nebuchadnezzar.
1st year of Zedekiah	= 9th year Nebuchadnezzar.

This statement definitely clears up two difficulties in Old Testament chronology, as follows :—

- (1) The above statement is based on the 1st year of Nebuchadnezzar being the 5th year of

Jehoiakim, whereas Jeremiah (xxv, 1) refers to the 1st year of Nebuchadnezzar as the 4th year of Jehoiakim. The general data of Jeremiah prove that in the latter case and nowhere else Jeremiah refers to the accession year of Nebuchadnezzar as his 1st year.

- (2) Following the death of Jehoiakim (in the 7th year of Nebuchadnezzar as above), 2 Kings xxiv, 8-12, states that Jehoiachin reigned three months and was taken into captivity in the 8th year of Nebuchadnezzar. Verse 17 states that Zedekiah succeeded. The above statement derived from Jeremiah proves that Zedekiah did not begin his reign until the beginning of the 9th year of of Nebuchadnezzar. This explains the meaning of 2 Chronicles xxxvi, 10, where it is stated that "at the return of the year, king Nebuchadnezzar sent, and brought him (Jehoiachin) to Babylon and made Zedekiah, his brother, king" 2 Kings xxiv, 10-12, is therefore explained as meaning that, Nebuchadnezzar deposed Jehoiachin after he had reigned three months but did not appoint Zedekiah as his successor until the end of the year.

This clearly indicates the influence and dominance of Babylon in Judæa at the time under consideration. The year of Jehoiachin's deposition and captivity became the "Accession Year" of Zedekiah, in accordance with Babylonian (but not Judæan) custom, and the year following, beginning at 1st *Nisan*, became the 1st year of Zedekiah. Josephus (*Antiq.* X, vii, 1) states that Jehoiachin, to prevent Jerusalem being endangered by a prolonged siege, made an agreement with the Babylonian besiegers, "which agreement they did not observe for a single year."

AN OLD TESTAMENT BRIDGING PERIOD IN CHRONOLOGY.

Now since the 1st year of Jehoiakim began, as has been proved, at 1st *Nisan*, 606 B.C., the 1st year of Josiah's reign of 31 years began at 1st *Nisan*, 637 B.C. The chronology of the kings of Judah, for the reigns of Josiah to Zedekiah inclusive, is therefore as follows:—

1st year Josiah began 1st *Nisan*, 637 B.C.

Josiah reigned 31 years (2 Chron. xxxiv, 1) including Jehoahaz in his last year (2 Chron. xxxvi, 1-4).

1st year Jehoiakim began 1st *Nisan*, 606 B.C.

Jehoiakim reigned 11 years (2 Chron. xxxvi, 5). Year of accession, deposition and Captivity of Jehoiachin, 595 B.C. (2 Chron. xxxvi, 9-10).

1st year Zedekiah began 1st *Nisan*, 594 B.C.

Jerusalem fell and Zedekiah was deposed in his 11th year (2 Chron. xxxvi, 11; Jeremiah lii, 5, 6, 12) which began 1st *Nisan*, 584 B.C., at which date the Old Testament history of the kings of Judah ends.

The latter date, for the beginning of Zedekiah's 11th year, was, however, the beginning of Nebuchadnezzar's 19th year (Jeremiah lii, 12), at 1st *Nisan*, 584 B.C.

This ended 18 years of Nebuchadnezzar's reign, and a further period of 25 years elapsed, completing the known 43 years of Nebuchadnezzar's reign.

1st year Amel-Marduk (Evil-Merodach) began at 1st *Nisan*, 559 B.C.

Amel-Marduk reigned two years.

1st year Nergal-sarra-user began at 1st *Nisan*, 557 B.C.

Nergal-sarra-user reigned 4 years, including Labashi-Marduk in his last year.

1st year Nabonidos began at 1st *Nisan*, 553 B.C.

Nabonidos reigned 17 years, ending at the beginning of the 1st year of Cyrus of Persia.

1st year Cyrus of Persia began at 1st *Nisan*, 536 B.C.

The Old Testament data in the above statement are confirmed by two independent statements, as follows :—

- (1) As connecting the reigns of Josiah and Jehoiakim.—The 1st year of Josiah began, as above, at 1st *Nisan*, 637 B.C., and the 1st year of Jehoiakim began, as above, at 1st *Nisan*, 606 B.C. The 13th year of Josiah therefore began at 1st *Nisan*, 625 B.C., as the 1st year of Jeremiah's prophesying (Jer. xxv, 1–3). The 23rd year of Jeremiah's prophesying thus began at 1st *Nisan*, 603 B.C., which was the 4th year of Jehoiakim, as Jeremiah (xxv, 1–3) states.
- (2) As connecting the reign of Josiah with the years of Jehoiachin's captivity.—2 Kings xxii and xxiii, and 2 Chron. xxxiv and xxxv, state that Josiah, following the discovery of a book of the law, inaugurated a national reformation in his 18th year, which, by the above, began at 1st *Nisan*, 620 B.C., as the 1st year of the Era of Reformation. The 1st year of the Captivity of Jehoiachin began, as above, at 1st *Nisan*, 595 B.C., and the 5th year of Jehoiachin's Captivity began at 1st *Nisan*, 591 B.C., which was the 30th year of the Era of Reformation. Ezekiel (i, 1–2) therefore begins his prophecy with the significant statement : " Now it came to pass in the 30th year which was the 5th year of King Jehoiachin's Captivity."

Here it should be realised that the fixed points in the chronology of the kings of Judah have been mainly derived from Babylonian, Assyrian, Egyptian and Medo-Persian *contemporary* sources, and from later sources which were derived from those earlier sources. We have not yet established an *independent* connection, from the Old Testament, which gives a definite number of years as elapsing between, let us say, the definitely fixed date of a regnal year of the reign of Darius Hystaspes, and a regnal year of the reign of Zedekiah. This independent connection is supplied by the prophets Ezekiel, Haggai, and Zechariah.

Zechariah (i, 12) states that a period of 70 years' Divine Indignation ended in the 2nd year of Darius Hystaspes, which began in the spring of 520 B.C.; Haggai (i, 1 and 2) states that it was in the autumn (" the sixth month ") of the 2nd year of Darius Hystaspes that the Divine Command was given to build the Second Temple; and Ezekiel (viii, 1; x, 1–8) states that the beginning of the Divine Indignation was signalled by the departure of the Shekinah (or " Glory of the Lord ") from the Temple of Solomon in the " sixth year " of the Captivity of Jehoiachin (*cf.* Ezekiel i, 1–2) and in the autumn (" the sixth month ") of that year.

According to these statements the Divine Indignation began, with the departure of the Shekinah, 70 years before the autumn of 520 B.C., and therefore in the autumn of 590 B.C., the statement of Ezekiel equating this with the autumn of the 6th year of the Captivity of Jehoiachin. By the latter identification, the 1st year of the Captivity of Jehoiachin was 5 years earlier than 590 B.C., and therefore in 595 B.C., which is the date of the 1st year of the Captivity of Jehoiachin derived from our correlation of Old Testament data with fixed Babylonian, Assyrian, Egyptian, and Medo-Persian datings.

TABLE III—THE TWO YEARS' ERROR IN FIXING THE REIGN OF CYRUS

1ST YEAR OF CYRUS AT BABYLON BEGAN 1ST NISAN, 536 B.C.; NABONIDOS OVERTHROWN IN PREVIOUS TAMMUZ, 537 B.C.

Herodotus and Julius Africanus both give the reign of Cyrus in Ansan beginning in 558 B.C.

(a) 1ST ALTERNATIVE		(b) 2ND ALTERNATIVE		(c) SOLUTION OF CHRONOLOGY				
				For Prof. Ed. Meyer's data cf. ENC. BRIT. (14th Ed.) Vols. iv (p. 656); vi (p. 940); xvii (p. 567)				
Authorities	Years		Years	Authorities	Years		Years	Authorities
Herodotus	29	Spring 558 B.C. - Cyrus began - Spring 558 B.C.	↑		↑	Spring 558 B.C. - Cyrus began - Spring 558 B.C.	↑	Ed. Meyer
					22	{ Reign in } - - CYRUS - - { Reign in } { Ansan and } { Ansan and } { Persia } { Persia }	22	
		CYRUS - - - { Reign in } - - - CYRUS	31	{ Severus and } { Ecclesiastical } { Authorities } { generally }	↓	Spring 536 B.C. { 1st year Cyrus } { began at } { Babylon }	↓	
				Xenophon	7	{ Reign at Babylon } { before } { Cambyses co-rex }	↑	{ Dated } { records of } { Cyrus }
Records of Cambyses in Babylonia	8	Spring 529 B.C. - - - - -	↓		↓	530 B.C. Accession Year Cambyses co-rex	↓	Ed. Meyer
					↑	Spring 529 B.C. begins 1st Year Cambyses co-rex	↓	Ed. Meyer
					↓	(Prof. Ed. Meyer) Death of Cyrus 528 B.C.	↓	Ed. Meyer
		Spring 527 B.C.	↑		↓	Begins 1st Yr. Cambyses' sole reign. Spring 527 B.C.	↑	Ed. Meyer
		CAMBYSES { including } CAMBYSES	6	{ Official } { reckoning of } { Persians in } { Egypt; also } { Josephus }	8	{ Reign including } { coregency with } { Cyrus }	6	{ Persian } { reckoning } { in Egypt; } { also } { Josephus }
			↓		↓		↓	
TOTAL YEARS	37	Spring 521 B.C. { 1st year } { Darius } { Hystaspes } { began }	37	YEARS TOTAL	TOTAL YEARS	37	Spring 521 B.C. { 1st year } { Darius } { Hystaspes } { began }	37 YEARS TOTAL

(d) BABYLONIAN CHRONOLOGY

Fixed date for beginning of }
1st year of Yukin-zira } 1st Nisan 731 B.C.
(or Mukin-zera)

From the latter date, the }
Babylonian Dynastic Tablets }
give an interval of }
194 years 4 months } 194 yrs.

to the capture of Babylon by Cyrus }
194 years end at 1st Nisan 537 B.C.
and the 4th month is Tammuz 537 B.C.

According to the Annalistic Tablet of Cyrus }
(Rec. Past 2nd Series Vol. V. p. 102) } 16th Tammuz 537 B.C.
Babylon was captured on }

1st year Cyrus began, as in (c) above .. 1st Nisan 536 B.C.

(e) THE CHRONOLOGY OF BEROSUS

Fixed date for beginning of }
1st year of Tiglath-Pileser III } 1st Nisan 744 B.C.
in Assyria }

From the latter date, Berossus gives }
an interval of 208 years to the beginning of } .. 208 years
the 1st year of Cyrus at Babylon }

1st year Cyrus began, as in (c) above .. 1st Nisan 536 B.C.

TABLE IV—THE TWO YEARS' ERROR IN FIXING THE REIGN OF NABOPOLASSAR

Begins 1st Nisan B.C.	(I) RECEIVED CHRONOLOGY			(II) REVISED CHRONOLOGY			Begins 1st Nisan B.C.
	Yr.	Yr.			Yr.		
625	1 ASUR-ETIL-ILANI	1 NABOPOLASSAR				1 ASUR-ETIL-ILANI	625
624	2	2 VASSAL OF				2	624
623	3	3 ASSYRIA			1 NABOPOLASSAR	3	623
622	4	4 IN BABYLON			2 VASSAL OF	4	622
621	1 SIN-SARRU-UKIN	5 5th year record at Erech	First independent Babylonian record (Erech)	← INVERSION OF SEQUENCE ←	3 ASSYRIA	1 SIN-SARRU-UKIN	621
620	2 2nd year record at Sippar	6	Latest dated Assyrian record in vicinity of Babylon (Sippar)		4 IN BABYLON	2 2nd year record at Sippar	620
619	3	7			5 5th year record at Erech	3	619
618	4	8			6	4	618
617	5	9			7	5	617
616	6	10 Assyrian invaders pursued to Assyria			8	6	616
615	7 7th year record at Erech	11 Invasion of Assyria	NO ASSYRIAN PENETRATION OR OCCUPATION OF BABYLONIA (Nabopolassar Chronicle)	2 years' error received chronology for Nabopolassar	9 INDEPENDENCE	7 7th year record at Erech	615
614	8	12 Siege of Nineveh began	↑ Last Dated Assyrian record in Babylonia (Erech)	↑	10 Assyrian invaders pursued to Assyria	8	614
613	9	13 Siege continued			11 Invasion of Assyria	9	613
612	10	14 Fall of Nineveh			12 Siege of Nineveh began	10	612
611	1 ASUR-UBALLIT	15			13 Siege continued	11	611
610	2 End of Assyrian Empire	16			14 Fall of Nineveh	12	610
	3 IN SYRIA	17	NECHO AT BATTLES OF MEGIDDO AND HARRAN	609 YEAR 1 NECHO II 609	15 NILE-RED SEA CANAL CONSTRUCTION BEFORE MILITARY OPERATIONS BEGAN	1 ASUR-UBALLIT	609
		18		608 „ 2	608	2 End of Assyrian Empire	608
		19		607 „ 3	607	3 IN SYRIA	
		20		606 „ 4	606		
		21 Accession of Nebuchadnezzar	NECHO DEFEATED BY NEBU- CHADN'R AT CARCHEMISH	605 „ 5	605		
	1 NEBUCHADN'R			604 „ 6	604		
				603 „ 7	603		
				602 „ 8	602		
					NECHO DEFEATED BY NEBU- CHADN'R AT CARCHEMISH	21 Accession of Nebuchadnezzar	
					“THOU ART THIS HEAD OF GOLD” Daniel ii, 38	1 NEBUCHADN'R	66 yrs. to 1st yr. Cyrus

PTOLEMY'S "ASTRONOMICAL" CHRONOLOGY.

All our ancient authoritative statements, sacred and secular, and generally contemporaneous with the events with which they deal, are in agreement with the following general conclusion :—

The Babylonian-Chaldæan dynasty, of 87 years' duration, began two years after the official ending of the reign of Assurbanipal of Assyria at 1st *Nisan*, 625 B.C., and terminated 7 years (as Xenophon) before the 1st year of Cambyzes (co-rex with Cyrus) began at 1st *Nisan*, 529 B.C.

Cyrus reigned 2 years after Cambyzes had been appointed co-rex, and therefore reigned 9 years (as Ptolemy) after the recorded ending of the Babylonian-Chaldæan dynasty. Ptolemy supposed that the 9 years' reign of Cyrus at Babylon preceded the 1st year of Cambyzes (co-rex with Cyrus), beginning at 1st *Nisan*, 529 B.C., thus obtaining the 1st year of Cyrus beginning at 1st *Nisan*, 538 B.C., and therefore 87 years after the officially recorded ending of Assurbanipal's reign at 1st *Nisan*, 625 B.C. Since the interval of 87 years is the recorded interval of the Babylonian-Chaldæan dynasty, Ptolemy concluded that the 1st year of Nabopolassar began in the spring of 625 B.C., following the death of Assurbanipal.

Ptolemy's understandable error here—blindly followed by almost all "accredited" chronologers since Ptolemy—exemplifies how fallacious the "dead-reckoning" method of chronologers can be, when an historical period, of specified duration, is preceded by a gap of, say, 2 years, and, at its termination, overlaps, to the like extent of 2 years, a definitely fixed period of history.

Now a lunar eclipse, observed at Babylon, is recorded by Ptolemy in *The Almagest*, as having occurred about an hour before sunrise of 21st April (Julian), 621 B.C. The eclipse occurred, as observed at Babylon, at the hour stated, of the day of the month stated, and in the year stated. The eclipse was therefore observed, according to the revised chronology of Table IV, Section II, in the 1st year of Sin-sarru-ukin of Assyria, which year was the 3rd year of Nabopolassar at Babylon. Ptolemy, however, equates the 5th year of Nabopolassar with the 1st year of Sin-sarru-ukin at 621 B.C., and therefore states that the eclipse was observed at Babylon in the 5th year of Nabopolassar, to accord with his scheme of received chronology (Table IV, Section I). There is no Babylonian record confirming this.

A statement of Diodorus shows us that the conditions of the lunar eclipse in Sin-sarru-ukin's 1st year were interpreted by Nabopolassar as constituting an omen favourable to his own projected rebellion; and the co-ordinated data of Plate IV (Section II) show that Nabopolassar asserted his independence in his 5th year. Ptolemy consequently confused the reading of the omen in the year of the eclipse with Nabopolassar asserting his independence, and therefore erroneously placed the 5th year of Nabopolassar beginning in the spring of 621 B.C.

Diodorus (ch. xxiv, 2) states that the general Nabopolassar "was the most distinguished of the priests whom the Babylonians call Chaldæans. In virtue of his singular proficiency in astrology and soothsaying he used to foretell the future to the multitude infallibly, and *had already acquired a reputation thereby when he predicted to his friend, the Median general, that he must of a surety become king of all the lands that Sardanapallus (Sin-sarru-ukin) ruled.*"

Here it should be noted that Diodorus correctly associates the Medes with Nabopolassar's rebellion against the Assyrians.

Ptolemy clearly misread the date of the omen (621 B.C.) as being identical with the date of the rebellion (619 B.C.). The statement of Diodorus, however, shows that the date of the interpretation of the omen preceded the date of the rebellion. A typical example of an astrological tablet, recording an omen of a like nature in the Library of Assurbanipal, reads :—

“ In the month *Tammuz*, on the 14th day an eclipse happens (here follow its characteristics) to the King of Gutium a crown is given.”

THE 70 YEARS' CAPTIVITY.

Now the chronological period which we have had under consideration is a period of 89 years, according to our original sources, beginning at the 1st year of Asur-etil-ilani of Assyria in 625 B.C., and ending at the 1st year of Cyrus of Persia (as king at Babylon) in 536 B.C. (Table II). This period of 89 years is, significantly, the period with which the prophecies of Jeremiah were immediately concerned. Thus the 1st year of Asur-etil-ilani at 625 B.C., was, by Table II, the 13th year of Josiah, when, according to Jeremiah (i, 2) that prophet began prophesying ; and, the 1st year of Cyrus at 536 B.C. (Table II) ended, according to 2 Chronicles (xxxvi, 21-23), the overspreading of the Babylonian captivity on all Syria (ending with Judæa and Tyre) prophesied by Jeremiah.

The 70 years' overspreading of the Captivity on Syria (Jeremiah xxv, 9-12) therefore began 70 years before the 1st year of Cyrus at 536 B.C., and therefore in 606 B.C., which, according to the revised chronology of Table II, was the 1st year of Jehoiakim. The prophecies of the xxvth and xxviith chapters of Jeremiah therefore begin with the significant formula :—“ In the beginning of the reign of Jehoiakim ”—although, as these chapters show, the prophecies were delivered during the reign of Zedekiah (*cf.* xxvii, 3 and 12).

The outstanding fact elucidated from our study of the chronological evidences is that the repulse of Necho at Harran, in the last year of Josiah, 607 B.C. (Tables II and IV), marks the Epoch at which domination in Syria passed from Egypt to Babylon. As *The Cambridge Ancient History* (1925, Vol. III, p. 210) states, “ the next three years are a blank ” in so far as secular records concerning those three years are concerned. Those three years, however, are not “ a blank ” in the Old Testament records. The statements in Jeremiah's prophecies and in the ignored record of Daniel (i, 1-2) indicate a steady percolation of Babylonian influence in Syria—including a punitive intrusion of Judæa by Syrians led by Chaldæans—analogue to the current German percolation and progressive domination of Central Europe.

The last acts of Egyptian aggression in Judæa were therefore the slaying of Josiah, and the deposition of Jehoahaz, in 607 B.C., and the setting of Jehoiakim on the throne, to begin the 1st year of his reign at 1st *Nisan*, 606 B.C. “ The next three years are a blank,” says *The Cambridge Ancient History*. It is assumed, however, that Jehoiakim, placed on the throne by Necho, gave his allegiance to Necho during those “ next three years.” Jehoiakim, however, knew, as Jeremiah knew, that Necho had been repulsed by the Babylonians at Harran, and that Chaldæan emissaries were preparing Syria for the great invasion ; and Jeremiah, in his prophecies, reiterates concerning the epochal significance of “ the beginning of the reign of Jehoiakim.” Likewise, Necho knew that the decisive battle for Syrian domination was imminent. He, therefore, withdrew from Syria, during “ the next three years,” to marshal and concentrate all his forces in Egypt for a battle of decision.

Jehoiakim, seeing the withdrawal of Egyptian support, and the increasing intrusion of Babylonian influence, transferred his allegiance from Egypt to Babylon. Nebuchadnezzar was then acting as viceroy for his father Nabopolassar, and was conducting all his campaigns from the region around Carchemish. 2 Kings (xxiv, 1) therefore states that Jehoiakim became "the servant" of Nebuchadnezzar "for three years." In the third year of those "three blank years" of Syrian history, Necho of Egypt realised the mistake he had made by concentrating all his forces in Egypt, and sent his emissaries to Jerusalem in the 3rd year of Jehoiakim, to inform Jehoiakim of his (Necho's) plan of operations for Jehoiakim's 4th year. This was an essentially preliminary diplomatic move, on the part of Necho, to ensure the safety of his right flank in his projected campaign against Nebuchadnezzar in 603 B.C. (Table IV, Section II). Nebuchadnezzar's emissaries in Syria and Palestine, however, immediately countered this move by organising a surprise raid of Syrian "irregulars," led by "bands of Chaldeans" (2 Kings i, 2) against Jerusalem, because Jehoiakim, after "three years'" allegiance to Nebuchadnezzar, had "turned and rebelled against him." The prophet Daniel therefore states that he was taken captive by Nebuchadnezzar in the 3rd year of Jehoiakim (Daniel i, 1-2)—at the end of the "three blank years" that followed Necho's repulse at Harran in the autumn of 607 B.C. (Table IV, Section II). This punitive action immobilised the Judæan forces in Jehoiakim's 4th year, 603 B.C., when Pharaoh Necho advanced through Palestine and Syria to be defeated at Carchemish by Nebuchadnezzar (Jeremiah xlii, 2). The account of 2 Kings (xxiv, 1-7), which begins with the "three years' servitude" of Jehoiakim to Babylon, ends with the statement concerning the Battle of Carchemish in the 4th year of Jehoiakim, that "the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river (brook) of Egypt unto the river Euphrates all that pertained to the king of Egypt."

THE "CAPTIVITY" ON ALL SYRIA.

All authorities on this period know that the latter statement in 2 Kings (xxiv, 7) refers to the 4th year of Jehoiakim when Nebuchadnezzar defeated Necho II at Carchemish and pursued him to the borders of Egypt. The preceding verses 5 and 6 respectively refer, however, to the years succeeding the 4th year of Jehoiakim and to the natural death of Jehoiakim at Jerusalem. There is no record in the Old Testament of any Babylonian expedition against Jehoiakim at the end of his reign.

Here it is necessary to study the Old Testament records in co-ordinated sequence, covering the period of the first "three blank years" of Jehoiakim's reign mentioned by *The Cambridge Ancient History*—and the remaining years down to the end of Jehoiakim's reign. In this connection it should be observed that Jeremiah (xxv, 9 and 11) includes "all the nations round about (Judæa)," as the "nations" which "shall serve the king of Babylon 70 years"; and, in verse 12, states, "and it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord" The prophecy was fulfilled by the capture of Babylon and the overthrow of Nabonidos by Cyrus. Table II and our analysis show that this was 70 years after Josiah was slain by Necho. Accordingly 2 Chron. (xxxvi, 20-23) states that the sign that the events of the 70 years' prophecy of Jeremiah had been "accomplished" was given by the proclamation of the 1st year of Cyrus decreeing that the Temple at Jerusalem should be re-built (536 B.C.).

Isaiah (xxiii, 15) states that "Tyre shall be forgotten 70 years, according to the days of one

king." This obviously, from the above, refers to the reckoning, in Jeremiah, from "the days" of the reign of Jehoiakim. Everything confirms that "in the beginning" of the "three blank years" in Syria, following the repulse of Necho at Harran in 607 B.C., Jehoiakim transferred his allegiance to Babylon.

The overspreading of the Babylonian servitude over all Syria is therefore identified by Jeremiah as "beginning" from the 1st year of Jehoiakim (606 B.C., as in Table II), and is portrayed by him as being a cumulative process. This explains the otherwise inexplicable intrusion, in Jeremiah xxvii, 1, of the words, "in the beginning of the reign of Jehoiakim," into a prophecy delivered in the reign of Zedekiah (verse 3), concerning the period of the servitude. Verse 1 could equally well be rendered—"concerning the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word unto Jeremiah, saying," as in verses 2-6, ". . . . make thee bonds and yokes, and put them on thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which came to Jerusalem unto Zedekiah, king of Judah! And command them to say and now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, My servant"

Ezekiel (xix, 8, 9) therefore states concerning the princely aristocracy of Judah:

"Then the nations set against him *from the provinces*, and spread their net over him; he was taken in their pit, and they put him in ward in chains and brought him to the king of Babylon; and they brought him into holds, that his voice should no more be heard on the mountains of Israel."

Accordingly it is not a Babylonian army which came against Jerusalem in the reign of Jehoiakim (2 Kings xxiv, 1-2), but Syrians, Moabites, and Ammonites led by intrusive bands of Chaldeans who had seduced these nations from their allegiance to Necho, after the repulse of the latter at Harran. Now 2 Kings (xxiv, 1-2), 2 Chronicles (xxxvi, 5-8), and Daniel (i, 1-2), all mention a "Babylonian" campaign against Jerusalem. This cannot mean three separate campaigns, nor two separate campaigns, one or other of which is passed over in silence by 2 Kings and 2 Chronicles. It must be the same campaign which is noted by the three records.

In 2 Chronicles xxxvi, 5-6, it is stated, that the invaders had Jehoiakim "bound in fetters (chains) to carry him to Babylon." This is confirmed by Daniel i, 1-2, where the expedition is dated in the 3rd year of Jehoiakim. If Jehoiakim was taken to Babylon, he was obviously carried there as a hostage, and restored to his throne at Jerusalem after the defeat of Necho at Carchemish in Jehoiakim's 4th year. 2 Kings xxiv, 6, and Jeremiah xxii, 19, and xxxvi, 30, state that Jehoiakim died at Jerusalem. The latter indicates that Jehoiakim's dead body was cast forth as garbage from Jerusalem, but does not state, as Josephus states, that this was done by the Babylonians. Josephus here (*Antiq.* X, vi, 1-3) erroneously places the Babylonian expedition against Jehoiakim in the latter's last (11th) year, beginning the 3 years' servitude in the 8th year, 4 years after Nebuchadnezzar had acquired domination over all the land from the Euphrates to the border of Egypt! Here it should be emphasized that when a king is referred to as invading a country, there is no need to suppose in every case his presence with the army at every siege or in every punitive expedition.

JERUSALEM AND TYRE.

The details are many that could confirm this thesis. The essential demonstration has been projected with sufficient confirmatory evidence to show that the Old Testament historians and prophets, and the Assyrian, Babylonian and Medo-Persian historians, *and copyists*, knew more concerning their own respective histories than either Ptolemy knew or modern historians know. Some of the relatively "contemporary" evidence is due to Medo-Persian *copyists*. But is not all that early evidence superior to the much later "authoritative" statements which have emanated from Ptolemy's superior *logical* mind—marshalling, in the modern manner, the few facts known to fit the many conclusions unconfirmed?

The fundamental data, however, are from contemporary chroniclers. Was it the uniform intention of those contemporary chroniclers to prove modern authorities wrong? They were not all prophets predicting error! Why then should the modern mosaic of history be preferred to the ancient perspective of then current history, or of history recently passed?

Here it must be admitted that the apparently weakest link in a strong chain of co-ordinated evidence, in the present thesis, is that binding the Captivity of Daniel to the third year of Jehoiakim. The weakness, however, is due to the modern mentality, which, for fifty years, has weakened that link by destructive criticism, as a bridge-breaker destroys the virtue of a bridge member by directing against that member the burning-light of his destructive torch. The bridge could stand but for the bridge-destroyer. It may be that the bridge needs widening. The bridge is therefore partially destroyed to make the widening possible. The like process happens when broad-mindedness requires a wider way. A vital link with the past is frequently severed for this reason. Thus a structural member ruthlessly severed may carry the date of the original structure, and the names of those concerned in its design and building. And thus it is with the Book of Daniel! The opening statement in that Book records the prophet's own, initial experience in bridging between the past and the future. What is most likely to be true in all that Book than that record of the chronicler's own introduction to captivity? The "three blank years" of *The Cambridge Ancient History* have restored the date, and current history in Central Europe and Spain has explained the process—as old as history—whereby power is weakened by malignant injections, intrigue and propaganda: the date and the process relating to Daniel's captivity, hitherto deemed by historians to be historically impossible, in the third year of Jehoiakim.

Little more need be said concerning the history of the period of Babylonian supremacy in Syria, except in so far as concerns Tyre. That seaport had been the commercial centre of the ancient world, and was a city difficult to besiege by a military power, such as Babylon, which had no experience in, or equipment for, naval operations. A commercial sea-power, however, is ever the last to adventure on land operations of a military nature. Nebuchadnezzar, therefore, directing all his operations from Riplah to keep his communications intact, besieged the highland stronghold of Jerusalem first, whilst maintaining a lighter force to threaten Tyre, to immobilize the Tyrian forces and keep them from coming to the assistance of besieged Jerusalem. The latter city fell in the summer of 584 B.C., and Nebuchadnezzar immediately transferred his siege armament from Judæa to Tyre.

The siege of Tyre, therefore, began in 584 B.C. and continued, according to Josephus (*Antiq.* X, xi, 1), quoting Diocles, for 13 years, until it capitulated in 571 B.C. The commercial

immobilization of Tyre, however, began with the "three blank years" in Syria, following the abortive siege of Harran by Pharaoh Necho II in 607 B.C., when 70 years' period of Babylonian supremacy in Syria began, according to Jeremiah. Now Syria was the connecting link in the Asiatic end of Tyrian commerce, and Isaiah xxiii therefore refers to the 70 years' (commercial) desolation of Tyre (verses 15 and 17) in terms similar to those of Jeremiah's prophecy concerning the overspreading of Babylonian supremacy on all Syria.

TABLE V.—AN ESSENTIAL OUTLINE OF 99 YEARS OF OLD TESTAMENT HISTORY.

	B.C.
Nabopolassar asserted his independence	619
Assyrians finally expelled from Babylonia	614
Babylonian invasion of Assyria	613
Siege of Nineveh (by Medes) began	612
Fall of Nineveh (by Medes and Babylonians)	610
Pharaoh Necho II began canalisation of Nile to Red Sea	609
Canalisation operations suspended in year of flight of Assyrian king to Syria	608
Necho II began his military operations:—	
(a) Battle of Megiddo and death of Josiah	} 607
(b) Abortive siege of Harran and retreat	
70 Years' Babylonian Supremacy in Syria began in 1st year of Jehoiakim	606
"Three Blank Years" (<i>vide</i> "Cambridge Ancient History.")	
1st Captivity of Judah (Daniel's Captivity)	604
Necho II defeated by Nebuchadnezzar at Battle of Carchemish	603
1st year Nebuchadnezzar	602
2nd Captivity of Judah (Jehoiachin's Captivity)	595
1st year Zedekiah	594
70 years' Divine Indignation began with the Departure of the Shekinah	590
Siege of Jerusalem began on 10th Tebet, 6th January (Greg.)	585
Destruction of Jerusalem and the Temple, and	
3rd Captivity of Judah	Summer 584
Siege of Tyre began	584
and continued (intermittently), according to Josephus (<i>Antiq.</i> X, xi, 1), quoting Diocles, for 13 years.	
Capitulation of Tyre	571
Babylon captured by Cyrus of Persia in Summer-Autumn	537
1st year Cyrus, as king of Babylon began, and Decree of Cyrus promulgated marking end of 70 years' Babylonian Supremacy in Syria	} 536
70 years' Divine Indignation ended with the Divine Command to build the Second Temple at Jerusalem in 2nd year of Darius (I) Hystaspes	
	520

CHAPTER II.

HISTORY REPEATS ITSELF.

(First published May 29, 1937.)

A peculiar parallel holds between the historical presentation of the closing years of the kingdom of Judah in the Old Testament, and the prophetic presentation of the passing of the current phase of world civilisation in the Book of Revelation. In the Old Testament, Tyre and Jerusalem are portrayed as sister harlot cities, which, having lived luxuriously with the military powers of their time receive the lot of the harlot by being left desolate. In the Book of Revelation, the harlot city is the whole current world system of commercial exploitation, which, by setting kingdom against kingdom in wanton rivalry for commercial gain, is stripped and torn, and laid desolate and forlorn by the powers she has deceived, seduced and driven to mutual destruction. She who has led others to destruction is herself destroyed. This wanton lives and has her being in the commercial heart of all nations—our own included—and it is her lot to be destroyed in the re-armament race which she has artificially stimulated in the life-flow of human labour, through her age-old hardened arteries of trade and commerce. And what a harpy scream she raises when a tax is put upon her flagging powers!

MODERN TYPES OF JERUSALEM AND TYRE.

In Jeremiah's time, Tyre and Jerusalem, having dedicated themselves to Mammon, suffered desolation. Thus in Tyre the stream of her world commerce was entirely dried up during the 70 years' period of Syrian servitude to Babylon. It is Jerusalem, however, which is represented to be the particular "city of destruction." The siege of the city by Nebuchadnezzar began on the 10th day of the month *Tebet* and ended by the city being entered by the Chaldeans 18 months later on the 9th day of the month *Tammuz*. The mid-date of the siege is 10th *Tisri*. In the modern years of financial crises, the latter date, 10th *Tisri*, in 1931, fell on September 21st, when Britain went off the Gold Standard, and, in 1936, fell on September 26th, when France went off the Gold Standard, bringing with her the remaining nations of the world that had retained that Standard. The date, in both years, is that of the Jewish *Fast of Expiation* or Hebrew *Feast of Atonement*. The date in 1936 is that of the *Tripartite Monetary Agreement* between Great Britain, the U.S.A., and France.

The British Financial Crisis of 1931 was 2,520 solar years from the date at which the "Glory of the Lord" departed from the Temple at Jerusalem in 590 B.C.; and the *Tripartite Monetary Agreement* of 1936 was 2,520 solar years from the mid-date of the siege of Jerusalem by Nebuchadnezzar, 10th *Tisri*, 585 B.C. Now 2,520 years is a luni-solar cycle, and as such was known to the Rabbinical Jews, as I have pointed out in "The Date of the Crucifixion and the Era of New Birth." It is also the period of the "Seven Times" of Biblical prophecy, according to the "Historical School" of prophecy interpretation, and its half period is therefore symbolised by the 1,260 days of the Book of Revelation, and by the "time, two times, and half a time" (Dr. Moffatt's rendering) of Daniel and Revelation.

Again, the siege of Jerusalem by Nebuchadnezzar began on 10th *Tebet*, and, 19 months later, the Temple was burnt and destroyed on 7th *Ab*. Taking midnight of both dates, the mid-date of the period is at noon of 23rd *Tisri*, the day of the Jewish "Rejoicing of the Law."

In A.D. 1936, 2,520 years later, this festival fell on 9th October, the date by which, following France going off the Gold Standard, all gold coin and bullion had to be legally declared in France. Here France stands as the type of ancient Tyre, in relation to Anglo-Saxondom as the type of ancient Jerusalem.¹

FOUR SIGNIFICANT FASTS.

The three dates mentioned in the narrative of the siege were observed by the Jews as Fasts during the Babylonian captivity (Zechariah, chs. vii and viii), and are given in II Kings xxv, 1-8. A Fast of the seventh month, *Tisri*, is also mentioned in Zechariah viii, 19. This is the Fast commemorating the assassination of Gedaliah (II Kings xxv, 25), 55 days after the Temple was destroyed. The modern Jewish calendar places the *Fast of Gedaliah* on 3rd *Tisri*, 612 days after the beginning of the siege. It is to be noted that 612 is four times 153, and that the number of years from David reigning at Jerusalem to the destruction of Jerusalem by Nebuchadnezzar is 459 years, or three times 153—153 being the number of the miraculous draught of fishes in John xxi, 11.

Of the four fasts held in remembrance of the Siege of Jerusalem and the assassination of Gedaliah, covering the period of 612 days, one occurred in 1936 and three will occur in 1937, 2,520 luni-solar years after the original events they commemorated, as follows:—

- 10th *Tebet*, 5th January, 1936, *Fast of the Siege beginning.*
- 9th *Tammuz*, 18th June, 1937, *Fast of the Taking of Jerusalem.*
- 7th *Ab*, 15th July, 1937, *Fast of the Destruction of the Temple.*
- 3rd *Tisri*, 8th September, 1937, *Fast of Gedaliah.*

When we carry back the Gregorian calendar and rule of intercalation as I have done in *The Great Pyramid: Its Divine Message* (July, 1924), and as Dr. J. K. Fotheringham has done in *The Venus Tablets of Ammizaduga* (1928), for the purpose of comparing ancient Babylonian and Hebrew calendar datings with modern fixed solar or seasonal datings, we obtain the actual dates of the siege from Fotheringham's new moon tables and the ancient rules of intercalation given in my "Date of the Crucifixion," as follows:—

- 10th *Tebet*, 6th January (Greg.), 585 B.C. The Siege began.
- 9th *Tammuz*, 21st June (Greg.), 584 B.C. The City captured.
- 7th *Ab*, 18th July (Greg.), 584 B.C. The Temple burnt.
- 3rd *Tisri*, 11th September (Greg.), 584 B.C. Gedaliah assassinated.

The interval between each corresponding month date in the series for A.D. 1936-7, and the series for 585-584 B.C. is precisely 2,520 luni-solar years. The like identity holds true for each successive phase in the development of events during the period of Syrian servitude when compared with the current period of Economic Servitude. The result is shewn in comparative form in Table VI.

The symbolical significance, in relation to the current year 1937, of the assassination of Gedaliah, is indicated in item 12 of Table VI, under the comparative dates 584 B.C. and 1937.

¹The symbolical "identity" here is only partial, since both "wantons," Tyre and Jerusalem, symbolise the whole current "wanton" system of international trade, industry, and commerce. (Cf. Table VI, item I (5)).

TABLE VI.
TWO PERIODS OF SERVITUDE—2,520 YEARS APART.
(First published May 29, 1937.)

NOTE.—For comparison of ancient luni-solar movable calendar datings with modern seasonal and solar year fixed (Gregorian) calendar datings, the Gregorian calendar dates are given for Hebrew and Babylonian calendar dates, the Gregorian calendar and rules of intercalation being carried back as if they had always existed. This follows the practice adopted in *The Great Pyramid: Its Divine Message* (July, 1924), and in Langdon and Fotheringham's "Venus Tablets of Ammizaduga" (1928).

I.—SERVITUDE OF SYRIA (INCLUDING JERUSALEM AND TYRE) TO BABYLON.

- | | |
|------|--|
| B.C. | |
|------|--|
- (1) 607. Last year of Josiah of Judah. Death of Josiah in battle. Battle of Megiddo to Pharaoh Necho's retreat from Harran—months *Tammuz*, *Ab*, *Elul*. Domination in Syria passing from Egypt to Babylon.
 - (2) 606. First year of Jehoiakim. Seventy years' servitude began. (See Tables II and V and 2 Chron. xxxvi, 20-23.)
 - (3) 604. Third year Jehoiakim. First Captivity of princes, including Daniel. Flying column of Syrian levies under Chaldean leadership took hostages from Jerusalem to prevent Judah reinforcing Necho's projected Egyptian army of invasion. First contact of Jerusalem with the Chaldean leaders.
 - (4) 603. Fourth year Jehoiakim. "Accession year" of Nebuchadnezzar. Pharaoh Necho's last military gamble for Syrian supremacy. Defeated at Battle of Carchemish. End of Egyptian hegemony in Syria.
 - (5) 596. Last year of Jehoiakim. His body thrown out of the city as garbage. Seventh year Nebuchadnezzar. The revolt of Tyre, the great merchant city of that age. The harlot city of Isaiah xxiii—the prototype of the wanton world city of international trade and commerce in the 17th and 18th chapters of Revelation. Contemporaneously, Jerusalem called a harlot city.
 - (6) 595. Revolt of Jehoiachin. *Great Captivity of Judah*. Ezekiel's Captivity or second Captivity.
 - (7) 590. "The Glory of the Lord" departed from The Temple, August 23rd (Greg.), 590 B.C. The period of 70 years' Divine Indignation began. It ended on August 23rd (Greg.), 520 B.C., on 1st *Elul*, when the Divine Command was given to build the Second Temple. Foundation began on 24th *Kislev*. (See II, 3—1917.)
 - (8) 585. The Siege of Jerusalem began by Nebuchadnezzar on 10th *Tebet*, January 6th (Greg.), 585 B.C. This began the final phase of Babylonian aggression against Jerusalem and Judah. The date was afterwards observed by the Jews as the *Fast of the Siege of Jerusalem*. The Crisis of Servitude began extending over four periods of 153 days ending at Assassination of Gedaliah.

II.—MASS SERVITUDE TO THE MODERN STATE AND ECONOMIC WORLD ORDER.

- | | |
|------|--|
| A.D. | |
|------|--|
- (1) 1914. Assassination of Archduke Ferdinand to retreat from Mons (Great War)—again the months of *Tammuz*, *Ab*, *Elul*. Gold Standard suspended. B.E.F. first in action at Mons, August 23rd, 1914. (See I, 7.)
 - (2) 1915. Mass-servitude of man-power and national and world resources began. Problems of man-power, food, shipping, and transport became acute.
 - (3) 1917. British Army captured Jerusalem, December 9th, 1917, on 24th *Kislev*, the anniversary of the founding of the 2nd Temple on 24th *Kislev* in 520 B.C., when 70 years' period of Divine Indignation ended. (Haggai ii, 18; Zechariah i, 12.) In this year, 1917, German unrestricted submarine blockade began; America entered the war-servitude; there was Revolution in Russia; the Russian Empire ended; there was a great wheat shortage in Europe and America; and the series of vast American loans to the Allies began.
 - (4) 1918. Last year of Great War servitude. Germany's last military gamble for world supremacy defeated. Fall of German and Austrian Empires—Actual end of Holy Roman Empire. End of Great War. Post-war economic problems begin.
 - (5) 1925. Eleven years' suspension of the Gold Standard ends; suspension dating from outbreak of Great War. In April, 1925, Money Exchange put on Gold (Exchange) Standard basis. The movement for the restoration of the Gold Standard began in January, 1925, in South Africa.
 - (6) 1926. Great Revolt of Labour in Great Britain. General Strike and Coal Strike.
 - (7) 1931. British Financial Crisis and Fall of Labour Government, on Sunday, August 23rd, 1931. Britain departed from the Gold Standard on September 21st, 1931, on 10th *Tisri*, *Feast of Atonement* and Jewish *Fast of Expiation*, the anniversary of the mid-date of the Siege of Jerusalem. (See I, 9.) On the same *Feast of Atonement* date in 1936, France went off the Gold Standard. (II, 9.)
 - (8) 1936. 10th *Tebet* fell on January 5th, 1936. On January 6th, 1936, the U.S.A. Supreme Court dealt severe blow at President Roosevelt's "New Deal" declaring Agricultural Amendment Act unconstitutional. The harbinger of the coming economic world order opposed by the out-dated civil law and interests of the old economic world order.
Date of Anglo-Spanish Payments Agreement.

- | | |
|---|---|
| <p>(9) 585. <i>Mid-date of Siege, 10th Tisri, September 28th, 585 B.C., Feast of Atonement, and Jewish Fast of Expiation.</i> (See II, 7, 1931.) About this date, Jeremiah in prison in Jerusalem prophesies "the coming of the Lord our Righteousness."</p> <p>(10) 584. Jerusalem captured on 9th <i>Tammuz</i>, June 21st (Greg.), 584 B.C. Date afterwards observed as Jewish <i>Fast of Fall of Jerusalem</i>.</p> <p>(11) 584. Temple burnt and destroyed, 7th <i>Ab</i>, July 18th (Greg.), 584 B.C. Date afterwards observed as Jewish <i>Fast of Destruction of the Temple</i>.</p> <p>(12) 584. Assassination of Gedaliah on 3rd <i>Tisri</i>, September 11th (Greg.), 584 B.C. Date afterwards observed as Jewish <i>Fast of Gedaliah</i>. After the assassination, many of the Jewish remnant led by Johanan, and taking Jeremiah, and Baruch and Zedekiah's daughters, sought refuge in Egypt despite Jeremiah's prophecy that in Egypt they should be slain. (Jeremiah, chs. xxxix to xlv.) The Assassination of Gedaliah is the turning point in the destiny of the female branch of the House of David, which, carried into Egypt, escaped thence and established the Throne of David in "the Isles of the West." "Gedaliah" interpreted means "whom Jehovah has made great."</p> <p>(13) 584. Siege of Tyre began. Military power attacking the wanton mercantile system.</p> <p>(14) 571. Capitulation of Tyre to the military power of Babylon. The Desolation of the Wanton Mercantile System. This is, appropriately, the same date as Ezekiel's vision of the Millennial Temple.</p> <p>(15) 520. The Founding of the Second Temple. In Zechariah's prophecies this is portrayed as symbolical of the founding of the Kingdom of Heaven on the Earth. The Divine Command to build the Temple was given on August 23rd (Greg.), 520 B.C. (See II, 1; I, 7; and II, 7.)</p> | <p>(9) 1936. 10th <i>Tisri</i> fell on September 26th, 1936. <i>Feast of Atonement</i> and Jewish <i>Fast of Expiation</i>. France goes off the Gold Standard and the whole world follows. <i>Tripartite Monetary Agreement</i> between Great Britain, U.S.A., and France.</p> <p>(10) 1937. 9th <i>Tammuz</i>. <i>Fast of Fall of Jerusalem</i> falls on June 18th in 1937. Solar year anniversary on June 21st, 1937.</p> <p>(11) 1937. 7th <i>Ab</i>. <i>Fast of Destruction of Temple</i> falls on July 15th in 1937. Solar year anniversary on July 18th, 1937.</p> <p>(12) 1937. 3rd <i>Tisri</i>. <i>Fast of Gedaliah</i> falls on September 8th in 1937. Solar year anniversary on September 11th, 1937. The prophecy of Jeremiah, as applied to the symbolical Egypt and its old world order "flesh pots" and "bondage" is of the utmost significance in relation to the changing world conditions from this time onwards. An ill-advised attempt to re-establish the old world economic order seems to be indicated as leading to economic disruption and the ultimate arising therefrom of the new world order of the Kingdom of Heaven on the earth.</p> <p>(13) 1937. Compare Revelation chs. xvii and xviii with Isaiah xxiii, particularly in relation to Rev. xvii, 12-18. The kings of the earth destroy the economic world order.</p> <p>(14) 1950. Symbolical "Babylon," the existing world economic order, in place of ancient Tyre, is made desolate by the military powers she has upheld by her seductions. (Rev. xviii.)</p> <p>(15) 2001. Ends 6,000 years of Biblical and Great Pyramid chronology, beginning at the Autumnal Equinox 4000 B.C. "The Sabbath of rest for the People of God" begins.</p> |
|---|---|

NOTE TO TABLE VI (*Added November 15th, 1938*).

Since Table VI was published on May 29th, 1937, events have developed and are continuing to develop in accordance with the interpretative indications of Items II (12) and (13). The financial embarrassments of France are represented as virtually immobilising her and the democratic nations during successive attacks of the aggressive military powers upon former rich fields of international trade, industry and commerce, by military interference and political intrigue in Europe, The Middle East, and the Far East.

Referring to Item II (10), the dates given are June 18th and 21st, 1937. On June 18th, 1937, "opposition to the financial projects of the French Government crystalised rapidly," and, as a consequence, M. Blum's Ministry resigned on June 21st, 1937.

Referring to Item II (11), the dates given are July 15th and 18th, 1937. Between these two dates the French financial crisis rapidly developed and the franc reached its lowest point since 1926, on July 17th, 1937. On the same date Japan presented her ultimatum to China, China having communicated with the signatories of the Nine-Power Treaty, *re* the Japanese threat, on July 16th. Ironically, the International Conference of Economists opened in Paris on July 15th, and, on July 18th, discussed a proposal to overcome the current difficulties of Economists in various countries in exchanging information.

Referring to Item II (12), the dates given are September 8th and 11th, 1937. Between the two dates there was another "spectacular fall in the franc." On September 8th, the British Cabinet met to approve the British proposals for the prevention of piracy in the Mediterranean to be submitted to the International Conference summoned to meet at Nyon on September 10th. On September 9th, Germany and Italy refused invitation to the Nyon Conference, and on September 11th, "full agreement" was reached at the Conference. Again, on September 8th, an emergency session of the Japanese Diet closed, and the Pan-Arab Congress—opposing Zionism—opened.

CHAPTER III.

AN INTERPRETATION OF THE ELEMENTS OF PROPHECY.

(First published June 5, 12, and 19, 1937.)

The figurative language of prophecy is harsh and uncompromising as applied to the world conditions which environ us to-day. Like some bold etching engraved by the hand of Fate it delineates the conditions of life which hold us all in bondage to the Mammon of unrighteousness. God's condemnation is upon those conditions and His Judgment is visited upon them. By these Acts of God, humanity is to be delivered from the bondage of ages. But the Divine Deliverance as it will be effected stage by stage in the colourful events of living history will seem less harsh than the bold etching of prophecy. And when these events come to be written in the pages of historical retrospect the greatest feature of the picture will be revealed as the great Mercy of God.

In this element of our study, it will be seen therefore that we are compelled by the boldly uncompromising language of prophecy to bring under condemnation such temporary political conditions as national self-sufficiency in Nazi-ism, Fascism and Communism; defensive monetary and restrictive policies in commercial intercourse; the current world policies of rearmament; and moral conflicts and compromises between Church and State in well-nigh every nation. All such temporary conditions are indeed revealed as but the outcome of the age-old world conditions which come primarily under Divine Condemnation.

Together with every State—our own included—every Church of temporal authority stands condemned as submitting to the bondage of the current world order, and, by thus submitting, upholding that world order. I hope, therefore, when I am compelled to show that the Papacy itself is not excluded that our Roman Catholic friends will not interpret my conclusion as directed either against themselves as individuals or against their religion. A like appeal I would make to the Jews, and also to such Fascists and Communists as sincerely hope to deliver humanity from the current world servitude. For prophecy shows that all world movements are now under the Assessment of God Almighty and are being controlled by Him to deliver mankind from the bondage of Mammon.

"Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain. (Ps. lxxvi, 10.)

SYMBOLIC BABYLON.

In the time-prophecies of the Old and New Testaments, the 70 years' servitude of Judah, and all Syria, under Babylon becomes a type of the servitude of Western civilisation under a seductive materialistic world order of things symbolised by a city occupying the whole earth and allegorically called "Babylon"—and given personality as "the wanton." (Rev. xvi, 19; chs. xvii and xviii and xix, 2.) The symbolic world-city is also called "Egypt" and "Sodom" (xi, 8)—"Egypt" because of her "flesh-pots" and "bondage" of Israel; and "Sodom" because of her vice and utter lack of spiritual light. It was in "the Street" of this wanton "city . . . where also our Lord was (spiritually) crucified" (xi, 8), and under the code of which He was sold for thirty pieces of silver, and had His garments parted by lot. This "Street" symbolises the "earth-bound" condition or spiritual environment of the world system of money exchange and the marketing of commodities.

The dated events beginning and ending the four successive periods of 153 days in 1936 and 1937, corresponding with the comparative dates 2,520 years previously, are as follows :—

(1) 5th-6th January, 1936, the U.S.A. Supreme Court declares President Roosevelt's "New Deal" Agricultural Amendment Act unconstitutional.

(2) 6th-7th June, 1936, New French Premier's declaration of "New Deal" in France. M. Blum declares franc will not be devalued.

(3) 6th-7th November, 1936, Anglo-Italian Trade Agreement signed as the result of negotiations following Tripartite Monetary Agreement between Britain, U.S.A., and France on 26th September, Italian repayments of outstanding debt to be made on sterling basis. President Roosevelt resumes the routine duties of his office following re-election.

(4) 8th-9th April, 1937, President Roosevelt's declaration temporarily allays anxiety in exchange, commodity and security markets at home and abroad in consequence of rumours concerning change in American gold policy.

(5) 8th-9th September, 1937. See item 12, Table VI, and note to Table VI (added November 15th, 1938).

The Wanton City, "Babylon," is therefore the antithesis of the heavenly "New Jerusalem" which symbolises the Kingdom of Heaven on the Earth. (Rev. xxi, 1-2) The economic system of the Wanton City is therefore the antithesis of the economic system of God's Providence. It is a system of stimulation by commercial seduction, both in regard to necessities and luxuries provided on credit by money exchange and usury.

Following the destruction of the symbolic Babylon, it is said of her (Rev. xviii, 23), as it was said of the "harlot city" Tyre (Isa. xxiii) in relation to the 70 years' servitude :—

"Thy merchants were the great men of the earth ; for by thy sorceries were All Nations deceived. And in her were found the blood of the prophets, and of *all that were slain upon the earth.*" (Cf. Isaiah xxiii, 8, 11, and 15-17.)

What system in the world, other than the system of human values and exchange, has given birth to the human greed and covetousness, to the poverty on the one hand, and the brutal arrogance on the other, that have occasioned, from the beginning of human history, the death of "all that were slain on the earth"?

It is under the system of the Wanton City, and owing to the loose code of the system, that the bodies and souls (or lives) of men (and women) are merchandise. (Rev. xviii, 13.) Men will rob, murder and cheat to supply the "wanton" system with wealth and luxury ; homes exist to maintain the factory, rather than the factory to maintain the homes ; and industry itself exists primarily to supply the "wanton" system with gambling counters in the world's markets, in the form of food, clothing and other necessities, as well as in the form of luxuries. That the "wanton" may be arrayed in splendour, millions of lives are born in squalor and to an inheritance of evil ; crime is nurtured to aid her, and is punished to protect her ; armaments are built to replenish her coffers ; war is waged in defence of her "honour" ; and the terms of peace are dictated, by her, to the kings of the earth and declared in her favour. The mass of humanity comprises her slaves, and those kingdoms of the earth are her lovers and dupes that bow down with her in worshipping GOLD.

THE WATERS OF BABYLON.

"By the rivers of Babylon, there we sat down, yea, we wept . . ."

"The waters"¹ dominated by symbolic "Babylon" and upon which the city "sitteth" (Rev. xvii, 1) symbolise "peoples and multitudes, and nations and tongues" (verse 15), all engaged, in passing through "Babylon," in maintaining the stimulated flow of trade and commerce in the interests of the "economic" order of the "wanton" system. Here the river Euphrates becomes the symbol of the ceaseless flow of humanity in trade and commerce ; and "the drying up of the Euphrates" (xvi, 12) therefore symbolises, in its widest application, the drying up of trade and commerce and employment before the time, and in preparation for the time, of God's Judgment upon the Nations. That "drying up" process has already taken place in accordance with the Great Pyramid's symbolic prophecy between May, 1928, and September, 1936 (refer to Plates 1, 4 and 5), and we are now in the period of Divine Assessment, awaiting God's Judgment of the Nations. The latter is symbolically spoken of as "the battle of the Great Day of God Almighty" (Rev. xvi, 14), at a place called "Armageddon" ("height of Megiddo"—xvi, 16). Here the "battle of Megiddo," at which Josiah was slain,

¹ Compare Isaiah xxiii, 3, regarding Tyre : "And by great waters the seed of Sihor, the harvest of the river, is her revenue ; and she is a mart of nations."

is taken as a symbol of the imminence of God's Judgment, since a place-name in the Book of Revelation signifies a condition and has no geographical significance.

The "battle of Megiddo" heralded the beginning of God's Judgment upon Syria, including Jerusalem and Tyre, which Judgment began with the first year of Jehoiakim as the Seventy Years' Servitude under Babylon. Isaiah (xxiii, 15) says that "Tyre shall be forgotten 70 years according to the days of one king"; and our chronological study has shown that Jeremiah identified that king with Jehoiakim, and reckoned the overspreading of the Babylonian servitude from his first year. (Cf. ch. I.)

The comparative data of Table VI show that the final resolution of world forces for the symbolic "Battle of Armageddon" is even now taking place; and the Great Pyramid's symbolic prophecy has shown that the final "Rounding-up" of the nations for God's Judgment takes place onwards from November 27th, 1939, to August 20th, 1953.

THE SHAKING OF THE WANTON CITY.

A tenth-part of the Wanton City symbolically fell when the whole world was brought completely off the Gold Standard on September 26th, 1936, and the *Tripartite Monetary Agreement* was made between Britain, the U.S.A. and France (cf. Rev. xi, 13). Here the tenth part relates symbolically to a fundamental element of law and order (e.g. the Ten Commandments),² which, under the old world economic system, had helped by sterling-value to maintain a high degree of integrity in international trading. With the failure of that element of integrity the Divine Permission, temporarily accorded to the Wanton System (Isaiah xxiii, 17 and 18) and the Divine Restraint (verse 18) placed upon it were withdrawn and the work of those whose names are associated historically with the maintenance of that Restraint ceased. "And in the earthquake were slain of the names of men, 7,000." (Rev. xi, 13.) The 7,000 here relates to the number of those men of Israel who did not bow the knee to Baal (1 Kings xix, 18; Romans xi, 4 and 5); and to the passing of the influence of those men of Israel, who had formerly maintained the integrity of trading under the Gold Standard of Mammon. We have yet to see, how, since the Gold Standard was abandoned, the acts of the affrighted remnant of Israel referred to (Rev. xi, 13) are to the glory of God.

The Wanton City is now apparently on the eve of being shaken into three distinctive economic parts (Rev. xvi, 19), consisting, in all probability, of (1) an economic Union of Soviet Nations; (2) an economic Union of Fascist Nations; and (3) an economic Union of Democratic Nations. (Cf. Rev. xvi, 12-14.)

THE SEVEN-HEADED BEAST.

Now the "seven hills," upon which the Harlot City is raised above the symbolic "waters" of commercial intercourse, signify "Seven kings" (Rev. xvii, 9 and 10), who, in turn symbolise seven successive dominant world empires, which, *from the time of Israel becoming a people*, have maintained the Harlot City. "Five are fallen, and one is, and the other is yet to come" (verse 10). The five empires *in contact with Israel*, and which had fallen, were Egypt, Assyria, Babylon, Medo-Persia, and Græco-Macedonia; the one which was, when the Book of Revelation was written, is clearly Rome; and the empire to come, in succession, proved to be the Holy Roman Empire of Western Christendom, which continued, in one form or another, down to the time of the Great War of 1914-18.

² *Et seq.* the tenfold power of earthly dominion symbolised by the "ten horns" of the beast.

The wanton "Babylon" system of Revelation (chs. xvii and xviii) must not, however, be confused with all or any of the dominant military empires in succession. The Wanton accommodates herself to all but is not of them, since she is concerned solely with the exploitation of the world-wide organisation of supply and demand. The successively dominant military powers, on the other hand (as the First Beast of Rev. xiii), collectively constitute the political vice-regent on the earth of the spirit of evil ("the great dragon . . . Satan" of Rev. xii); and this vice-regent of Satan can be, as he frequently has been, used as the instrument of God's corrective punishment (e.g., Jeremiah xxvii, 1-11). The "First Beast" therefore subsists upon all evil, feeding upon fear and hate, and cannot exist where good is, being nigh wounded unto death when faith and love penetrate his "political" anatomy. Thus Imperial Rome well-nigh suffered a wound unto death when the Spirit of Christ spread throughout the Empire. (Rev. xiii, 3: cf. Gen. iii, 15); but "the deadly wound was healed" when the authority of the Church political supplanted the Spirit of the Body of Christ. (Rev. xiii, 3; Rom. xvi, 20.) What the dragon prototype suffered in being expelled from Heaven (Rev. xii, 11-17; cf. John xii, 31; xiv, 30) is reflected in the earthly counterpart. (Rev. xiii, 1-9, and xvii, 2, 7-17.)

The fallen dragon gives to the worldly beast (Rev. xiii, 1) the successive Imperial Crowns and the tenfold power of earthly dominion (Rev. xii, 3) which are his to give (Matt. iv, 8 and 9). Following the infliction of the deadly wound upon the Roman Empire, the latter split into the Eastern and Western Empires in the fourth century A.D., and the Western Empire fell in the fifth century A.D. Following this, although the Eastern Empire did not end until the fall of Constantinople in A.D. 1453, the tenfold power of earthly dominion was divided, and has remained divided until the present time (Rev. xvii, 12). Pre-war Imperial Russia represented the Eastern Empire of the Orthodox Church, and pre-war Imperial Germany and Imperial Austria represented the Western Holy Roman Empire, based on the Papacy. (Cf. Lord Bryce's *The Holy Roman Empire*.)

Here I would seek to direct attention to one of the most amazing facts of contemporary history, namely, the fact that *Church and State in Anglo-Saxondom*—the greatest *potential* world power on the earth to-day—*receded meekly into the background of world politics so as to become accommodated to the fluxing wills of new-born powers, rising powers, and affrighted powers*. We need not go back many centuries to find disclosed a spiritually different race—a race arrogant in its pride as any Soviet Power, Nazi Power or Fascist Power in all its new-found glory. What the State can learn of tolerance towards others, and how to be resilient under the harassing treatment of other States, can be learned by the individual, since the State is made up of the mass of individuals. I would therefore urge that the lesson which the bigoted Christian has to learn to-day is that he must not let the past obscure either the present or the future. In this the modern State in Anglo-Saxondom has set a lesson for the Church in Anglo-Saxondom to learn. It was otherwise 12½ centuries ago, when the Church gave the lead to the State. Thus it is that history repays one good turn by another.

Twelve-and-a-half centuries ago, it was the "wild-olive branch" of ecclesiasticism "grafted" from Rome into the Keltic Church in Britain which gave *organisation* to Church and State in England. It is solely because of the organisation thus ingrafted that the major effort of the missionary work of the Church of Rome receives protection in the world to-day. That is a statistical fact of history admitted by contemporary Papal authorities.³ Let us

³The Rt. Rev. Monsignor Canon Ross, stated in *The Times*, "Church and Empire Number," June 25th, 1930, "British territories overseas may be called the greatest mission field of the (Roman) Catholic Church. Under no other flag are there so many mission Catholics, so many missionaries, or so many Catholic Vicars and Prefects Apostolic."

admit that the evil is not all on one side and that neither is the good. The *spiritual* Church of our Lord Jesus Christ alone reveals all the goodness which Christianity in this world can shew—a fact to which Savonarola bore witness—and all goodness in the world to-day is derived from that One Source.

THE SEVENTH AND EIGHTH HEADS OF THE BEAST.

It is, however, also a fact of history not lightly to be forgotten that with the passing of the Old Roman Empire the Church at Rome bartered her spiritual freedom for the crown of temporal power, giving the crown to Germany and retaining the temporal power herself, thus originating the political conception of Church and State in Western Christendom.

With the fall of the Western Roman Empire, therefore, a new "head" of the Beast of Empire emerged to give authority, in the Name of Christ, to all the acts of aggression and cruelty which had characterised the former empires. Thus the *Encyclopædia Britannica* states that the fall of the Western Roman Empire "made possible in the West the development of a Romano-German civilisation; it facilitated the growth of new and distinct states and nationalities; it gave a new impulse to the influence of the Christian Church, and laid the foundations of the power of the bishops of Rome." (11th Ed., 1910, Vol. 23, p. 658.)

"It is here (in the 7th and 8th centuries) that the action of the Church becomes of supreme importance. The Church had not ceased to believe in the continuous life of the Empire. The Fathers had taught that when the cycle of empires was finally ended by the disappearance of the empire of Rome, the days of the Antichrist would dawn . . ."

". . . The Popes did not abandon the conception of Empire. . . . The conception of the world as a single Empire Church remained: what had to be discovered was a new representative of one of the two sides of that conception."

". . . So they turned to the Power which was strong enough to undertake the task which they could not themselves attempt, and they invited the Frankish king to become the representative of the imperial conception they cherished. In the year 800 central Italy ceased to date its documents by the regal years of the Eastern emperors; for Charlemagne was crowned emperor in their stead." (11th Ed., published 1910, Vol. 9, pp. 349-350.)

Here we have the conception of "Church and State" projected into the seventh head of the beast of Imperial Power, with the political Church presuming to give the Authority of Christ to the placing of the Dragon's Crown upon the head of Charles the Great, the founder *de facto* of Imperial Germany. At the same time we have the first conception of the modern Hitler-Mussolini "Rome-Berlin" axis of the orbit political. It is at this time, according to the *Encyclopædia Britannica* (Vol. 20, p. 690) that "the beginnings of the Temporal Power" of the Papacy are to be dated.

During the domination of the latter seventh head the spirit of revolution began to agitate the body of the beast, and during the 18th century this agitation eventuated in the emergence of a new unrestrained power as the eighth head of the beast operating successively during the 19th and 20th centuries in France, Austria, Italy, Spain, Portugal, Russia, Germany—and again in Austria and Italy—and in Turkey and Greece. The unrestrained spirit of revolution has agitated or is agitating all the states of the former seven dominions of the beast, and has

extinguished or limited the authority of the Papacy in Italy, Austria, Spain, France, and Germany, and the authority of the Eastern (Orthodox) Church in Russia. This eighth head was to be of the whole beast and was to embody in itself the power of all the former seven heads, and it is said of this head that "he goeth into perdition." (Rev. xvii, 11.) For this eighth phase of dominion there is no crowned "head" (Rev. xii, 3), since the great dragon had only seven crowns to give.⁴

THE JOINT FUNCTION OF CHURCH AND STATE.

The oil for the seven-branched candelabrum was supplied by the people Israel as "pure oil olive beaten for the light, to cause the lamp to burn always." (Exod. xxvii, 20.) The lamp is the seven-branched candelabrum described in Exod. xxv, 31-40. Israel, therefore, as the Light-bearing people—God's "witnesses"—are later symbolised as an olive-tree with fruitful branches. In their bondage in Egypt, and in the Wilderness, the witnessing was performed through Moses and Aaron, who are therefore the prototypes of the "Two witnesses"—civil and priestly leadership, the precursors of Church and State.

In the visions of Zechariah, they are symbolised (1) by Joshua, the High-Priest, and Zerubbabel, the prince of Judah; and (2) by the two olive trees feeding with oil two seven-branched candelabra. The name, Joshua, means "*Jehovah is Salvation*," and Latinised is *Jesus*, meaning *Saviour*. The name, *Zerubbabel*, means "*scattered in Babylon*," signifying the coming economic bondage of Israel in the symbolic Wanton City, the world-Babylon.

In the 1st century A.D., the Israelitish "churches of Asia" are symbolised (in Rev. i, 20) as seven individual candlesticks not yet welded together to form the seven-branched candelabrum. The first century Church at Rome is not one of these seven. Paul, therefore, in his Epistle to the Romans (xi, 17 and 24) refers to the first century church at Rome as a "wild olive tree" grafted into the "good (or cultivated) olive tree."

It is in the 11th chapter of Revelation that we find the seven candlesticks welded together to form the seven-branched candelabrum. This is fed with oil (as in Zechariah's vision) from two olive-trees, symbolising the "two witnesses" of Israel. The purpose of this interpolation of the trees and candelabrum here is to connect the two witnesses, through Zechariah, first with the High Priest Joshua and the Prince Zerubbabel, and then through Moses and Aaron to the Light-bearing functions of Israel as God's witnesses. The prophecy of Revelation xi then proceeds by depicting the two witnesses as individuals "clothed in sackcloth," symbolic of humiliation for sin, and performing symbolic miracles of the nature of those literally performed by Moses and Elijah. The interpolation of the "two olive trees" indicates that the "two witnesses" symbolise the national witnessing of Israel through the Light-bearing function of Church and State. The prophecy reveals that the witnessing was to be during the period that the resuscitated beast of world power operated under its seventh head, and during the emergence of the eighth (spurious) head.

Now we have seen that the "Glory of the Lord" left Solomon's Temple to register God's indignation against Judah, before Jerusalem was besieged. In an identical manner we find the grafting of a virile wild olive branch from the Church of Rome into the ancient Church in England before the slowly evolving Papal conception of Temporal Power began to take form

⁴The "Eighth Crown" is reserved for our Lord Jesus Christ, and is not therefore in the power of the Dragon to give.

and emerge as the Seventh head of the beast. This ingrafting began with the coming of Archbishop Theodore to England in A.D. 669. He consolidated the Church in England at the mid-date of the Seven Times from "the Glory of the Lord" leaving the Temple at Jerusalem (Table VI, item I, 7). To him is due the conception and formulation of joint Church and State functioning in England. This ingrafting, fulfilling as it did Paul's portrayal of the function of the Church at Rome, confirms those early Church authorities who agree that the early British Church was founded in the 1st century A.D., and that it was of Eastern origin, which is to say that it owed its origin to the "mother church at Jerusalem." Clearly, then, Britain is the place wherein were welded together the seven golden candlesticks of the Seven Israelitish Churches of Asia to form the seven-branched golden candelabrum of witness fed by the oil of the olive trees—the two witnesses of Zechariah and Revelation, Church and State in Israel-Britain,⁵ the English-speaking peoples of the British Empire and the United States of America.

THE TWO WOMEN AND THE MAN-CHILD.

Now we have seen that God's Providence and His Righteousness mean death to the Seven-headed Beast, which thrives and waxes strong under the humanly organised "providence" and unrighteousness of the Wanton Babylon City. The Wanton is therefore the courtesan "consort" of the Beast (Rev. xviii, 9), and, as she says, doth "sit a queen, and am no widow" (xviii, 7), since she was never a wife. Similarly, both Jerusalem and Tyre, having departed from God's Righteousness and His providence before the Babylonian servitude, are spoken of as harlots in the 1st and 23rd chapters respectively of Isaiah. The latter chapter prophesies the 70 years' cessation of the trade and industry of Tyre during the servitude of all Syria to Babylon; speaks of Tyre's trading as "the committing of fornication with all the kingdoms of the world"; and says that Tyre will be permitted by God to return to her mercantile "fornication" after the 70 years have been accomplished. It is indicated, however, that God will exercise restraint upon such trading, in order that, as it is said: "Her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isaiah xxiii, 18.)

Here we see that God's people are to be dependent upon the world system of economy for food and clothing, until the world has been prepared for the economic system of the Kingdom of God. They must indeed live in economic bondage under the system (prefigured by the name "Zerubbabel"—"scattered in Babylon"), and be part of it until its end is nigh. Hence, at the fall of the symbolic Babylon of economic bondage, those words are addressed to the people of God: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Which, being interpreted, means that God's people in their exodus from economic bondage must rely upon God for sustenance as Israel in the wilderness relied upon His Providence. For as the xviiiith chapter of Revelation proclaims, all trade, industry and commerce are to be brought to a standstill when the 10-fold power of the 10 symbolic horns of the Beast of World Dominion is turned against the Wanton system of economy to destroy it.

The antithesis of this symbolic Wanton, Babylon, is the "woman clothed with the sun"—"the sun of Righteousness" being the symbol of the Coming Christ as the instrument of God's Providence. In the fullest application of the symbolism (Rev. xii), this woman signifies the

⁵ For this identification refer to Appendix C, pp. 64-68, and Appendix D, pp. 76-80.

spirit of expectant humanity. Having brought forth the "man-child" who shall "rule all nations with a rod of iron," she is removed (not geographically, but conditionally) from the spiritual environment of the false city, and, "groaning and travailing in spirit," is spiritually sustained and nourished, "waiting for the adoption, to wit, the redemption of the body." Her first-born is the early Christian Church of the Spirit, the Body of the Christ, the Head of which Body is our Lord Jesus Christ.

THE FALSE PROPHET—ANTICHRIST.

The antithesis of the "man-child" is "the false prophet" or Antichrist (Rev. xiii, 11-18; xvi, 13; and xix, 20). Now the "man-child" being the early "Church of the Spirit," the antithesis must be "the Synagogue of Satan" (Rev. ii, 9; iii, 9). This "false prophet" is portrayed as a "beast" with "two horns like a lamb," symbolising that he claims to exercise the function of "the Lamb," which is the man-child's alone—"to rule all nations with a rod of iron." Unlike "the first beast before him," the "false prophet" comes "out of the earth," this signifying that he is a product, to quote the words of the Rt. Rev. Dr. W. Boyd Carpenter, "of the more fixed element of human thought and wisdom, or society consolidated and disciplined by intelligence and culture; the wisdom, however, which guides this wild beast is not divine wisdom, but that wisdom which a sacred writer described as earthly, sensual, devilish." (James iii, 15.)

The "first beast before him" is seen "rising out of the sea" (Rev. xiii, 1) of fluxing human desires, passions, and fears, as the earthly counterpart of his Satanic prototype of Chapter xii, and as the embodiment of every form of unrighteous rule exemplified in the seven successive empires of world dominion (*cf.* Ch. xvii). The "Beast" which is the "false prophet," by rising "out of the earth," therefore emanates from a consolidated order of society, as Dr. Boyd Carpenter explains, such an order, indeed, as Professor Arnold J. Toynbee states, emerged "at the turn of the 7th and 8th centuries of the Christian Era" as "a new order of society embodied in Western civilisation," and of which order of society "the British economic world order was the latest of a series of metamorphoses through which Western society had passed since its first emergence." "This Britanno-centric economic system," adds Professor Toynbee, "ramified far beyond the political bounds of the British Empire, and, indeed, became co-extensive with the face of the planet. By 1931, there was no part of the world which had not been knit up with London economically in some degree."

Out of this apparently stable and consolidated order of society in the symbolic world-city of economic Babylon the "false prophet" arises, and by intellectual cunning, and avoiding armed conflict himself, acquires in a short space of time all the power that armed aggression had brought in 36 centuries to the "first beast before him" (Rev. xiii, 13). Convinced that he is the instrument of God, he seeks to prove it to the nations (1 Kings xviii, 38 and 39), as Elijah did, by demonstrating his remarkable power (Rev. xiii, 12). Devising the means to make the nations serve his will and purpose, he induces the nations of the earth to build up a system which is a puppet image of the beast of world-power, in that it is the portable token of that power, and that, by manipulation, it can be made to register every changing expression of power. All men have to conform to the system, which is world-wide in its application. All men have to submit to the products of the work of their hands or brains being marked, numbered, and valued by the universal token of the system. Here manual and intellectual labour are signified by the "right hand" and "forehead" respectively. And to emphasise the distinction

between the two, the text does not read "right hand *and* forehead," but reads "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, *or* in their forehead."

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Now what is it that a man being without can neither buy nor sell? Surely the answer is coinage, or other form of currency, or the equivalent in cheques, money orders, or money bills, all stamped, marked or sealed with the token of the State of origin.

"Here," then the prophecy concludes, "is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666."

Dr. James Moffatt renders this verse as follows:—"Now for the gift of interpretation! Let the discerning calculate the cipher of the beast; it is the cipher of a man, and the figures are 666."

Thus Dr. Boyd Carpenter states that the phrase, "the number of a man" has been rendered 'for number is of man' . . . that is to say, a method of computation which is used by man, and used by God in order to symbolise something made thus more intelligible to man." "The number," he adds, "is the combination of three sixes."

Now what does "six" denote? On the 6th day or "period" man was created, and the days of man's labour in a week are six. The number 666 therefore denotes the summation of the values of all kinds of labour, manual and intellectual, skilled, semi-skilled, and unskilled, ranging in the transit of the product of labour between supply and demand.

The current basis, however, of all payment is gold, and I Kings x, 14, states that "the weight of gold that came to Solomon in one year was 666 talents of gold."

Gold and the money system therefore constitute the "image of the beast," the token and value of worldly power. Gold itself is the head of the image and to Nebuchadnezzar, as the head of the worldly power of literal Babylon, Daniel said of the image of his dream, "Thou art this head of gold."

The Antichrist is the antithesis of Jesus Christ and His Church of the Spirit, the antithesis of which is "the synagogue of Satan," in control of International Finance.

CHAPTER IV.

CHURCH AND STATE IN ISRAEL-BRITAIN.

(First published July 10 and 17, 1937.)

"And I was given a reed like a rod, and told, 'Rise up and measure the temple of God and the altar, numbering the worshippers; but omit the court outside the temple, do not measure that, for it has been given over to the Gentiles; and the city will be under their heel for two and forty months.

"'But I will allow my two witnesses to prophesy for twelve hundred and sixty days, clad in sackcloth (they are the two olive trees and the two lamp stands which stand before the Lord of the earth)'." Revelation xi, 1-4 (Dr. James Moffatt's translation).

THE TEMPORAL LIGHTS.

"The Temple" here is the *spiritual Church of Christ*, which alone on the world site of the future City of God is not dominated by the symbolical "Babylon" of Revelation, the existing "wanton" economic world order which has substituted itself for the Providence of the Kingdom of God. Within the symbolical "wanton" city the "Two Witnesses," as we have seen, have to bear the Light of Truth, as Church and State in Israel-Britain, during the period the world city is under "Gentile" domination. "Gentile" here does not possess its Old Testament signification but symbolically denotes what is alien to God.

The "Two Witnesses" are not of the *spiritual Church of Christ* since they do not dwell in "the Temple." They live and move and have their being in the unrighteous "City," as Lot dwelt in unrighteous Sodom, the name of which city is also symbolically applied to the "wanton" city in Rev. xi, 8. As Church and State in Israel-Britain, the "Two Witnesses" are "clothed in sackcloth" symbolic of their consciousness of sin and of the admission of their unfitness for their high office.

The symbolism here enables us to resolve to some extent the perpetual paradox of British history. From its inception the evolution of the constitution in Israel-Britain has been a perplexing problem to the student of history. It is explicable only when it is apprehended as analogous to the sequential processes of nature. Thus revealed by the mirror of analogy in "natural" perspective, Church and State in England are seen to have evolved and to be evolving in conformity with a Divine Plan for the redemption of all human kind from the bondage of materialism. As the Divine Plan is unrolled the wisdom and foolishness, alike, of men, ecclesiastical and political, are portrayed as influences of equal value under the guidance of God. Experience of this over twelve-and-a-half centuries has made the race resilient to every shock and vicissitude of history, placidly adapting itself, as nature does, to constantly changing circumstances. It is, indeed, a favoured race, and it is thus favoured that it may serve all other races and minister to them, through the operation of Church and State, from the fruits of its unique experience. The time-prophecies of Daniel and Revelation define the period during which these "Two Witnesses"—Church and State in Israel-Britain—are "allowed to prophesy," *i.e.*, to teach by example.

AN INTERPRETATION OF 1,260 YEARS OF PROPHECY.

The time-prophecies of Daniel and Revelation refer to the second half-period (*i.e.*, 1,260 solar years) of the "Seven Times" (*i.e.*, seven times 360 years) symbolically as "42 months" (of 30 days), "a time, two times and half a time," or "1,260 days." The period of 70 years' servitude, extending from 606 B.C. to 536 B.C., must therefore have its counterpart 1,260 years later at A.D. 655 and A.D. 725 respectively. Within the latter period there began to emerge in Continental Europe "the conception of the world as a single Empire-Church" on a politico-ecclesiastical basis; and in Britain a *naturally evolving* constitutional organism compounded of Church and State in *England*. The Continental (Roman) conception emerged as "the Holy Roman Empire," with the crowning of Charlemagne at Rome in A.D. 800. The definite emergence of the British State occurred in the same year, when Egbert of Wessex assumed the throne, *that* Egbert "who alone among the English rulers of his day could claim direct descent from the kings of the migration time," and who was the first English king who "received the homage of all the other English kings." (*Encyclopædia Britannica*, 14th Ed., Vol. 8, p. 482, and 11th Ed., Vol. 9, p. 468.)

The principal chronological scale as applied to Church and State in Israel-Britain extends over a period of 2,520 solar years from 23rd August (Gregorian), 590 B.C., when the Shekinah left the Temple in Jerusalem, to 23rd August (Gregorian), A.D. 1931 (Table VI i, 7, and ii, 7). The mid-date is 23rd August (Gregorian), A.D. 671, which is the date of the emergence of the function of Church and State in Israel-Britain as the "Two Witnesses" of Revelation xi. This function was to continue in operation for 1,260 solar years, as I pointed out in two articles on "Church and State" in the *Morning Post*, July 17th and 18th, 1930, and then to suffer eclipse as the restraining influence (*cf.* Isaiah xxiii, 17 and 18) upon the "wanton" mercantile world system on 23rd August, 1931. I pointed out from my interpretation of prophecy, that the restraining function would end on the latter date as a consequence of the insoluble problems of Labour Administration and attacks on the money exchanges of the world. The great financial crisis came as the interpretation of the prophecy had foreshown, and, as a consequence, as the Prime Minister stated in the House of Commons, September 8th, 1931, "on Sunday, August 23rd, the late (Labour) Government resigned," and the National Government came into being. (*Cf.* Table VI, ii, 7.)

AN INTERPRETATION OF 1,260 YEARS OF HISTORY.

The interpretation of prophecy concerning the 1,260 years of history prior to 1931 is confirmed by Professor Arnold J. Toynbee's interpretation of history over the period of "some twelve or thirteen centuries" from "the turn of the seventh and eighth centuries of the Christian Era." The following selected quotations from Professor Toynbee are extracted from his "Survey of International Affairs, 1931," Section i, "Annus Terribilis, 1931."

"The year 1931," says Professor Toynbee, "was distinguished from previous years—in the 'post-war' and 'pre-war' age alike—by one outstanding feature. In 1931, men and women all over the world were seriously contemplating and frankly discussing the possibility that the Western system of Society might break down and cease to work. By the time when that possibility thus presented itself, Western Society had come to embrace all the habitable lands and navigable seas on the face of the planet and the entire living generation of mankind; and, within narrower geographical limits, it had been in existence

as 'a going concern,' without any breach of continuity, for some twelve or thirteen centuries . . ."

It began "at the turn of the seventh and eighth centuries of the Christian Era, with the emergence of a new order of Society in Western civilisation; and this small and rudimentary society—the world of Bede and Charlemagne—was the geographical nucleus and the historical embryo of 'The Great Society' of 1931. During the intervening centuries, Western civilisation had gone from strength to strength; and, while it had never been dispensed from the struggle for existence, or deprived of the perpetual stimulus of repeated challenge, it had always responded victoriously, and the Gates of Hell had not prevailed against it. In 1931 the members of this great and hitherto triumphant Society were asking themselves whether the secular process of Western life and growth might conceivably be coming to an end in their day."

"... in the eighth century of the Christian Era, the framework of Western Society had not been economic but ecclesiastical; . . . the British economic world order was the latest of a series of metamorphoses through which Western Society had passed since its first emergence . . . From 1815 onwards, Western Society—and the whole of mankind, which was now being enrolled in Western Society through a vast process of 'Westernisation'—became accustomed to live and move and have its being in this new economic world order. And this order was 'British' in the sense that British enterprise and technique and initiative and responsibility had played the leading part in building it up and in keeping it in operation, though in another sense it was a fortuitous product, since the British activities which had gone to its making were mainly the work of private individuals separately pursuing their immediate personal aims, without any 'grand design'."

"... This Britanno-centric economic system ramified far beyond the political bounds of the British Empire, and, indeed, became co-extensive with the face of the planet. By 1931, there was no part of the world which had not been long knit up with London economically in some degree."

HEATHEN ENGLAND BECOMES CHRISTIAN.

The development of Church and State dates from A.D. 655, at the mid-date of the "Seven Times" extending from 606 B.C., when the 70 years' Servitude of Syria began, to A.D. 1915, when mass-servitude of man-power and national and world resources began. (Table VI, i, 2, and ii, 2.) A.D. 655 marks the end of the long struggle in England between Christianity and heathenism, between Christian Northumbria and heathen Mercia. On November 15th (Julian), which, in A.D. 655, was November 18th (Gregorian), Oswy, king of Northumbria, defeated Penda, king of Mercia, at the battle of Winwæd, near Loidis (Leeds). Penda was slain in the battle. The authorities for the history and chronology of this period are Bede's *Ecclesiastical History* and the *Anglo-Saxon Chronicles*. The Venerable Bede, the first English historian, lived from A.D. 673 to 735.

"From this time (A.D. 655)," says Mr. H. O. Wakeman, in his *History of the Church of England*, "no champion of heathenism appeared in England until the coming of the northmen. The Church was everywhere victorious. At once she began to occupy the vacant country. Religious houses were founded at Whitby, Chester, Peterborough, and Boston; bishoprics established among the East Saxons and the South Mercians. Although there were still plenty

of heathens in England, there was now no power in England avowedly heathen, while missionaries pouring down from Northumbria rapidly spread the news of the Gospel among the dark and secluded places of the land."

In A.D. 655, Deusdedit was chosen the sixth archbishop of Canterbury. He was ordained on March 26th (Julian), which was March 29th (Gregorian), A.D. 655. Another outstanding epoch in English history—relating, however, to the thwarting of man-made plans—occurred 1,260 solar years later on March 29th, A.D. 1915, when the German General Liman von Sanders was appointed Commander-in-Chief of the Turkish Army in the Dardanelles to oppose and, as events proved, to render futile the projected Gallipoli landing by the British Imperial forces. Events in Russia had to develop in accordance with the prophecies, which would have been annulled by the success of the Gallipoli operations.

CHURCH AND STATE EPOCHS.

The great figure in English history in this period was Theodore, Archbishop of Canterbury. He was appointed to the See of Canterbury in A.D. 668, arrived at Canterbury in A.D. 669, and within two years of his arrival had brought the whole of English Christendom into a single organisation. Theodore was ordained—precisely to the day, 13 years after the ordination of Deusdedit—on Sunday, March 26th (Julian), which was March 29th (Gregorian), A.D. 668. Precisely 1,260 solar years later we find Church and State engaged in the Prayer Book Controversy. The House of Convocations—founded by Theodore—voted in favour of the Revised Prayer Book on March 29th (Gregorian), A.D. 1928.

Theodore was sent on his journey to Britain on May 27th (Julian), which was May 30th (Gregorian), in A.D. 668. The interval of 1,260 solar years from the latter date ends on May 30th, 1928, which is the date given by the Great Pyramid's prophecy for the beginning of the Second Low Passage Period of Economic Tribulation. (Cf. Plates 1, 4 and 5.)

Theodore arrived at his Church in Canterbury on Sunday, May 27th (Julian), which was May 30th (Gregorian), A.D. 669. The interval of 1,260 solar years from the latter date ends on May 30th, 1929, which was the date of the vital General Election which brought the last Labour Government into power.

Theodore, having "completed his work" of consolidation in A.D. 670, had the organisation of the Church running on "State" lines by A.D. 671, and, to test its efficiency, held on September 24th (Julian), which was September 27th (Gregorian), A.D. 673, "the first synod of the Clergy in England," at which he presided as "the first archbishop to whom all the 'Church of the Angles' submitted." The interval of 1,260 solar years from the latter date ends on September 27th, 1933. On September 26th, 1933, a new spiritual movement of "publicans and sinners" known as the Group Movement, received the official sanction of the Church of England, and, on the Day of the *Feast of Tabernacles*, October 4th–5th, 1933, received the blessing of the Archbishop of Canterbury in his private Chapel at Lambeth Palace. I indicated the significance of both these dates for that year in my articles on "Church and State," published in the *Morning Post*, July 17th and 18th, 1930. Here we should remember that a former harbinger, John the Baptist, was but a dim light when the Great Light of the Master appeared.

A NEW AGE BEGINS.

Theodore was the seventh Archbishop of Canterbury, and, according to Bede, was ordained archbishop when he was 66 years of age, and died when he was 88 years, "which number of years," says Bede, "he had been wont long before to foretell to his friends that he should live, the same having been revealed to him in a dream." Now 66 is the "number of man" and of the work of his hand and brain; and 88 is the "number of Christ." Theodore died on 19th September (Julian), which was September 22nd (Gregorian), A.D. 690. The interval of 1,260 solar years from the latter date ends on September 22nd, A.D. 1950, in which year, according to the data of Table VI (ii, 14), the existing economic world order is to be made desolate by the military powers of the earth.

The *Encyclopædia Britannica* (14th Ed., Vol. 8, p. 467) states: "The Church (in England) had no system of government nor means of legislation. Theodore united it in obedience to himself, instituted national synods, and sub-divided the over-large bishoprics. He also gave the Church learning by establishing a school at Canterbury, where many gained knowledge of the Scriptures, of Latin and Greek, and other religious and secular subjects. In the North learning was promoted . . . scholars came from the Continent (to the University at York) . . . The infant Church, following the example of the Irish Scots, showed much missionary zeal, and English missionaries founded an organised Church in Frisia and laboured on the lower Rhine."

The *Encyclopædia Britannica* (11th Ed., Vol. 9, p. 467) states that under "the great organiser, Archbishop Theodore of Tarsus . . . England gained a spiritual unity long ere she attained a political unity, for these meetings (i.e., the national councils and synods established by Theodore), which were often attended by kings as well as prelates, Northumbrians, West Saxon and Mercian first learnt to work together as brothers."

Concerning the year of Archbishop Theodore's death, A.D. 690, the *Anglo-Saxon Chronicles* state: "Before this the Bishops had been Romans, but from this time they were English." The eighth Archbishop of Canterbury (Berthwald) was therefore the first of the new succession of English archbishops, but was not consecrated, according to the *Anglo-Saxon Chronicles*, until A.D. 693. The Venerable Bede states that Berthwald was consecrated Archbishop of Canterbury on Sunday, June 29th (Julian), which was July 2nd (Gregorian) in A.D. 693, and was enthroned on Sunday, August 31st (Julian), which was September 3rd (Gregorian) in A.D. 693. The interval between consecration and enthroning was nine weeks. Within this interval the Sacred period of seven weeks (e.g., Levit. xxiii, 15, and xxv, 8) following the consecration, ends on Sunday, August 17th (Julian), which was August 20th (Gregorian) in A.D. 693; and the interval of 1,260 solar years from the latter date ends on August 20th (Gregorian), A.D. 1953—on the day upon which the period of Divine Assessment and Judgment ends, according to the prophecy of the Great Pyramid. For the significance of the symbolical "death," "resurrection," and "ascension" of the "two witnesses," the reader is referred to *The Great Pyramid's Prophecy Concerning the British Empire and America* (September, 1932), p. 43. The symbolism indicates that Church and State in Israel-Britain are under special Divine guidance and protection from September 16th, 1936, to August 20th, 1953. (Cf. Plates 1, 4 and 5.)

CHAPTER V.

THE OFFERING OF A PEOPLE.

(First published July 24 and 31, 1937.)

"Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." (Isa. xli, 1.)

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto . . ." (Isa. xviii, 7.)

"From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering." (Zephaniah iii, 10.)

TWO ASPECTS OF JUDGMENT.

God's gracious invitation to "come near together to judgment" applies to the present time, is addressed to Israel-Britain, and is the special Israel-Britain theme of the metrological symbolism of the King's Chamber period of Divine Assessment and Judgment in the Great Pyramid's prophecy. The eighteenth chapter of Isaiah calls upon Israel-Britain to assemble in Africa south of the Equatorial lakes and rivers of the Nile and, when assembled, to advance northwards—as is confirmed by the third chapter of Zephaniah—to Mount Zion to present themselves and all their works as their offering to God.¹ The time of this gathering of Israel-Britain south of the Equator—i.e., South of the Southern limit of Italian Somaliland—is clearly that "time of the end" referred to by Daniel xi, 40-43, and Ezekiel xxxviii, when a confederation of nations from the north shall invade Palestine, and have Persia, Libya, Egypt and the Soudan (ancient Cush or Ethiopia) under their power. In this connection some readers have supposed erroneously that I have allegorised the period of warfare implied by the above prophecies. I have merely insisted that the Armageddon "battle of that great day of God Almighty" is a figure of speech which applies in the book of Revelation to the whole period of God's Judgment, and that it does not refer to any specific war or decisive battle within the period of Judgment.

The King's Chamber period of Divine Assessment and Judgment—which extends from September 15th-16th, 1936, to August 20th, 1953, and which applies exclusively to the Israel nations and to God's guidance and protection afforded the Israel nations during the times of Assessment and Judgment—has also been supposed by many readers to apply to God's Judgment upon the world. The latter, however, is symbolised by the Subterranean Chamber, which indicates the *intensive* period of God's Judgment upon the world beginning at November 27th, 1939, and "the rounding-up" of the nations for the Judgment taking place between March 12th, 1913, and November 27th, 1939. The combined geometrical symbolism of the King's Chamber and Subterranean Chamber indicates the period of Judgment as being ended at August 20th, 1953. This is fully explained in *The Great Pyramid's Prophecy Concerning the British Empire and America* (Sept., 1932), pp. 6, 7, 38-40, and Plate 10.

¹ Refer to Appendix C, pp. 65 and 66, and Appendix D, pp. 76-80. See also Isaiah lxvi, 19, 20.

"THE OFFERING."

The Great Pyramid's geometrical symbolism of the building race (Israel-Britain) being guided to relinquish the "false fruits" of civilisation was first dealt with in the last chapter of *The Great Pyramid: Its Divine Message* (July, 1924); and its prophetic significance was fully explained in *The Great Pyramid's Prophecy Concerning the British Empire and America* (Sept., 1932), p. 36. In the latter it was stated that "The final work (of Israel-Britain) in 'the field of spiritual fruit' is therefore symbolically portrayed as relating to the spiritual productions of the final 'Great Year,' or final Cycle of Renewal, from August 20th-21st, 1923, to August 19th-20th, 1953" (i.e., a year of months of 30 days, or 365.242 months of 30 days).

"These final productions are symbolised as being offered up as spiritual sacrifices within the King's Chamber, which is the Hall of Assessment, Judgment and Resurrection. The symbolism is indicated by the rectangular floor of the King's Chamber consisting of two *model square aroure*, each to the 1/10th linear scale of the actual square *aroura*. This signifies that the spiritual sacrifices symbolised relate (1) to the discarding by the building race of the false, materialistic principles of building; and (2) to the building race (Israel-Britain) submitting itself as humble labourers in the work of clearing up the chaotic consequences of the false tuition of the subordinate races."

"Such is the full meaning of the symbolism of dual significance that begins in the Antechamber as a vertical, or *upstanding*, indication, and ends in the King's Chamber as a horizontal, or *prostrate*, indication. The indication in the latter chamber proceeds towards the *West*, signifying to the true builder that the genuine secrets of spiritual building can only be attained by following the path of 'the Sun of Righteousness' into the *mystical West*, and there discarding, as He discarded, the substituted fleshly principles of building. Going down as the spiritual Sun went down, he arises as the spiritual Sun arose." (Cf. Addendum to this Chapter.)

"AS A THIEF."

The Great Pyramid's symbolism here reminds us of the words of Revelation xvi, 12, concerning the symbolical "drying up" of the Euphrates "that the way of the kings of the east might be prepared." That "drying up" we saw refers to the drying up of the flow of world trade and commerce to prepare the way for the Kingdom of Heaven on the earth. There follows, in Revelation xvi, 13, 14, the account of the three false politico-economic doctrines going forth to cause the wanton "City" of the economic world order to be divided into its coming three independent self-sufficient economic parts (verse 19), which we have supposed to represent separate Nazi-Fascist, Soviet, and Democratic Unions. The promulgation of these three politico-economic doctrines is during the time of the gathering together of the nations for the Judgment of God (verse 14). Then, in verse 15, follow the words, "Behold, I come as a thief," which words apply to the same time, since they precede the economic earthquake which separates the economic world order into three parts. The coming of our Lord Jesus Christ "as a thief," then, follows the period of the drying up of world trade and commerce, which came to an end, according to the Great Pyramid's prophecy, on September 15th-16th, 1936, when the King's Chamber period of Divine Assessment and Judgment began.

"THE WAY OF THE KINGS OF THE EAST."

The same date, September 15th-16th, 1936, applies, as we saw, to the events of Revelation

xi, 13, for in "one hour" a symbolic "tenth part" of the economic world order collapsed when the whole world found itself off the Gold Standard on September 26th, 1936, and the Tripartite Monetary Agreement between Britain, U.S.A., and France was adopted (Table VI, i, 9, and ii, 9). Thus, since "one day" in Revelation signifies a solar year, "one hour" must signify a twenty-fourth part of a solar year, or 15.219 days, extending from 1.14 a.m., September 16th, 1936, to 6.29 a.m., October 1st, the day of the Hebrew *Feast of Tabernacles*. That "hour" ends a prophetic period, for as Rev. xi, 14, states: "The second woe is past; and behold, the third woe cometh quickly."

"And," continues verse 15, "the seventh angel sounded (his trumpet); and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

Now since "kings" in Rev. xvii, 10, signifies "kingdoms," so must "kings of the East" in Rev. xvi, 12, signify "kingdoms of the East (or rising sun)," the kingdoms of the "Sun of Righteousness arising with healing in His wings" (Mal. iv, 2). Thus Isaiah (xli, 2) asks, "Who raised up righteousness from the east, called him to His foot, gave the nations before him, and made him rule over kings?" The promise of Gen. xvii, 5-7, is ". . . Abraham . . . a father of many nations have I made thee . . . kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."

"Now to Abraham and his seed were the promises made," says Paul in Gal. iii, 16, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Jesus therefore said (John xiv, 6): "I am the way, and the truth, and the life: no man cometh unto the Father, but by Me."

"COME NEAR TOGETHER TO JUDGMENT."

In the Great Pyramid's chronological representation of "the time of the end" the structural basis relates to the geometrical unfolding of the geometry of the year-circle of 365.242465 Pyramid inches in circumference. The year-circle therefore symbolises the solar year to the scale of one day to a Pyramid inch. As in the ancient Egyptian Osirian texts, however, "one day counts for a month" of 30 days, so that the chronological lay-out is to the scale of a month of 30 days to the Pyramid inch, and the year-circle chronologically represents a year of months, or the cycle of 30 solar years, known as the Cycle of the Festival of Renewal or the Festival of the End. This was the ancient cycle of Kingship, the Festival of Renewal being observed by the enactment of a Sacred Drama of the Spiritual Renewal or Regeneration of the King at the end of each cycle of 30 years.²

The geometrical unfolding takes place in the vertical plane. In the King's Chamber, however, the geometrical representation also takes place on the horizontal floor plane of the Chamber; the change of plane symbolising the sacrificial relinquishing of materialistic ideals and works to meet the spiritual conditions imposed by Divine Assessment and Judgment. The King's Chamber floor area contains 8 squares each of area equal to the area of the year-circle, 8 being the number of Christ; and the walls consist of 5 masonry courses of equal depth, 5 being the "inbreathing" number, or number of spiritual renewal.

²Refer to *The Date of the Crucifixion and The Era of New Birth* (May, 1934), pp. 30-33; and *The Hidden Truth in Myth and Ritual* (September, 1934), pp. 7-16.

The floor is 4 squares long, from east to west, and 2 squares wide, from north to south, being therefore 412.132 by 206.066 Pyramid inches, the latter width being the chronological distance, defining the period of Divine Assessment and Judgment as extending from 1.14 a.m., September 16th, 1936, to 0.45 a.m., August 20th, 1953. The mid-date of the Chamber is 1 a.m., March 4th, 1945, central to which was placed the open coffer, the symbol of "the open tomb," lengthwise across the Chamber. In this position "the open tomb" defines the dated period during which Israel-Britain will be compelled by the circumstances of the Judgment to present themselves and all their works as an offering to God.

THE DATINGS OF THE "OPEN TOMB."

Now the diameter of the year-circle is 116.2603 Pyramid inches, and the width of the King's Chamber is 206.0660 Pyramid inches, the difference between the two distances being 89.8057 Pyramid inches, which is the external length of the coffer or "open tomb." The latter, in its position central to the width of the Chamber, is the radius of the year-circle, *i.e.*, 58.1301 Pyramid inches, distant at both ends from the north wall and the south wall respectively of the Chamber. The position thus defined is illustrated on Plate 1.

Now the external length of the coffer symbolises a period of 89.8057 months of 30 days or 2694.171 days. Deducting from the latter an interval of 12 lunar months or 354.367 days, we obtain an interval of 2339.804 days or 77.9935 months of 30 days. The latter interval is represented by 77.9935 Pyramid inches, which is the internal length of the coffer, geometrically obtained by an independent method in *The Hidden Truth in Myth and Ritual* (Sept., 1934), p. 32. The resulting thickness of both ends of the coffer is 5.9061 Pyramid inches, and the resulting chronological datings for the symbolism of the "Open Tomb" are as follows:—

- (1) North external end of coffer = 10.56 p.m., June 25th, 1941.
- (2) North internal end of coffer = 3.20 a.m., Dec. 20th, 1941.
- (3) Centre of coffer = 1. 0 a.m., Mar. 4th, 1945.
- (4) South internal end of coffer = 10.39 p.m., May 16th, 1948.
- (5) South external end of coffer = 3. 3 a.m., Nov. 10th, 1948.

"COME OUT OF HER, MY PEOPLE."

The period of the world events which will compel Israel-Britain to come out of the existing economic world order, eventually to return representatively to Mount Zion and offer themselves and all their works in sacrifice to God, is therefore indicated as extending from June 25th, 1941, to November 10th, 1948, by the external length of the "Open Tomb," or from December 20th, 1941, to May 16th, 1948, by the internal length of the "Open Tomb." Both alternatives seem to have their special significance, since the terminal date of the symbolism is exactly the interval of 365.242 months, the period of the Renewal of the Kingship, from the terminal date, November 10th, 1918, of the 1st Low Passage symbolising the duration and conditions of the Great War, from August 5th, 1914. The Pyramid time for the beginning of the 1st Low Passage is 5 hours after Britain's Declaration of War, and the end is 14½ hours before the Armistice, thus giving, by the latter, the date of the Kaiser's flight, and the virtual end of the last element of the Holy Roman Empire.

According to the indications of Table VI, the military powers of the earth attack the existing economic world order from 1937 to 1950 and "make her desolate and naked" (Rev. xvii, 16).

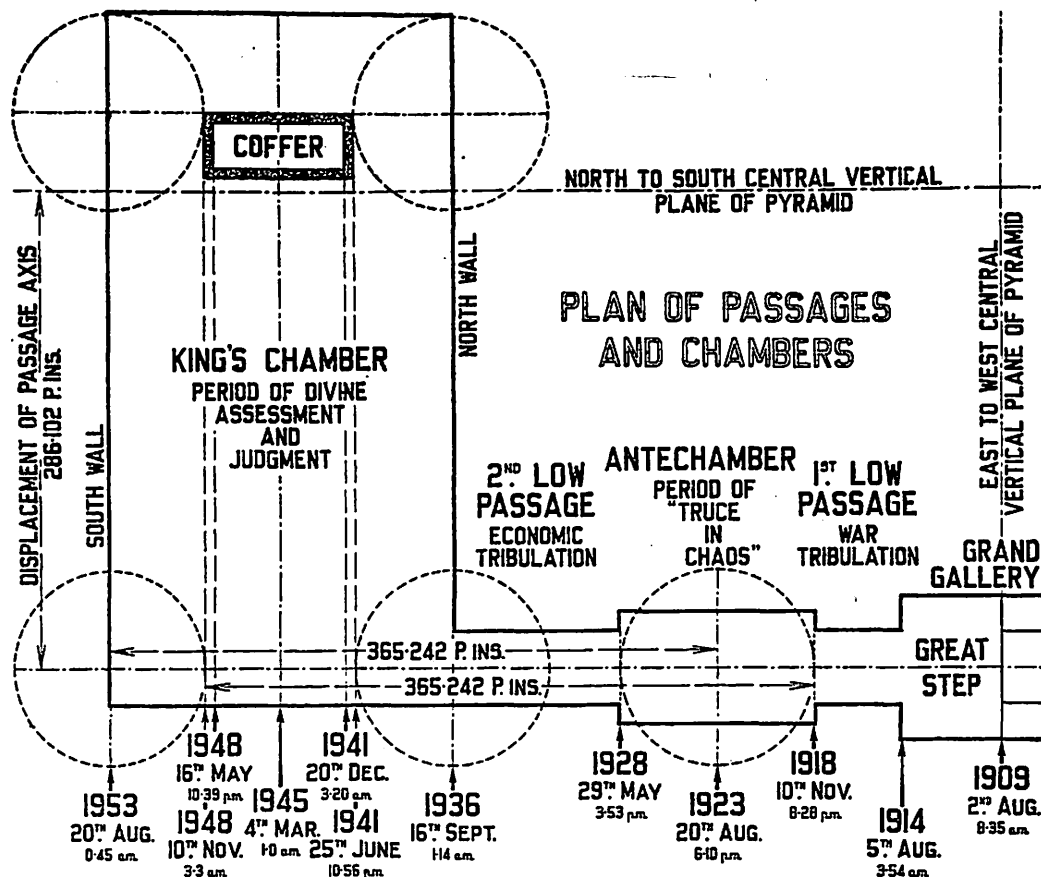


PLATE 1.

PLAN OF KING'S CHAMBER, ANTE-CHAMBER, LOW PASSAGES, AND GREAT STEP.

All the circles shown on Plate 1 are year circles of 365.242 Pyramid inches in circumference. The rectilinear distance of 365.242 Pyramid inches defines the position of the South Wall of the King's Chamber in relation to the centre of the Antechamber, and the distance between the North end of the Antechamber and the South (external) end surface (produced) of the Coffin in the King's Chamber as is shown on Plate 1.

The diameter of the year-circle (116.2602 Pyramid inches) defines the length of the Antechamber, and its radius (58.13 Pyramid inches) defines the length and exact position of the Coffin in relation to the walls of the King's Chamber.

One of the two principal geometrical lines in the King's Chamber is its East to West central floor line. The distance from the latter to both the North Wall and the South Wall is 103.033 Pyramid inches, the length of side of a square of area equal to the area of the year-circle of 365.242 Pyramid inches in circumference. The length of the King's Chamber, East to West, is four times 103.033 Pyramid inches, or 412.132 Pyramid inches.

During this period "The people of God" are represented, like Lot in Sodom, as dwelling in the symbolic Wanton City, and as Lot was commanded, are commanded to come out of the doomed City before its destruction. "Come out of her, My people" is the Divine Command, "that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii, 4). Here the dated sequence agrees with the dated symbolism of the "Open Tomb" in the King's Chamber. For the period of the latter symbolism falls within the period, 1937-1950, during which the Wanton City is being desolated by the military powers of the earth, and the final date for obeying the Divine Command is indicated as November 10th, 1948.

The Apex Pyramid symbolism, dealt with in *The Great Pyramid's Prophecy Concerning the British Empire and America* (Sept., 1932), p. 6 and Plate 2, indicates Church and State in Israel-Britain "made ready" to become the nucleus of the Theocentric Hierarchy on the earth by January 31st, 1947.

ADDENDUM TO CHAPTER V.

(Added December 12th, 1938.)

In my original work, *The Great Pyramid: Its Divine Message* (July, 1924), and in *The Great Pyramid's Prophecy Concerning the British Empire and America* (September, 1932), it was shown that the ancient Adamic (or white) race had two systems of measures, a Primary system and a Secondary system.

The Primary system was the standard system of the Adamic race, and the units for linear measures were the standard inch (or thumb breadth), and the Sacred Cubit of 25 standard inches. The standard inch equalled 1.0011 British inch, and was the unit employed in the Great Pyramid's geometrical design. It divides exactly 500 million times into the Polar diameter of the earth, and is therefore the ideal scientific unit proposed by Sir John Herschel, and termed by him the "geometrical inch." The Adamic cubit of 25 geometrical or Pyramid inches is the Sacred Cubit of the Hebrews. The metrological and scientific applications of the Adamic system are fully discussed in *The Hidden Truth in Myth and Ritual and in The Common Culture Pattern of Ancient Metrology* (September, 1934), and in *Herschel's Geometrical Inch: The Natural Unit-Measure of Astronomy, Geodesy, and Rational Metrology* (June, 1938).

The Secondary system of measures was devised to standardise the many systems of primitive units which were derived from parts of the human body, such as the digit, the palm, the foot and the cubit (extreme finger tip to elbow), and which, until standardised, had widely fluctuating values. The method of standardisation was as follows:—

The value of the solar year in days, 365.242, was taken as the numerical basis.

A circle of ten times this value in Standard geometrical or Pyramid inches in circumference was taken as the *unit of area*. This is the precise area of the ancient Egyptian *heseb*, and the area of 4 *heseb*s equals one Egyptian *aroura*. A square of the latter area, *i.e.*, the *aroura* square, had each side divided off into 100 equal parts, each division measuring 20.6066 Pyramid inches or 20.63 British inches, this giving the Egyptian *common cubit*. The floor of the King's Chamber measures 20 common Egyptian cubits long, east to west, by 10 common Egyptian cubits wide, north to south.

Similarly, the diameter of the year-circle (*i.e.*, the *heseb* circle) of 3,652.42 Pyramid inches in circumference, measures 1162.60 Pyramid inches, and this was divided off into 100 equal parts, each division measuring 11.6260 Pyramid inches or 11.6388 British inches, this giving the ancient Mediterranean and later Roman foot.

Three of the four external vertical surfaces of the Coffin in the King's Chamber are geometrically defined as 5 Mediterranean feet in each case distant from the North, South, and West walls respectively of the King's Chamber (*i.e.*, 58.13 Pyramid inches, as shown on Plate 2). The position of the south external vertical surface of the Coffin is defined by the two sides, EF and EG, of a square, each side being 11.626 Pyramid inches or one Mediterranean foot long, making an angle of 45 degrees with the central, east to west axis of the King's Chamber, and hence also an angle of 45 degrees with the North to South Central Vertical Plane of the Great Pyramid (Plate 2.—*Cf.* enlarged detail of EF and EG.).

This geometrically symbolises the feet of the suppliant making an angle of 90 degrees before the centre of the Coffin of Sacrifice, and signifies that in making his offering he has to square

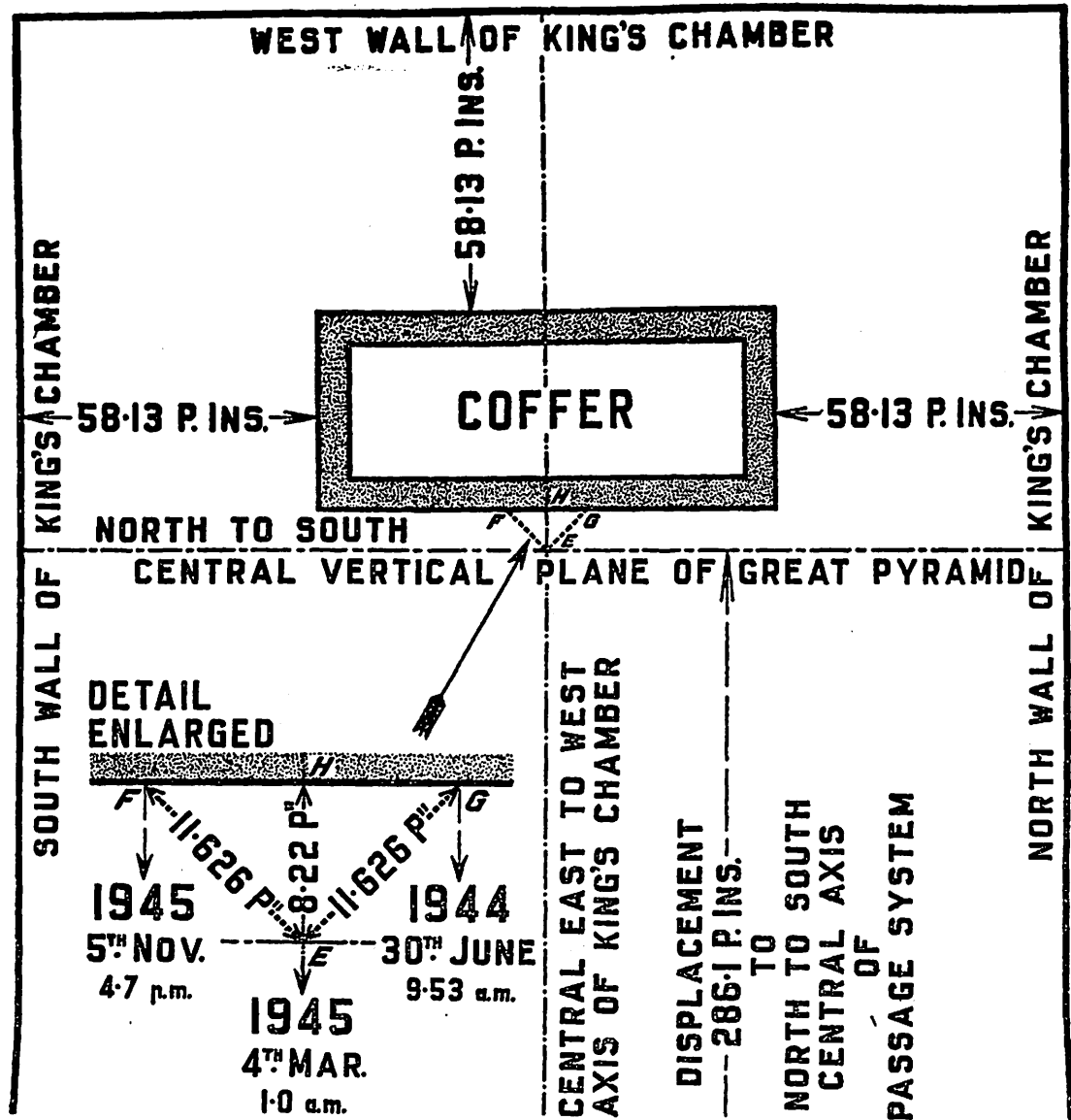


PLATE 2.

The Builder with squared feet aligns himself on the plane of the centre facing the "Open Tomb."

The reader unacquainted with the technique of plans drawn to scale should understand that the dated portion on the above plate is not in the position shown, part of the general plan, but is an enlargement of the portion of the general plan towards which the arrow is directed. It is impossible to show the dates to the smaller scale of the general plan.

himself as a builder with the Great Architect on the plane of the true centre of building—the builder's heels on the plane of the true centre and his toes at the surface of the Coffin of Sacrifice, which symbolises the Open Tomb of the Master-BUILDER of us all, our Lord Jesus Christ.

All this is in complete accord with what I have previously shown, in the works above referred to, to be the Great Pyramid's allegory of the mistake of the builders and the rectification of that mistake. The *Secondary system of measures* was defined as the *substituted system of measures*. Here these measures are all laid out on the floor of the King's Chamber, symbolising that the builder has to give them up and all the works of civilisation signified by their application, in squaring himself before the Great Architect to make his supplications and sacrificial offering.

The central phase of intensity in this sacrificial offering is defined as extending from June 30th, 1944, to 5th November, 1945, the central date, that of the King's Chamber, being March 4th, 1945. The whole period of the Coffin symbolism, however, extends, as we have seen, from June 25th, 1941, to November 10th, 1948. This, according to the Pyramid's symbolism, is during the period of God's Judgment upon the earth, and agreeing with this it is during the judgment, according to Revelation xviii, 1-4, that "another angel comes down from heaven, having great power; and lightening the earth with his glory," and the call goes forth—"Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues."

The period of Divine Assessment, according to the Great Pyramid's prophecy, began at September 15th-16th, 1936, and the intensive period of Divine Judgment is to begin from November 27th, 1939, and is to continue to August 20th, 1953. These dates were given in the Great Pyramid 46 centuries ago, and were published in a series of articles which I wrote in *The Covenant People* in 1921.

Consider then the significance of the following extracts from *The Times*, April 2nd, 1937. The extracts given are from a review of a work by Mr. Stanley Casson, entitled *Civilisation on Trial: An Anatomy of Human Adventure*.

"In his (Mr. Casson's) view civilisation is not merely threatened but has actually collapsed. Civilisation is unity and co-operation, but Europe to-day is an aggregate of exclusive and hostile nationalisms. Fascism and Nazi-ism are the modern equivalents of the barbarian invasions which overwhelmed the Roman Empire. Europe has fostered them and only continues to exist because their destructive powers have not yet been released. Civilisation is thus confronted with a crisis which has already twice befallen it in the course of its history—once when the Roman Empire broke up, and before that when the ancient world that was before Hellas dissolved into chaos. Mr. Casson draws an important distinction between the two catastrophes. In the earlier case the Greeks and the Hebrews created a new civilisation; in the latter the Renaissance pieced the fragments of the old together again.³ But one generalisation covers both. Civilisation breaks when the moral and social progress of man, and his material achievements, fail to keep step together—and that is evidently what is happening now."

³Refer to Chapter III, p. 30, *in re* "the healing of the deadly wound."

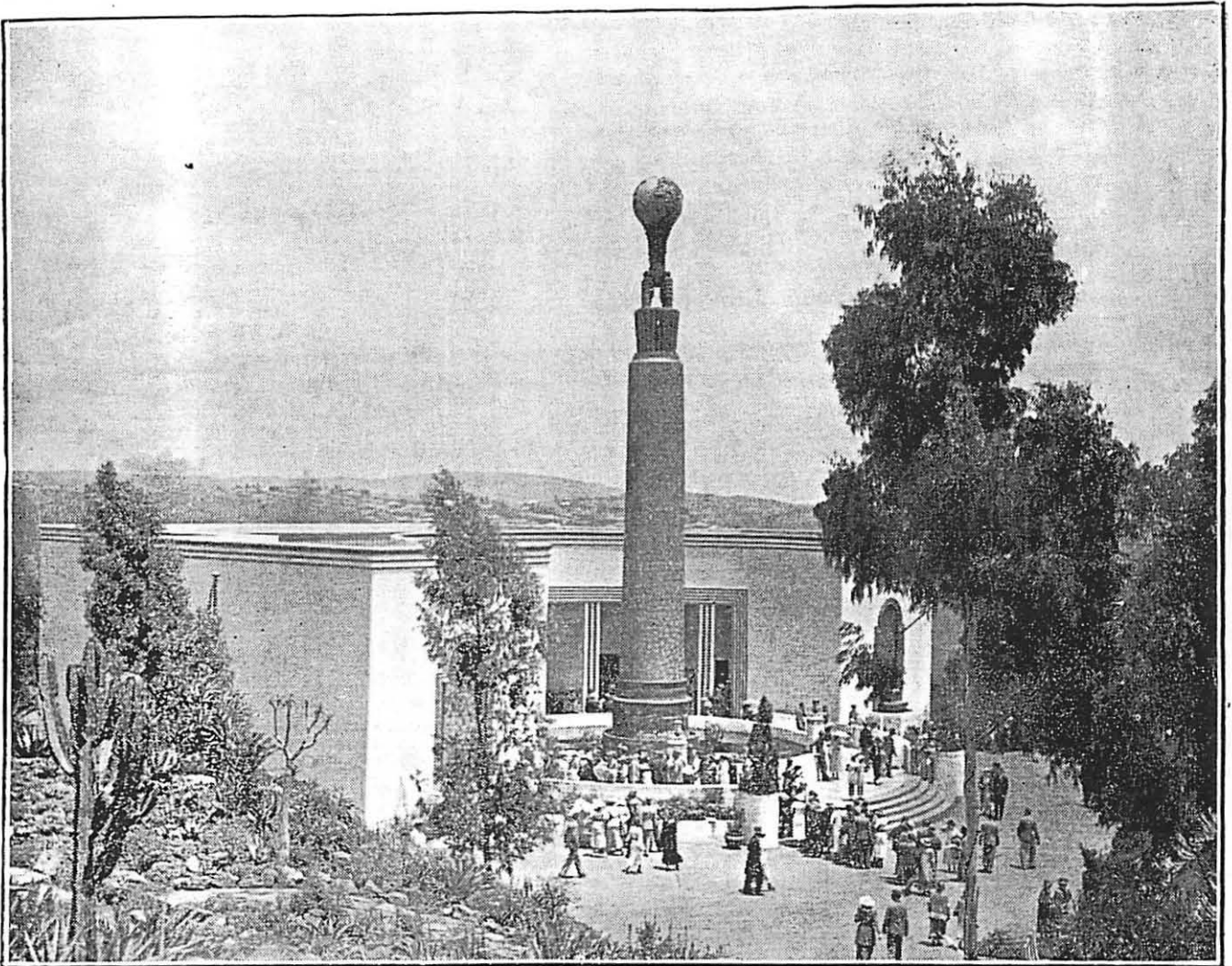
SUGGESTED SUMMARY OF SEQUENCE OF EVENTS.

- (1) Drying up of flow of Trade (symbolical Euphrates) under 6th vial..... May 29th, 1928—September 16th, 1936.
- (2) Going forth of Three Unclean Spirits under 6th vial continued (*cf.* page 46) September 16th, 1936—November 27th, 1939.
- (3) 7th (last) vial begins intensive period of Divine Judgment* November 27th, 1939.
- (4) Economic world order split into three parts by propaganda of Three Unclean Spirits.. November 27th, 1939—June 25th, 1941.
- (5) Spiritual Power from Heaven to regenerate God's people, and the withdrawal of God's people from existing economic world order June 25th, 1941—November 10th, 1948.
- (6) Final Collapse of Economic world order.. November 10th, 1948—September 22nd, 1950.⁴
- (7) Final Collapse of aggressive military systems⁵ (*cf.* page 40)..... September 22nd, 1950—August 20th, 1953.
- (8) Cleansing of the Earth and humanity as God's Sanctuary, in preparation for the fullness of the Kingdom of Heaven on the earth August 20th, 1953—September 17th, 2001.⁶

⁴For the date, September 22nd, 1950, refer to Chapter IV, p. 40. With this exception all dates are Great Pyramid dates.

⁵The interval here is 3 lunar years.

⁶September 17th, A.D. 2001, ends 6,000 years of Great Pyramid chronology from autumnal equinoctial full moon (astronomical), 4000 B.C.



South African Railways and Harbours Photo

PLATE 3.

THE EMPIRE EXHIBITION, JOHANNESBURG—A COLUMN OF GOLD SUPPORTING
THE WORLD!

GREAT PYRAMID'S DATE FOR BEGINNING OF PERIOD OF DIVINE ASSESSMENT AND
JUDGMENT OF THE NATIONS, 15th—16th SEPTEMBER, 1936.

OPENING CEREMONY OF EMPIRE EXHIBITION, 15TH SEPTEMBER, 1936.

Monetary crisis in France developed ; France goes off Gold Standard on Hebrew *Feast of Atonement*, 26th September, 1936 ; " Tripartite Monetary Agreement " between Great Britain, France, and U.S.A. on same date ; the whole world off gold.

Refer to Table VI and Appendix A.

APPENDIX A.

THE GOLDEN JUBILEE OF THE CITY OF GOLD— September 15th, 1936.

(First published July 3, 1937.)

The above-mentioned date, September 15th, 1936, was recorded in the Great Pyramid's chronological prophecy forty-six centuries ago, as defining the end of the Great Pyramid's Second Low Passage period of Economic Tribulation and the entrance on the period of Divine Assessment and Judgment of the Nations, as I first pointed out in *The Covenant People* (September 1st, 1921), and in detailed interpretation in *The Great Pyramid: Its Divine Message* (July, 1924).

"Johannesburg, September 15th—Six Empire Prime Ministers took part by wireless in the opening ceremony of the Empire Exhibition here this afternoon."—*The Morning Post*, September 16th, 1936.

"Now the weight of gold that came to Solomon in one year was 600 and 60 and 6 talents of gold." (I Kings x, 14).

". . . no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name."

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 600 and 60 and 6." (Rev. xiii, 17-18).

"Nebuchadnezzar the king made an image of gold, whose height was 60 cubits, and the breadth thereof 6 cubits . . ."

"Then a herald cried aloud: To you it is commanded, O people; nations, and languages that . . . ye fall down and worship the golden image . . ."

"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." (Daniel iii, 1 and 4-6.)

SOME FACTS ABOUT GOLD.

Sir Flinders Petrie, in *The Encyclopædia Britannica* (11th Ed., Vol. 28, p. 486b), identifies the Hebrew talent with the heavy talent of the pre-Ptolemaic Middle-East, and fixes its value at slightly over 1,769 standard ounces. The authorities in *The Encyclopædia Biblica* are substantially in agreement. Solomon's annual gold imports of 666 talents therefore amounted to 1,178,200 standard ounces, which exceeded the modern annual world production of gold prior to the time of the Bank Charter Act of 1844. The date of the latter Act is given in the Great Pyramid's Prophecy. (*The Great Pyramid's Prophecy Concerning the British Empire and America*, p. 18.)

Based on the price of gold prior to Britain going off the Gold Standard in 1931, Solomon's gold imports valued £4,580,000 per year. Based on the current price of gold (April, 1937), they valued £8,380,275 per year. The latter statistical fact is of national and international importance. The price of gold has been raised approximately 75 per cent. since Britain was

forced off the Gold Standard in 1931. To appreciate fully this statistical fact it is essential to realise that the price of gold had fluctuated but slightly during the history of the Gold Standard prior to 1931.

This remarkable change in the "stability" of gold dates back to January, 1925. The Gold Standard having been suspended on the outbreak of hostilities in the Great War, on January 12th, 1925, the Union of South Africa decided to return to the Gold Standard on June 30th, 1925. On April 28th, 1925, Holland, and on April 29th, 1925, Great Britain returned to the Gold Standard, the Gold Standard Bill in Great Britain receiving the Royal Assent on May 13th, 1925. The whole world was expected to conform and return to the pre-War normal of international economy. Other facts determined a contrary course, for reasons which I have pointed out in all my publications since May, 1928.

When Britain was forced in 1931 to realise the fallacy of the Gold Standard she fell back upon the sterling-value of the race, and South African reliance upon the gold industry brought economic disaster temporarily to the Union. When the British Empire, by the Spring of 1933, began to prove the sterling-value of the race, the Mammon of gold lifted up his bulk to put his yoke of servitude anew upon human effort. To mark his displeasure and replenish his coffers, he nearly doubled the price of his burdensome "commodity"—despite the fact that the cost of producing that "commodity" had been reduced by the technical services held in bondage by him. The annual output of gold from the Rand alone is now practically equal to the total annual world production 40 years ago, and is 16 times the total annual world production 100 years ago.

SEPTEMBER 15TH, 1936.

The discovery of gold in the Rand dates from 1886, and the Golden Jubilee of the world's greatest goldfields was celebrated by the Johannesburg Empire Exhibition of 1936. "Fifty years ago to-day," says *The Times* of September 15th, 1936, "a proclamation, printed in the Dutch language, announced that some nine farms situate in the Witwatersrand would become on dates specified "public diggings." Consequently, September 15th, 1936, was observed as the Golden Jubilee of the City of Gold, and on that day six Empire Prime Ministers took part by wireless in the opening ceremony of the Empire Exhibition.

A eulogistic Jubilee Supplement to *The Rand Daily Mail* appeared, more appropriately than its sponsors knew, on September 15th, 1936. Still more appropriately, in view of the outlook of prophecy upon the modern gold problem, is a Jubilee article in the Supplement by the President of the Transvaal Chamber of Mines. The article is entitled "All's Well with Gold," and contains the following remarks:—

"Had anybody suggested in the year 1932 that an Empire Exhibition be staged in Johannesburg, he would merely have invited derision . . ."

"The cause of this marvellous change in outlook of the Rand in particular and the Union in general is well known; the selling price of gold has gradually increased without appreciable change in operating costs, with the result that the exchange value of gold locally, in terms of goods and services, has risen by approximately 62 per cent. The cost of mining and recovering gold from one ton of ore has been reduced to 2.7 dwts. of gold . . ."

Then concerning "the future of gold . . . from time to time fears have been expressed—

fortunately not in well-informed quarters—that, with the passing of the old Gold Standard, gold would lose its value ; there are no indications of such a deplorable state of affairs, but on the contrary Central Banks and Governments of countries, both on and off the gold standard, hold the metal in greater esteem than ever before.”

“ Visitors to the Empire Exhibition will notice that a certain feature of the Chamber of Mines’ exhibit is symbolical : a column of gold supporting the world. A paper column would hardly give the same confidence. The portents are good.”

The “ paper column ” presumably refers to a “ sterling ” column unsupported by gold. This “ sterling ” column withstood the shock of the world slump when gold was discarded. It can surely survive prosperity or withstand the shock of transit into a new world economic order !

Eleven days after the Golden Jubilee Supplement appeared, France went off the Gold Standard and all countries adhering to that Standard followed suit. One is reminded of that other symbolical column of gold, 60 cubits high by 6 cubits broad, erected by Nebuchadnezzar “ in the plain of Dura, in the province of Babylon,” about 2,520 years ago.

“ All peoples, nations, and languages,” were commanded to “ fall down and worship the golden image that Nebuchadnezzar the king set up.” Those princes of Judah who refused to worship the image were consigned to “ the fiery furnace,” and came through the fires of their affliction unscathed and to the Glory of God.

The “ writing on the wall ” in ancient Babylon has appeared again concerning symbolical Babylon.

MENE, MENE, TEKEL, UPHARSIN.

The money markets of the world live in fear and trembling as to what Roosevelt may do to the Citadel of Gold.

“ . . . afterward shall they come out with great substance . . . ” (Gen. xv, 14.)

“ . . . and they spoiled the Egyptians.” (Exod. xii, 36.)

CHURCH OF ENGLAND (OLD) PRAYER BOOK.

WEDNESDAY—16TH SEPTEMBER, 1936.

SECOND LESSON—MORNING SERVICE—II CORINTHIANS viii,

VERSES 12—15 :—

“ For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

“ For I mean not that other men be eased, and ye burdened ;

“ But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want : that there may be an equality :

“ As it is written, He that had gathered much had nothing over ; and he that had gathered little had no lack.”

APPENDIX B.

THE DAVIDIC THRONE AND THE COMING OF THE KING.

(First published May 8, 1937.)

During the past ten years I had intended to go into the problem of the number of reigns inclusive from David, King of Israel, to King George V of Great Britain and Northern Ireland. I have only lately taken up consideration of the problem, and will try to show how my solution was obtained step by step.

In the first place there is a chart in my *Early Egypt, Babylonia and Central Asia*, published ten years ago. This is Chart No. 2, and it shows, from 3,500 years of known history, that where there have been fifty or more reigns in succession there has never been a higher average reign than 22 years. This means that no 50 successive reigns in history have extended over more than 1,100 years. For 100 successive reigns the total period cannot exceed 2,100 years.

From this definite fact of known history, I concluded the Rev. W. M. H. Milner was wrong, in his *Royal House of Britain*, in giving 100 generations in descent from King David to King Edward VIII. I concluded erroneously that he and all other writers who have followed him were dealing with successive reigns, whereas they deal solely with the genealogical descent from father to son or daughter in succession. This is quite a different matter and I offer my apologies to the writers referred to for having stated, fortunately not in print, that they were 40 or 50 reigns short in their lists.

From David to Zedekiah inclusive there are 18 generations in descent from father to son successively, whereas there are 22 reigns in succession. From Egbert of Wessex to Edward VIII inclusive there are 36 generations in descent, whereas there are 55 reigns in succession. The average generation for the kings of Judah is 26 years; for the kings of England, 29.6 years, and for the gap between the two series 30 years. This gives 100 generations from King David to King Edward VIII and King George VI, the generation averaging slightly over 29½ years.

Our present problem, however, relates to the number of successive reigns and their average duration. For our statistical data we have the known duration and number of reigns of the House of David at Jerusalem; and we have the known duration and number of reigns in English history. These cover more than half the period with which our study is concerned and confirm that for a long succession of over 50 reigns we cannot obtain a higher average reign than 21 years.

In my approach to the problem I laid down the principle that every reign, however brief, must be included in the succession. On this basis, we have 22 successive reigns of the House of David from David to Zedekiah at Jerusalem; and 55 successive reigns in England from Egbert of Wessex to Edward VIII inclusive. Egbert of Wessex was the first English king who "received the homage of all the other English kings" (*Encyclopædia Britannica*, 11th Ed., Vol. 9, p. 468), and "who alone among the English rulers of his day could claim direct descent from the kings of the migration time" (*Encyclopædia Britannica*, 14th Ed., Vol. 8, p. 482).¹ These are two very significant statements.

For the chronology of the kings of the House of David I have adopted my tables in *The*

¹ Cf. p. 37.

Great Pyramid : Its Divine Message (published in 1924) ; and I have taken the period as beginning with David reigning at Jerusalem. The interval is $459\frac{1}{2}$ years for the 22 successive reigns ending with Zedekiah. This gives an average reign of 20.875 years.

In English history, Egbert began to reign in A.D. 800, according to the *Anglo-Saxon Chronicle*. The 55 successive reigns from Egbert to Edward VIII inclusive, therefore extend over a period of 1,136 to 1,137 years—say, $1,136\frac{1}{2}$ years—to the end of 1936. This gives an average reign of 20.664 years.

The data from the two periods, therefore, agree in showing that the average reign is less than 21 years, and more than $20\frac{1}{2}$ years. We may, therefore, combine the data from the two periods as giving 77 reigns extending over $1,595\frac{1}{2}$ years. This gives an average of 20.724 years, or slightly less than $20\frac{1}{2}$ years. This, as the subsequent facts will show, is an important element derived from empirical sources.

Between Zedekiah, the last male representative at Jerusalem of the House of David, and Egbert of Wessex, "who alone of the English rulers of his day could claim direct descent from the kings of the migration time," there is a gap of 1,383 years. This gap, according to the "Israel-Britain" school of the Rev. W. M. H. Milner, is to be filled by the descendants of the House of David along the line of the female branch of Zedekiah. Here I am not concerned with the details of the succession, but merely with the statistical facts and probabilities. From the kings of the House of David and the kings of England we have obtained that an average reign is less than 21 years and more than $20\frac{1}{2}$ years. Our gap of 1,383 years therefore contains, according to the law of probability, either 67 reigns averaging 20.642 years or 66 reigns averaging 20.955 years. The number of successive reigns, by the data of known history, cannot be less than 66.

Now I would be inclined to adopt the number of reigns in the gap as 67, were it not for the fact that, by adopting 66, we have a number of symbolical indications which indicate an harmonical agreement with the general numerical rhythm of prophecy. Thus we have:—

- | | | |
|--|---|------------|
| (1) (a) House of David at Jerusalem | = | 22 reigns. |
| (b) Female "sifting" line ¹ | = | 66 reigns. |
| (c) Kings in England | = | 55 reigns. |

David to Edward VIII inclusive = 143 reigns.

- (2) David to Accession of Egbert = 88 reigns.

And, by way of interpretation,

- 55 = The number of re-birth (Spiritual in-breathing).
 66 = The number of man (lacking the "rest" of God).
 88 = The number of our Lord (revived by the "rest" of God).
 143 = Half the Great Pyramid's Displacement Factor.

The 143 successions end with the reign of King Edward VIII towards the end of A.D. 1936, after the passing of the threshold of Divine Assessment and Judgment in the Great Pyramid's symbolical prophecy, at 15th-16th September, 1936. It is only from the latter point onwards that the symbolised Displacement of man from the Divine Centre can be overcome by the acts of Divine Assessment and Judgment. For the first time, then, *within the built mass of the Great Pyramid*, the Displacement distance, 286, can be traversed when the King's Chamber is entered

¹Amos ix, 9; I Kings ii, 4; Ps. cxxxii, 12.

at the dated threshold 15th-16th September, 1936. Now the latter date ends 5,935 luni-solar years of Biblical and Great Pyramid chronology, and the bi-section of that period falls in the reign of King David at Jerusalem.

Now 143 average successive reigns of history are indicated as occupying the second half of the period, and 143 average reigns are therefore indicated as occupying the first half of the period. The whole period is thus indicated as being identified with a succession of 286 average reigns of history. Does the Great Pyramid, then, indicate the average duration of a long series of successive reigns in history? This question having been raised in my own mind, precisely as it has occurred here, I found that the Great Pyramid does indicate the average reign of history.

An important Pyramid period is of the duration of 3,652.42465 years, and an important Pyramid number, 176, is twice the "number of our Lord," 88. The number 176 divided into 3,652.42465 years gives 20.7524 years as the average reign of history, and 286 reigns of the latter duration total 5,935.190 years. Now 5,935 years of the Great Pyramid's scalar chronology (beginning at the Autumnal Equinox of 4000 B.C.) end at the Autumnal Equinox of A.D. 1936, on 23rd September (6.26 a.m.), and the fraction 0.190 of a year (69.396 days) carries us to 1st December, A.D. 1936, when the Bishop of Bradford gave the address which precipitated what might have been a perplexing constitutional crisis but for the guidance of God Almighty in resolving the issue satisfactorily to the good sense of all concerned.

The date I have given may be otherwise obtained as follows:—

The designed base circuit of the Great Pyramid symbolises a cycle of 36,524,2465 solar years. The designed base side symbolises one-quarter the latter value, 9,131.0616 solar years. One-quarter of the latter period is 2,282.7654

Add 3,652.4246

Total solar years 5,935.1900

The fraction (0.19) falls on 1st December, A.D. 1936—precisely 77 days after the crossing of the threshold of the King's Chamber period of Divine Assessment and Judgment in the night of 15th-16th September, 1936.

All the data upon which the preceding precise figures and conclusions depend are given in my work published in 1924, and in all my works published during the past twelve years I have pointed out from the facts of current history that where human units are concerned the Great Pyramid's Displacement Factor (mathematically 286.1022) invariably operates as 286. There cannot, therefore, be any logical grounds for alleging that I have made facts and figures serve my purpose. My own staff could enlighten critics as to the amazing manner in which—unexpectedly to myself—this and many other prophetic delineations have etched themselves in current history according to the fixed laws and principles of Great Pyramid prophecy-interpretation.

I therefore leave the reader to draw his own conclusion as to whether or not the Great Pyramid is correct in symbolising that "the rule of the world has passed to our Lord and His Christ" (Rev. xi, 15. Moffatt's translation); and that the rapid sequence of events we are now witnessing constitutes the initial stage of Divine Assessment in preparation for the events of God's Judgment of the Nations.

It is good, therefore, to know, as the prophet Isaiah assures us, that "When God's judgments are in the earth, the inhabitants of the world will learn righteousness."

"Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

APPENDIX C.

THE GREAT PYRAMID'S PROPHECY:

THE AGE OF GOLD

and

THE GOLDEN AGE.

*An Address by Mr. David Davidson
at the Central Hall, Westminster,
on October 7th, 1937*

It is a fact of common experience that there is something radically wrong in the nature of man and with civilisation. The spiritually-minded individual logically explains that this is due to the spirit of man not being in harmony with the Spirit of God and that, consequently, the human spirit fails to receive the continual renewal of spiritual Energy which is man's true inheritance.

The Bible and the Great Pyramid's symbolism confirm this explanation, and therefore represent man and his works and empirical laws as displaced from God and His perfect Creation, and Divine Law. Both reveal to us that this displacement and its consequences were foreknown to God before the act of displacement or separation took place, and that God accordingly arranged to project into man's substituted laws, and man's moral principles and conventional constitutions, certain restraining and controlling factors to prevent the collapse of civilisation before the lessons of the separation from God could be learned. According to Biblical and Great Pyramid prophecy, the collapse of our civilisation is both inevitable and imminent, and a New World Order is to be established after the world has been compelled by God to accept a rapid and world-wide change in the spiritual outlook and relations of humanity.

The Bible and the Great Pyramid's symbolism, therefore further reveal to us that God's restraining and controlling influence on the present world order is to be withdrawn at an appointed time, to act, in preparation for the New World Order, as a shock-absorbing influence in each successive stage of collapse and demolition of the existing world structure of civilisation. Both systems of prophecy indicate that the change from maintaining the structure to absorbing the shock of the collapse of the structure has already taken place within current times, and that the shock-absorbing function is being exerted mainly through the British race. This is, indeed, a fact of contemporary history. The events of current history, likewise, have confirmed the prophetic indications, precisely as these indications have been outlined in my works and articles during the past sixteen years.

UPRIGHT AND INVERTED PYRAMID SYMBOLISM.

Now it is a striking fact that, in Biblical and Great Pyramid symbolism, the economic world order of the Kingdom of Heaven on the earth is represented by an upright pyramid, whereas in the symbolism of modern finance and economics, the existing economic world order is represented by an inverted pyramid. Still more striking is the fact that in both opposing symbolic representations there are four successive pyramidal stages of representation. This can best be followed by considering the successive stages in the pyramidal structure of the existing world order.

In the figurative language of modern finance and economics the apex-stone of the inverted pyramid, which symbolises the existing economic structure, is the foundation of that structure and represents the world's gold stock. This supports, pyramidically, a larger volume of currency and credit, constituting the second stage in the expansion of the structure. The whole, thus far, forms an inverted apex pyramid of gold, currency and credit. This apex pyramid, in turn, pyramidically supports a larger volume of world trade, industry and commerce, which constitutes the third stage in the expansion of the structure. The whole, thus far, forms a larger inverted apex pyramid,

which comprises the three administrative stages of the economic world order. This apex pyramid of gold, currency and credit, and of trade, industry and commerce pyramidically supports and controls an immeasurably larger volume representing the sum-total of all other human activities and interests in the existing world order. The world's gold stock is thus represented as the sole stable foundation upon which rests all human activities and interests in the existing economic world order.

The reverse of this order of things is represented by the upright Pyramid, symbolising, in Biblical and Great Pyramid symbolism, the economic order of the Kingdom of Heaven on earth. Like the inverted Pyramid of the existing world order, this comprises three successively enlarging administrative stages and a fourth immeasurably larger stage comprising all human activities and interests submitting to the Divine system of Government.

The apex-stone of this upright Pyramid symbolises our Lord Jesus Christ as "Head" and "Chief corner stone." The second stage below this symbolises His Church of the Spirit, which is His Body. The whole, thus far, forms an apex pyramid symbolising the Fulness of Christ, both Head and Body, the administrative *spiritual* Body of the New World Order. The third stage below this symbolises the *earthly* counterpart of the administrative *spiritual* Body, and therefore represents the symbolic Bride of the New Testament, the Theocentric State of the Kingdom of Heaven on earth, as the symbolic "wife of Jehovah" in the Old Testament was the Theocratic State on earth (Israel conforming to the Law).

The completion of the upright apex Pyramid by the union of the two symbolic Bodies represents the Wedding of the Christ in accordance with the New Testament symbolism. This is the Sacred Wedding of the pre-Egyptian Messianic prophecies, a symbolic union the significance of which was grossly perverted in the later pagan mysteries.

THE CHRIST POWER AND THE MONEY POWER.

It will have been observed that the successive stages of the Upright Pyramid of the New World Order are represented as the antitheses of the corresponding successive stages of the inverted Pyramid of the old world order. The Administrative Body of the Christ in the Upright Pyramid is therefore the antithesis of the Administrative Body of gold, currency and credit in the inverted Pyramid. The latter Administrative Body is therefore symbolised by the false prophet or Antichrist of the New Testament, who, according to the Book of Revelation, sets his seal upon the products of both manual and intellectual labour, and decrees "that no man might buy or sell, save he that had the mark or name of the beast, or the number of his name."

Now what is it that man being without can neither buy nor sell? Surely the answer is coinage, or other form of currency, or the equivalent in cheques, money orders or money bills, all stamped, marked or sealed with the token of the State of origin. We are therefore told that the "number of the name of the beast," decreed by the Antichrist to be a money token, is 666, and, since the current basis of all payment is gold, I Kings x, 14, states that "the weight of gold which came to Solomon in one year was 666 talents of gold."

In connection with this dual symbolism of the Body of the Antichrist as the Administrative Body of International Finance, and the Body of the Christ as the Administrative Church of the Spirit in the Kingdom of Heaven on earth, it may be of interest to note that an analogous idea is permeating and influencing a growing body of representative modern thought amongst the Jews. According to the learned Dr. Abelson, the Jewish Rabbi in Leeds, as reported some years ago in *The Yorkshire Post*, the idea now permeating Jewish thought is that no personal Messiah is to be expected but that the Jews themselves constitute the Body of the Messiah which, according to the prophecies, is to rule all nations with a rod of iron.

DIVINE ECONOMY AND WANTON HUMAN ECONOMY.

Again, the Administrative Body of the symbolic Bride in the upright Pyramid is the antithesis of the Administrative Body of Trade, Industry, and Commerce in the inverted pyramid. The latter is therefore the Harlot mercantile system of Biblical symbolism. Thus in the 23rd Chapter of Isaiah,

the merchant city of Tyre is figured as an Harlot and her trading as fornication. Israel, too, departing from God's Law and following the merchanting methods and commercial wiles of wanton Tyre, ceases to be the wife of Jehovah and is cast off as an harlot.

Then in the 18th and 19th Chapters of Revelation the whole international system of industry, trade and commerce is symbolised as the great world harlot-city whose destruction by the ruthless military powers of the earth ends all international trading by land and sea *under the old economic world order*. Here the economic system of the wanton world city is depicted as the antithesis of the economic system of God's providence. It is a system of stimulation by commercial seduction, both in regard to necessities and luxuries provided on credit by money exchange and usury.

Following her destruction it is said of her, in the 18th Chapter of Revelation, as it is said of the "harlot City" Tyre in the 23rd Chapter of Isaiah :—

"Thy merchants were the great men of the earth : for by thy sorceries were all nations deceived. And in her were found the blood of the prophets, and of all that were slain upon the earth."

What system in the world, other than the system of human values and exchange, has given birth to the human greed and covetousness, to the poverty on the one hand, and the brutal arrogance on the other, that have occasioned, from the beginning of human history, the death of "all that were slain on the earth."

It is under the system of the Wanton World-City, and owing to the loose code of the system, as it is said in Rev. xviii, 13, that the bodies and souls (or lives) of men (and women) are merchandise. Men will rob, murder and cheat to supply the "wanton" system with wealth and luxury ; homes exist to maintain the factory, rather than the factory to maintain the homes ; and industry itself exists primarily to supply the "wanton" system with gambling counters in the world's markets, in the form of food, clothing and other necessities, as well as in the form of luxuries. That the "wanton" may be arrayed in splendour, millions of lives are born in squalor, and to an inheritance of evil ; crime is nurtured to aid her, and is punished to protect her ; armaments are built to replenish her coffers ; war is waged in defence of her "honour" ; and the terms of peace are dictated, by her, to the rulers of the earth and declared in her favour. The mass of humanity comprises her slaves, and those kingdoms of the earth are her lovers and dupes that bow down with her in worshipping GOLD.

FOUNDATIONS IN OPPOSITION.

Here it must be observed that in the inverted pyramid of modern financial and economic symbolism, the apex stone, symbolising the gold stock, is the sole foundation of the structure, and that the process of building takes place upwards from that inverted apex upon which the whole structure is balanced. In the upright Pyramid of Biblical symbolism, the apex stone, symbolising our Lord Jesus Christ, is *also* referred to as "the sole foundation" laid in heavenly Zion, and the process of spiritual building takes place from that Head or apex-stone downwards, thus symbolising the reversing of the process of materialistic building.

Our Lord Jesus Christ is therefore represented as a Great Magnet of Spiritual Power, who, by His process of spiritual induction converts those who are willing to receive His Living Power into "living stones," to be drawn up into Him, first to complete His spiritual Body, which is His Church of the Spirit, and then to complete the Body of His Bride, to be drawn spiritually upwards to Him to complete the Union under which the whole earth is to be governed in the coming New Age. "I, if I be lifted up from the earth," He said, "will draw *all men* unto Me."

A good illustration of the implied process of symbolic spiritual building is afforded by observing the process of handling scrap-iron in a modern steel-works. A large electro-magnet in the form of a metal disc is suspended from an overhead travelling crane. This is conveyed to and lowered over a wagon containing scrap-iron. The current is switched on to the disc-magnet, which immediately induces magnetism in the scrap-iron, which is then drawn up to the magnet, held in firm suspension there, and conveyed by the overhead crane to the site for storage. Here the current is switched off and the scrap-iron is dumped.

In this case the magnet takes the place of the symbolic apex-stone of the spiritual Pyramid, and the scrap-iron, so long as the current is maintained, takes the place of the Pyramid of raised-up "living stones." So long as the current is maintained the whole mass is compactly held together and carried by the magnet *against the earth's attraction, or downward pull.*

This illustration also serves to emphasise the limitless Power of Christ—"Upholding all things by the Word of His Power" (Heb. i, 3). The whole structure of the Kingdom of Heaven on earth is based on Him, is maintained by Him, and receives its enduring Power through Him, even as, in the theory of the Gold Standard system, the present economic world order is based on the gold stock, and is maintained and stimulated by the enduring attraction of the power of Gold. But switch off the current maintaining that attraction and the whole edifice immediately collapses. It is otherwise with the enduring Power of Christ.

CAUSE OF ECONOMIC FAILURE.

It is well therefore for us as a nation and commonwealth of nations to ask of ourselves the question :—

"In whom or in what do we place our trust to-day?"

We all know in whom we should place our trust. Our national Churches know, our Governments know, the Bank of England knows, and the Royal Exchange knows. On the architrave over the portals of the Royal Exchange building in this great city there is inscribed the motto :—

"The earth is the Lord's and the fulness thereof."

But do we act as if we knew this, believed the truth of it, and shaped our personal and national policies accordingly? We do not! In all our personal and national policies of insurance and assurance we place our trust in the Administration of currency and credit, based on *gold and the fulness thereof.*

Of the earth's commodities God has provided an abundance for all for every human need. This gift man ungraciously accepts as his natural right and exploits to his personal advantage. It is therefore only when the earth's commodities, so abundantly provided by God, have been harvested by man, or mined by him, that the supply fails, for lack of equable distribution, to meet the demands of human needs. The wealthy few receive more than they require. The millions of poor receive less than their needs or none at all. What cannot be profitably sold is allowed to rot, or is destroyed, or is buried in the earth whence it was taken. Fish unsold are dumped in the sea; superfluous crops are burnt; and gold is first mined at a profit, and then is sold, transported all over the earth, and finally buried to keep it out of unprofitable circulation. What a travesty man has made of the Providence of God! And we call that travesty the *economic World Order!*

The failure of world economy has always been, in varying degrees, characteristic of our age of civilisation, has ever been civilisation's greatest crime, and, indeed, has been the cause, deeply rooted in human avarice and covetousness, of the generality of human crimes since our age of civilisation began. That failure has ever been the root cause of war, including the last Great War, which by its aftermath exposed that failure and accelerated its consequences. All existing world evils will therefore continue, in increasing degree, until avarice, covetousness and deceit have been eliminated from human nature. It is the purpose of God, in His judgment of the world, now in the course of development, to subdue those evils in human nature, so as to make the earth safe for the fulness of His Divine Providence in the Kingdom of Heaven on earth. Then will spiritual values supersede material values and gold become the servant of man and not his master.

For as the prophet Isaiah has said: "When God's Judgments are in the earth, the inhabitants of the world will learn righteousness."

Righteousness, therefore, is the essential condition for the perfect operation of the ideal economic world order. Even the early Christian ideal community failed to continue because of its Ananias and Sapphira, and all merely human systems of economy must of necessity fail from the same cause until that cause is removed.

DIVINE RESTRAINT WITHDRAWN.

In this connection, let me give you a brief general outline of the interpretation of Biblical and Great Pyramid prophecy presented in my successive works and articles during the past thirteen years. According to that interpretation, Divine Permission for the restrained control and distribution of the earth's commodities by man was extended to an appointed time. The period of Divine Assessment and Judgment was to follow, beginning with Divine Assessment in September, 1936. In the course of 1937, the ruthless military powers of the earth were to begin the destruction of the existing economic world order. This work of destruction was to continue until the existing economic world order is overthrown by 1950, the military powers themselves being utterly extinguished by 1953.

It was further indicated, that, within the period of demolition, extending *intensively* from the end of 1939 into 1950, God's people were to be instructed, or guided by circumstances, to withdraw themselves from the existing world system of economy, to form the nucleus of the Theocentric State on earth for the Coming New World Order of the Kingdom of Heaven on earth. This withdrawal implies a gradual change of spirit, which change is promised as ultimately extending to all nations of the earth, as the essential condition for the establishing on the earth of the fulness of God's providence, not only in regard to the more abundant provision of commodities, but in regard to the wise control and equitable distribution of those commodities.

The Divine Decree permitting the existing economic world order to continue to our current time, has, in its application, operated as a safeguard upon the credit system, restraining or keeping within bounds those evils in the system which we now see to be unrestrained.

Now in the modern economic world order the control of the credit structure or system has been vested in the London money market, through which, therefore, Divine Restraint on the credit system has hitherto operated. According to my interpretation of Biblical prophecy, published in *The Morning Post*, July 17th and 18th, 1930, Divine Restraint was to be withdrawn on August 23rd, 1931, upon which date, as we now know, the British Labour Government resigned as a consequence of the international monetary crisis of that year. Subsequently Britain went off the Gold Standard on September 21st, 1931, appropriately enough on the day of the Hebrew *Feast of Atonement*, or Jewish *Fest of Expiation*. Five years later, France went off the Gold Standard on September 26th, 1936, again, appropriately, on the day of the Jewish *Fest of Expiation*. A year later, again, in spite of the *Tripartite Monetary Agreement* to protect the franc, the franc reached another crisis, which, in varying phases, has continued to date. This was on September 15th, 1937, again on the day of the Jewish *Fest of Expiation*. *The Times'* leading article on the following day had the significant heading —“ THE FRANC AGAIN.”

THE DRYING UP OF THE FLOW OF CREDIT.

In “ The Great Pyramid : Its Divine Message,” published in July, 1924, I showed, from the Great Pyramid's prophecy, that the then coming chaos in civilisation should arise from the too rapid expansion of industrial mass-production, with the consequent artificial stimulation of trade, industry and commerce and the mushroom growth, on a mechanised basis, of the civilisation of hitherto backward races, without any accompanying expansion of human vision, and without the application of the necessary moral factors of control and restraint. I would emphasise the outstanding significance of this interpretation, given 13 years ago, in view of the unrestrained ruthlessness of current mechanised warfare in the Far East.

In my works and articles from July, 1925, to September, 1929, I steadily developed the interpretation of the Great Pyramid's theme of financial and economic collapse, in preparation for the coming world chaos, and showed that this collapse related to the drying up of credit, affecting the flow of trade, industry and commerce, and to the growing tyranny of the money system, and the increasing vulnerability of the Gold Standard.

In September, 1928, it was shown, in *The Morning Post*, that the economic collapse had already commenced ; and the whole financial and economic situation as it stood, and as it would develop, in the light of Biblical and Great Pyramid prophecy, was dealt with in detail in my series of articles

in *The Morning Post*, September, 1929. The first two articles of the series were headed respectively, "The Battle of the Gold Standard," and "The Age of Gold and the Golden Age."

The monetary crisis, we now know, began in the summer of 1928, with the drying up of credit. In January, 1929, the Governor of the Bank of France gave the date of origin as "the end of May, 1928," and the financial, economic, and trade daily-indices of that time indicate a steady decline from May 30th, 1928, onwards, as I pointed out in my articles in *The Morning Post*, September, 1928, and September, 1929. As early as 1921, in *The Covenant People*, I had given, from my interpretation of the Great Pyramid's prophecy, that the Crisis, then undefined as to its nature, would begin on May 29-30th, 1928.

Now, according to Scriptural prophecy, a great drying up of the flow of credit, trade, industry and commerce was to precede the period of Divine Assessment and Judgment to prepare the way for the coming of the Kingdom of Heaven; and, according to the Great Pyramid's prophecy, that period of drying up began on May 29th, 1928, and ended in the night of September 15th-16th, 1936, marking the date of the astronomical new moon heralding the beginning of the Jewish *New Year* with the *Feast of Trumpets*.

DIVINE ASSESSMENT BEGINS.

Ironically, September 15th, 1936, was celebrated at Johannesburg, as the Golden Jubilee of the City of Gold, the Empire Exhibition there was officially opened and its great symbolic feature was revealed portraying the world supported on a gigantic column of gold! According to Biblical prophecy, however, the first 15 days' interval of the period of Divine Assessment and Judgment was to witness a violent shaking of the economic structure in which shaking an integral part of that structure should fall. This I dealt with in my address from this platform a year ago.

The 15 days' period extends from September 16th, 1936, to October 1st, 1936, the day of the Hebrew *Feast of Tabernacles*. The period saw the rapid development of a serious financial crisis in France, which led to all countries, still on gold, going off the Gold Standard. Britain and the United States of America combined to save the international monetary situation, and to protect the franc, and the *Tripartite Monetary Agreement* with France was made on September 26th, 1936, while the Jews were observing their *Fast of Expiation* on the day of the *Feast of Tabernacles*.

According to Biblical prophecy that crisis was a consequence of the withdrawal of the restraining influence which had been built up by, and maintained by, the integrity of a long succession of honourable pioneers and sincere reformers to operate through the Gold Standard system. The complete interpretation of this element of the prophecy is that the work associated with the names of those pioneers and reformers now no longer lives, but the record remains that the men themselves, in their pioneering work and work of reform, refused to "bow down to Baal." The clue to this element of interpretation is supplied by a comparison of Revelation xi, 13, and I Kings xix, 18.

Now, as early as 1925, in my booklet "Pyramid Prophecy and Current Events," I pointed out that the Great Pyramid's index-datings, for then current events, indicated France as a principal *apparent* source of the various cumulative crises which were to prepare the way for the Divine Assessment and Judgment of civilisation. This interpretation has been amply confirmed by the fulfilment of the prophecy in current history, as I have shown in all my works and articles in *The Morning Post* from 1927 onwards, and in the current edition of *The Date of the Crucifixion and the Era of New Birth*. Here I would emphasise the significance of my reference to France as the "*apparent* source" of major world crises, since the temperamental vagaries of French policy, political and financial, constitute an outstanding element of vulnerability in the existing *economic world-order*. Owing to that vulnerability the now unrestrained and frequently hidden forces of political, financial, and economic evil in the world are able to direct their successful attacks upon the fabric of civilisation. This largely explains the repeated efforts of Britain and America to sustain and support France in her recurrent crises, even when *apparently* French policy is reacting adversely to the interests of both.

THREE SELF-SUFFICIENT ECONOMIC UNIONS.

This predicted role of France in our now current world crisis was emphasised, from Biblical prophecy, in my article in the May 29th, 1937, issue of *The National Message*, and certain dates were given for this year as the dates at which three successive major crises would begin to develop. It was shown that the development of these crises would expose the economic world order to the overwhelming attacks of the ruthless political and military powers.

It was also shown from Biblical prophecy, that the origin of the series of three crises is referred back to January 5th-6th, 1936, at which date President Roosevelt's "New Deal" was diverted into a Constitutional impasse and rendered futile by the U.S.A. Supreme Court; and at which date was signed the ill-fated Anglo-Spanish Payments Agreement—to facilitate trade between the two countries. In the latter connection, I wonder how many there are who realise the extent to which the current Spanish trouble is related to the problem of rearmament. The ruthless military powers realised the relationship, and aggravated the Spanish trouble, if, indeed they did not begin it, to create a situation favourable to their own rearmament programmes.

To return, however, to the consideration of the three series of major crises mentioned, I had shown, in *The National Message*, May 29th, this year, that the first crisis of the series would develop from June 18th-21st, 1937; the second crisis from July 15th-18th, 1937; and the third crisis from September 8th-11th, 1937. All three dated intervals stated saw the rapid development of serious political and financial crises in France, which were utilised by the ruthless political and military powers to accentuate the chaos in Spain, to disorganise trade in the Mediterranean, and in the Far East, to sow the seeds of discord in Europe, to aggravate racial and religious conflict in Palestine and the Middle East, and to set in movement an attempt to consolidate and enlarge the opposing groups or blocs of States in Europe and Asia.

This is all in fulfilment of Biblical prophecy, according to which the economic world order is next to be shaken and divided into three distinct and irreconcilable parts, forming (1) an economic group based on the hope of gold and currency as the panacea; (2) an economic group based on the application of the principles of political and military aggression as the panacea; and (3) an economic group based on opposition to God and to the principles of Divine Providence. These three groups are clearly now forming as—

- (1) A Union of Democratic nations;
- (2) A Union of Nazi-Fascist nations; and
- (3) An enlarged Union of Soviet republics.

The article in *The National Message*, to which I have referred, is one of a series published in that Journal during the earlier part of this year. As they deal with the other matters I have mentioned, these articles will be published in book form, by the end of this year.

When the three economic groups or unions of nations are definitely formed, this, according to Biblical prophecy, is to constitute a sign that the period of Divine Assessment is ended, and that God's Judgments upon Civilisation have begun. For God's Judgments upon the earth have not only to be communicated through seasonal and other physical phenomena, but also through the demolition of the existing economic world order by the ruthless political and military powers, and through the political and military extinction of those powers. Biblical prophecy, as I have shown in the articles mentioned, indicates that the demolition of the existing economic world order is to be completed by 1950; and the Great Pyramid's prophecy portrays that the *intensive* period of the Judgment extends from November 27th, 1939, to August 20th, 1953.

THE FINAL "ROUND-UP."

The symbolism attached to the latter dated interval, in the Pyramid's prophecy, represents the *intensive* process of judgment as analogous to a great "round-up" of cattle for sorting out and tallying, and separating into herds for ownership and classes for value. The dated symbolism portrays the "people of God" being gradually separated from the chaotic "milling" mass during God's "judgments on the earth," and withdrawing themselves under Divine Guidance to become the nucleus

of mankind for the new world order—the Kingdom of Heaven on the earth. This is indicated by the symbolism of a field of spiritual attraction or of inner spiritual compulsion extending generally from June 25th, 1941, to November 10th, 1948, or *intensively* from December 20th, 1941, to May 16th, 1948. The symbolism applies to the time to which the prophet Isaiah referred when he said :—

“ When Thy judgments are on the earth the inhabitants thereof shall learn righteousness.”

The symbolism therefore also applies to the time of God's judgments upon the harlot world order of civilisation when the Divine Command goes forth, as in Revelation xviii, 4 :—

“ Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

The period of the *intensive* in-gathering of “ the people of God,” in preparation for the New World Order, is therefore indicated as beginning on December 20th, 1941, and ending on May 16th, 1948 ; and January 31st, 1947, is indicated as the date by which “ the people of God ” are warned to be ready to operate, under the guidance of the spiritual Church of Christ—as distinct from any existing formal Church of temporal authority—jointly as the Church and State of the New World Order.

In the Great Pyramid's dated symbolism, those portrayed thus ingathered as God's people are also represented as Divinely protected from 16th September 1936, to 20th August, 1953, that is, from the date at which Divine Assessment begins to the date at which the period of intensive Judgment ends. This reveals that not only has the old economic world order been brought to an end before the latter date, but that the ruthless financial, political, and military powers have been overthrown by that date, August 20th, 1953.

From the latter date onwards, the dated symbolism indicates a sequence of things analogous to the processes of “ mopping up,” salvaging and cleansing following in the trail of modern warfare. This is portrayed as continuing to September 17th, 2001 A.D., which date is indicated as the end of the Great Pyramid's geometrically represented period of 6,000 years of human history and as the beginning of the Millenium. The period of human history, within our age of civilisation, is therefore represented, to the scale of 1,000 years to a symbolic “ day,” as the working week of God's People, and the Millenium as “ the Sabbath of rest for the people of God.”

THE FUNCTION OF ISRAEL REVEALED.

Here I would remind you that there are two scales of time in the Great Pyramid's prophecy. There is a general system of chronology, to the scale of 1 Pyramid inch to a solar year, applicable to the 6,000 years' period of human history represented ; and a special system of chronology, to the scale of 1 Pyramid inch to a month of 30 days, applicable to the current period of history to which the Great Pyramid's prophecy is addressed.

The two systems of chronology intersect at a common date, early morning 5th August, 1914, when Britain entered the recent Great War. The two systems again terminate at a common date which indicates the Millenium beginning in the Autumn of 2001 A.D., with the slight, but technically understandable difference, that the inch-month system gives the astronomical new moon date heralding the luni-solar New Year of the Jews at September 17th, 2001 A.D., whereas the inch-year scale gives the autumnal equinoctial year-beginning at September 23rd, 2001 A.D.

I would emphasise the significance of the identity of datings in the two chronological systems, since few of those who have studied the Great Pyramid's chronological representation seem to have realised that significance. By the two systems ending respectively at the luni-solar autumnal year-beginning and the autumnal equinoctial year-beginning for the Millenium in 2001 A.D., the inch-month system of representation is proved to have been correctly derived from the inch-year system of representation, since both are represented by the same geometrical framework.

The inch-month scale, however, was first derived from the inch-year scale in 1921, but was not carried beyond the date August 20th, 1953. It was not until 1932 that the geometrical framework was seen to give the Millennial dating as September 17th, 2001 A.D. The latter dating is precisely

65 luni-solar years from September 16th, 1936 A.D., which is the date of entrance into the King's Chamber period of Divine Assessment and Judgment.

Now the luni-solar Hebrew year-beginning here is undoubtedly intended to direct attention to an Israelitish connection, and the period of 65 years is, as we know, an interval in Old Testament prophecy concerning Israel. Thus 65 years is the exact duration of the period foretold by the prophet Isaiah concerning the former overthrowing of Ephraim-Israel (Isaiah vii, 8) :—

“ Within 65 years shall Ephraim be broken that it be not a people.”

The Jews (or the remnant of Judah-Israel) were also broken within a period of 65 years from the destruction of Jerusalem by Titus in A.D. 70 to the overthrow of the Jews under Bar-cohab in A.D. 135, when the Roman Emperor Hadrian forbade the Jews under pain of death to enter Jerusalem.

From these relations, I pointed out, in *The Covenant People* of September 1st, 1921, the significance of the inch-month scalar date, September 16th, 1936, being 65 years prior to the inch-year scalar date for the beginning of the Millenium, although at the time I was not aware that the geometrical framework of the *inch-month* scale indicated the precise interval of 65 luni-solar years between the two dates. The significance then is this : Ephraim-Israel and Judah-Israel having been previously and separately overthrown, each during an interval of 65 years, Ephraim and Judah shall together be ingathered, and restored during the corresponding period of 65 years preceding the Millenium.

THE INGATHERING OF ISRAEL.

Now the ingathering of dispersed Israel and their restoration under a Theocentric form of government, which is to extend eventually to all nations of the earth, are events which constitute the outstanding theme of the Old Testament prophecies. This does not relate in any way whatsoever to the present conditions in Palestine, to the Jews there, to the problem of the Arabs, or to the British Mandate. These conditions are merely preliminary to and for the eventual purpose of concentrating the conflicting forces in the world mainly upon the Middle East, as, during the recent Great War, the conflicting forces were concentrated mainly upon the Western Front.

In Old Testament prophecy, the time immediately preceding the final phase of the ingathering and restoration of Israel is the time during which Palestine, Libya, Egypt and the Soudan (which is ancient Kush or Ethiopia) come under the influence or sway of the group or allied groups of aggressive world powers. The present year, 1937, with June 18th–21st comprising the zero date, is defined as the date at which the resolution of world forces begins for the eventual consummation of God's purpose. That consummation comprises not only the ingathering and restoration of Israel, but also the extinction of the world forces of aggression and disorder, and the establishing of a new and righteous world dominion spiritually under our Lord Jesus Christ, with its political administration centered upon Jerusalem as the earthly counterpart of the Jerusalem Above. I purposely refrain from discussing the debatable details relating to the nature of our Lord's Second Advent.

It is clear, however, that the time of the ingathering of dispersed Israel, according to Biblical prophecy, is identical with the time indicated in the Great Pyramid's prophecy for the ingathering of “ the people of God,” which ingathering, in the Pyramid's prophecy, is mainly associated with the destiny of the English-speaking peoples in the British Commonwealth of nations and the United States of America. It is equally clear that the British race must be vitally affected by Palestine, Egypt, and the Soudan coming under the influence or sway of any aggressive world power or combination of powers, and that the whole resources of the British Empire will be devoted to the emancipation of the territories affected.

With the Soudan affected, the natural area for the concentration of those resources of the Empire would be in the Dominion, colonial, and mandated territories of Africa south of the Equator, that is, below the southern limit of Italian Somaliland. From the geographical viewpoint of the Old Testament prophets these territories of concentration were beyond, or south of, the rivers of ancient Kush, or Ethiopia, that is, beyond the modern Soudan. The prophets therefore refer to the ingathering of dispersed Israel as taking place, and their return to Palestine from, “ beyond the rivers of Kush (or Ethiopia).”

Thus Zephaniah iii, 10, states :—

“From beyond the rivers of Ethiopia My suppliants, even the daughters of My dispersed, shall bring Mine offering.”

The difficult and imperfectly translated xviiith Chapter of Isaiah makes it clear that the call for the ingathering of the dispersed people Israel goes forth from “the land . . . which is beyond the waters of Ethiopia,” inviting them to concentrate there for the reoccupation of Palestine. Isaiah here portrays swift vessels skimming rapidly over the waters, like the light papyrus boats of the Nile in his own day, taking off for every quarter of the earth carrying swift messengers to the dispersed people of Israel. In the concluding verse of the Chapter Isaiah makes it clear that the offering which is brought by dispersed Israel is the “offering” or “present” of themselves to “the Lord of Hosts—to the place of the name of the Lord of Hosts, the Mount Zion.” The Great pyramid’s prophecy defines the period during which the call goes forth and the spiritual offering of dispersed Israel is made as the period of spiritual compulsion which extends from June 25th, 1941, to November 10th, 1948.

THE JEWS AND MODERN ISRAEL.

Here I would reiterate that these prophecies do not refer to the modern Jews only, but to the immeasurably greater number of all Israel. Informed Jews know this but the Jewish people as a whole seldom act as if they realised the fact. The modern Jews are but the descendants of a remnant of the tribe of Judah, and are now of very heterogeneously mixed stock, containing racial elements from all countries through which their migrations have taken them. Associated with them are the descendants of the half tribe of Levi, which returned from the Babylonian Captivity with the Jewish remnant. Their association with the tribe of Benjamin was broken at the siege of Jerusalem by Titus.

These facts were realised by the Jewish Rabbi, Moses Maimonides, in the 12th century of our era. He found that the dispersed tribes of Israel had migrated from the Middle East into Western Europe and Britain. This was elucidated by Maimonides first from a genealogical roll in the synagogue of Samarkand, and subsequently by investigations conducted by his disciples in Western Europe as was pointed out by the late Rev. A. B. Grimaldi in *The Banner of Israel* thirty years ago.

In one other vital matter my sources are directly available. This relates to what is supposed to be the “characteristic Semitic features.” In his “Struggle of the Nations” the late Sir Gaston Maspero makes the definite statement that the typical modern Jewish features, and the characteristic shape of the upper portion of the head are distinctively North Syrian, and have been distinctively North Syrian from a date prior to 2500 B.C. to the 19th century of our era. This means that the so-called Semitic features existed in North Syria before Abraham and his Israelitish descendants came into contact with North Syria.

On the other hand, Sir Flinders Petrie, in the second volume of his “History of Egypt,” states that the Semitic features depicted in Egypt at the time that Israel were in Egypt, in the middle period of the 18th Dynasty, are not of the modern Jewish type of physiognomy. The type described by Petrie is more akin to the ancient Greek type or the modern English type of physiognomy. He refers to “the peculiar delicacy” of the features “in place of the bold, active faces of earlier times,” and notes the leading characteristics as comprising “a gentle smile and a small, gracefully-curved nose.”

In this, Petrie is supported by his predecessor, Sir Gardner Wilkinson, who, in his “Ancient Egyptians,” observes that the Egyptian wall-paintings of Jews in the 10th century B.C. do not depict the characteristic Jewish features of modern times. These characteristic features were acquired after the Roman Dispersion of the Jews, as was confirmed by Holman Hunt. In his visit to Palestine to obtain the type for the Christ of his famous painting, “The Light of the World,” a replica of which is in St. Paul’s Cathedral, Holman Hunt observed that the descendants of Jews, who had never left Palestine, were, during the 19th century, of the ancient Israelitish type described by Petrie and Wilkinson. It is clear, therefore, that we are not to expect the descendants of the vastly greater body of dispersed Israel, which left Palestine 8½ centuries before the Roman Dispersion of the Jews, to have the same characteristic features as the modern Jew.

ISRAEL'S MIGRATIONS.

The ancient Israelitish features are typically British and the Old Testament prophecies depict all the migrations of dispersed Israel as taking place from the East, across Europe, and along the Mediterranean seaboard, into the remote Isles of the West, there to increase and from there to expand abroad in fulfilment of the prophecies, ministering to the needs and wants of other races and aiding them in their afflictions. This ideal of service is the leading characteristic of the British race to-day, and it is to Britain in "the Isles of the West" of prophecy that all afflicted and perplexed nations now look and appeal, in the present world chaos, for guidance and aid.

Apart from this, however, the migrations of Israel before and after the collapse of the Assyrian Empire at the end of the seventh century B.C., can be traced historically from the shores of the Caspian and Black Seas, across Europe, to the shores of the Baltic and North Seas. The identification of the routes of migration, it is to be emphasised, do not depend upon the migrations of place-names, which can be misleading, but upon the direct historical tracing of the people themselves, and their racial and tribal characteristics.

Indeed, it is becoming increasingly evident to ethnologists that—with the exception of the Roman invaders and a foreign element amongst the early Irish—all the tribes which invaded Britain from the 6th century B.C. to the 11th century A.D. were of common stock, and were not related to the Teutonic tribes.

This identity of British racial origins was clearly seen by a British military writer thirty years ago. In the various tribal movements towards Britain, and in successive waves of invasion, he saw the perfect operative fulfilment of the greatest scheme of military strategy in world history, and, behind that scheme, he postulated the existence of the brain of history's greatest military genius—a genius who thought in terms of centuries as ordinary strategists think in terms of days, and months and years. Had our military writer compared what he knew of the history of the incoming tribes with what the prophecies reveal concerning the strategic movement and conquests of the dispersed tribes of Israel, he would have seen that his greatest military genius of all time is God Almighty, and that His operation orders and objectives are set forth and revealed in the prophecies of the Old Testament.

I am certain that the dispersed tribes of Israel-Britain apparently "muddled through" Europe in their migrations hither-ward, as Israel-Britain has since apparently "muddled through" history, guided by God Almighty to fulfil a high purpose in the world.

ISRAEL'S PLACE AND DESTINY.

The great German commentator, Dr. Delitzsch, in his commentary on Isaiah's prophecy of the return of Israel for the final occupation of Palestine, identifies the origin of the movement with the geographical location of the British Isles. Israel-Britain of the Isles and of world-wide dominion likewise fulfils all the Old Testament prophecies concerning the spiritual and physical characteristics, material possessions, and geographical location and distribution promised to Israel as her inheritance for the 20th century of our era. The fact of this identity rescues the Old Testament prophecies from the realm of myth, imagination, and legend to which modern theological criticism had banished them; and shows how fallacious could be the conclusions of such an eminent Hebrew scholar as the Rev. Professor S. R. Driver, who, failing to realise the fact of this identity, sadly confessed that, in his opinion, the Old Testament prophecies concerning Israel never had been fulfilled, and that, at this late stage in history, never could be fulfilled. The time, however, is fast approaching, when, according to the prophecies, the identity of lost Israel is to be disclosed to all nations together with the Revelation of God's purpose concerning Israel's relationship to all other races. For it is not God's purpose that Israel-Britain should be, like the contemporary ruthless military powers, sufficient unto herself, but that she should be above all nations in service to all nations.

Let me therefore reiterate, as a fact that can be confirmed by a comparative study of prophecy and history, that every promise given to Israel to be fulfilled down to the current year, has been fulfilled down to the current year in the history of the British race in the

British Empire and the United States of America. Let me also reiterate that the succession of constitutional crises through which the British Commonwealth of nations and the United States of America have passed and are passing constitutes the initial stage in the preparation of the English-speaking peoples for the coming of our Lord Jesus Christ as King, and for the entrance of those peoples into the full inheritance promised to Israel from ancient times.

If this is not the truth that I have spoken, then, may I ask you, what hope have we of survival in the chaotic world conditions of our time? If the restraining, aiding and guiding influence of our race fails humanity, what hope has humanity of survival? I ask you therefore to consider carefully what I have said and to study what I have outlined in the light of the future development of the world crisis. I am confident that you will find, in the study, the confirmation and fulfilment of all God's promises concerning Israel, and concerning the glorious future of humanity under the Coming New World Order.

ISRAEL'S REDEMPTION.

Now, as I have stated, it is sixteen years since I first gave in outline my interpretation of the Great Pyramid's prophecy. That interpretation portrayed the past thirteen months as witnessing the beginning of a period of intensive trouble in world civilisation, the further development of intensive trouble thereafter into God's Judgment of civilisation, and the special Divine tuition, protection and guidance of the English-speaking races as a stabilising influence during chaos and Judgment. Things have happened during the past thirteen months precisely as the Great Pyramid's prophecy had revealed they would happen, and President Roosevelt, and the Rt. Hon. Anthony Eden, in recent speeches have both emphasised the significance of these happenings, by referring to the world-wide fear and trembling of nations, which, you will remember, our Lord Jesus Christ said should precede the Judgment of civilisation. Our Lord also said, however, concerning these things now evident and other physical signs of the times not yet evident: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In conclusion, therefore, I will quote the Divine Promise, recorded by the prophet Jeremiah concerning the redemption of Israel under the New Covenant in Jesus Christ, which Covenant is to come into full operation in the New World Order now imminent.

"Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah.

"Not according to the Covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which My Covenant they brake, although I was an husband unto them, saith the Lord;

"But this shall be the Covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

"And they shall teach no more every man his neighbour, and every man his brother saying know the Lord: for they shall all know Me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the seas when the waves thereof roar; The Lord of Hosts is His Name:.

"If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

"Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord."

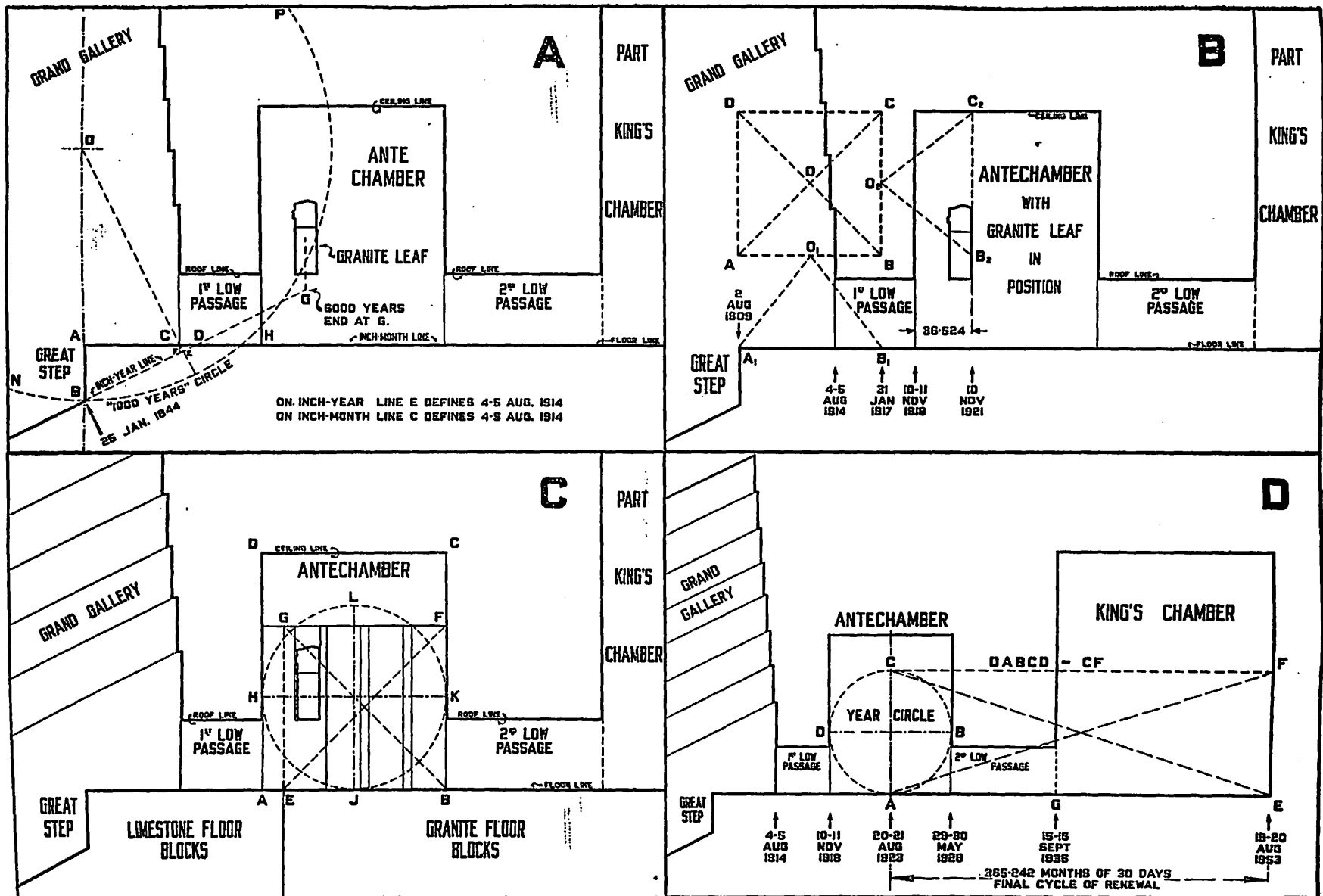


PLATE 4.

Hitherto all diagrams of the Great Pyramid showing the passages and chambers have been represented as viewed from the East towards the West. The geometry above shown depends partly on the height of the East Wainscot of the Antechamber, shown as A G F B on Fig. C above. All four diagrams above have therefore been shown as viewed from the West towards the East.

On the inch-year scale of Fig. A above, the General Chronology System of 6,000 solar years is shown as ending at the centre of the Granite Leaf, in the Antechamber. The period of 6,000 years begins at the Autumnal Equinox of 4,000 B.C. and ends at the Autumnal Equinox of A.D. 2001. The *apparent* discrepancy of a year in reckoning as A.D. 2001 is due to the fact that in the *historical* reckoning of years A.D. 1 succeeds 1 B.C.

APPENDIX D.

THE GREAT PYRAMID'S PROPHECY : LIGHT ON THE CRISIS.

*An Address by Mr. David Davidson
at the Central Hall, Westminster,
on October 6th, 1938.*

I wonder whether many have considered what a perfect and peaceful place this world would be were there no such thing as the expression of the individuality of man. In this relation Oswald Chambers, in "The Psychology of Redemption," states that "Individuality is a right characteristic in a child, but in a man or woman it is not only objectionable but dangerous, because it means *independence of God as well as of other people*, and independence of God is of the very nature of sin." It is therefore an axiom of psychology that "Excessive individualism destroys the moral fibre of the individual." Those who are strongly individualistic come to realise this sooner or later in themselves—often too late! But this truth applies not only to men but also to nations which follow a nationalistic ideal, and to those who, in mass, conform to a strongly individualistic financial, economic or industrial creed. It is due to this excessive individualism in mass-expression that the moral fibre of civilisation has so rapidly deteriorated, and it is because of mass-deterioration that the world is the madly suicidal and chaotic place it is to-day.

SCIENCE AND THE UNIVERSE.

In this connection even scientists cannot be excluded from the charge of excessive individualism in mass-expression by affecting an "independence of God" in their interpretation of physical phenomena. In their view of the universe the Rt. Rev. Lord Bishop of Birmingham emphatically refuses to acquiesce. In a recent statement he (Dr. Barnes) declared: "I refuse to separate things and events in the universe into two classes of natural and supernatural, as though there was one realm subject to God's control and another which escaped from His direction." Owing to the theory to which Dr. Barnes refers, and for which modern science is largely responsible, recent studies of successive crises in international affairs have failed *specifically* to portray the operation of God's judgments upon the earth as a consequence of mankind's general "independence of God."

Scientific analyses of international affairs have generally appeared too late to have been of service in suggesting a cure by material means, but have nevertheless been helpful as partial diagnoses indicating the catastrophic collapse towards which world economy is heading. These partial diagnoses, published generally two years or more after the events with which they deal, confirm the modern interpretations of Biblical prophecy and Great Pyramid prophecy, given in my various works *published from one to fourteen years before the events*. Both systems of prophecy revealed that the events which are now transpiring are the initial events of Divine Assessment preceding the full Judgment of God upon the aggressive world powers, and upon the present iniquitous system, or systems, of world economy. There is surely something Divinely ironic in the fact that the Great Pyramid's prophecy is expressed in terms of modern science!

Modern scientists, generally disbelieving in a Divinely designed universe of physical measures and ordered movements, and disbelieving in a system of Divine prophecy appertaining to events on our planet, consequently refuse to believe that the latter can be expressed in terms of the former. They state further that there is no such unit as the Great Pyramid inch. In a booklet recently published I have completely and comprehensively disproved the arguments against the representation of physical measures and movements, and against the Great Pyramid inch. I have shown that the latter value, as the 500-millionth part of the Earth's polar diameter, was proposed by Sir John Herschel about 70 years ago as a truly earth-commensurate unit which he termed the "geometrical inch"; that the principal geodetic and astronomical constants such as the Earth's major and minor axes, the Gravitational Constant, the mean sun-distance, and the velocity of light are all accurately

expressed in the Great Pyramid in terms of Herschel's "geometrical inch" or the Pyramid inch; and that the same inch-value is the ancient metrological unit from which originated the common geometrical pattern of the ancient Mediterranean and Egyptian systems of measures. My recent publication is termed "Herschel's Geometrical Inch: The Natural Unit-measure of Astronomy, Geodesy, and Rational Metrology."

THE CHRONOLOGY OF PROPHECY.

Another statement uncritically made by authorities on ancient chronology is that one of the vital dates in my chronology of Biblical history and prophecy is *two years too late*. They therefore declare that my interpretation of prophecy cannot be correct. The vital date referred to is that of the destruction of Jerusalem by Nebuchadnezzar. In a booklet published last month—and entitled "Nebuchadnezzar's Siege of Jerusalem"—I have proved to demonstration from every available ancient source—Biblical, Assyrian, Babylonian, Medo-Persian and Egyptian—that the accredited authorities on ancient chronology are *two years too early*. My original statement of chronology was published fourteen years ago, and still stands intact in the light of all subsequently acquired facts. In the first half of last year, I published in *The National Message* an outline of the interpretation of Biblical prophecy in the light of that chronology, showing that aggressive militarism would begin from the summer of 1937, onwards for thirteen years, to destroy the existing system of world economy, and would itself suffer extinction by 1953. Fulfilment of the interpretation began with Japan's undeclared war of aggression against China. I leave subsequent events down to the latest crisis to speak for themselves.

In the same series of articles, I stated that the Great Pyramid's prophecy portrays that the *intensive* period of God's judgment upon the aggressive military powers, and through them upon the existing system of world economy, extends from November 27th, 1939, to August 20th, 1953. These dates were published in 1924. Here it should be emphasised that the dates primarily define a period. The initial date may, or may not, be that of a definitely ascertained physical act, since so much that is vital in these days remains hidden until the juggernaut of aggression has gained momentum.

Here I will repeat what I stated from this platform on October 7th last year.

"The symbolism attached to the dated interval—November 27th, 1939, to August 20th, 1953—represents the *intensive* process of judgment as analogous to a great 'round-up' of cattle for sorting out and tallying, and separating into herds for ownership and classes for value. The dated symbolism portrays the 'people of God' being gradually separated from the chaotic 'milling' mass during God's 'judgment on the earth', and withdrawing themselves under Divine Guidance to become the nucleus of mankind for the new world order—the Kingdom of Heaven on the earth. This is indicated by the symbolism of a field of spiritual attraction or of inner spiritual compulsion extending generally from June 25th, 1941, to November 10th, 1948, or *intensively* from December 20th, 1941, to May 16th, 1948. The symbolism applies to the time to which the prophet Isaiah referred when he said:—

'When Thy judgments are on the earth the inhabitants thereof shall learn righteousness.'

I subsequently showed from Biblical prophecy that the peoples of the New World-order are at first to be drawn from the non-aggressive nations under the leadership of the English-speaking peoples—cleansed and purified by affliction. Here I feel that the whole of my last year's address could be repeated with advantage, since it has proved truer in application than might have been deemed possible a year ago, and needs no revision in the light of events which have since transpired.

CRISES AND TRAVAIL.

Now in every age of spiritual change, peoples widely apart in interest and distance have felt the need of spiritual change and have felt within themselves the certainty of its imminence. Paul,

indeed, in the words of Dr. Moffatt's translation, says "To this day, we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves, who have the foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship." How much more is this travail felt at such times of crisis as that through which we are now passing! Do we not all experience in these days of fear and trembling and distress of nations the intensification of the travail within ourselves, and at the same time derive hope and assurance by realising the part that has been allotted to our race in breaking for other races the shock which otherwise would be unbearable. In times such as these, as Plato realised, the travail of all mankind is intensified, and, as Tacitus has recorded of the years around our Lord's First Advent, wild rumours are rife and many false leaders appear. It would seem, indeed, that many first misinterpret the urge within them, feel vaguely the nature of the coming change, and seek to anticipate the purpose of God by endeavouring to attain that purpose themselves. The present need of our age is the promised righteous *spiritual* Dictatorship of our Lord Jesus Christ, and therefore we have to be made to realise the unrighteous nature of the spurious Dictatorships set up over the aggressive military powers and over world economy. Under the righteous spiritual Dictatorship of our Lord Jesus Christ and *His* Spiritual Church, there is to appear a League of Free Nations. We therefore had first to be made to realise the futility of the man-made League of Nations. What we are to be taught is the futility of everything individualistic in men and nations and that nothing will succeed unless by complete surrender to God of all that is individualistic in men and nations. When this surrender has been made, then, in the words of Dr. Moffatt's translation of Isaiah xxv, 7, "shall He strip away the mourning shroud from all mankind, the veil of sorrow from all nations."

In the Great Pyramid's prophecy—as I pointed out fourteen years ago in *The Great Pyramid: Its Divine Message*—there is an allegory which deals with "the mourning shroud over all mankind" and "the veil of sorrow over all nations." This is the geometrically represented and scientifically revealed allegory of man's Displacement from the harmony of God's Creation. Because of this Displacement "the entire creation," as Paul says, "sighs and throbs with pain," and by reason of this obvious "travail," scientists have concluded they can, in the words of Dr. Barnes, "separate things and events in the universe into two classes of natural and supernatural, as though there was one realm subject to God's control and another which escaped from His direction."

MAN'S LOST INHERITANCE REGAINED.

The Pyramid's allegory of Displacement, however, foreshows that the promised Christ was elected in the beginning of things, as God's own sacrifice, "the cutting off" from Himself of His Son, to bridge the gap of displacement in the harmony of creation, and to restore to man his lost inheritance, dominion over the earth. Paul refers to the immediate effect of this Divine Displacement as "the foretaste of the future" which he himself possessed, and to the ultimate effect as "the redemption of the body that means our full sonship" through Christ with God. God therefore did not meet us halfway. By His own special sacrifice He bridged the gap between us, and came to us. Many have been the examples since, down to quite recent days, of His example being followed by His chosen people whereby they themselves have bridged the gap in a materialistic way, to affect reconciliation between righteousness and unrighteousness in world affairs.

How few there are who understand the great example that Jesus Christ has been even to those who are not His spiritual followers. His example has altered the whole face of history and has given the certainty of power to the humble that the doctrines of might may be dispelled.

In the words of Robert Bridges:—

"They who understand not cannot forget, and they who keep not His commandments call Him Master and Lord."

We may therefore be assured that whatsoever we may lose in worldly prestige by an act of meekness or humility to counter wrongdoing, will be more than recompensed by the gradual and progressive attainment of the certainty of spiritual power. For, as we must ever remember, both Biblical prophecy and Great Pyramid prophecy show that *the struggle now approaching is not our War with*

aggression, but God's War, "the battle of that Great Day of God Almighty—Armageddon," figuratively signifying God's judgment of the nations. Both prophecies show that we are to be saved out of it, that the time is closely at hand, and that our task is not to meet aggression with aggression unless and until God guides or compels us to do so. I have no political opinion in this matter but speak merely from the standpoint of my reading of prophecy. Were it not for this my private opinion might be altogether different. Events will follow the course of God's plan of operations, and not according to majority opinion. Let that be clearly understood!

CHURCH AND STATE AGREE.

Let me therefore reiterate what I have stated in all my works and articles and from this platform during the past seventeen years. Both the Bible and the Great Pyramid show that God has appointed the English-speaking peoples to form the nucleus of the Kingdom of Heaven on the earth, that He is now finally preparing them for that great work, and that they will therefore be the first of all peoples to "learn righteousness" "when God's judgments are on the earth." That we are confirmed in this belief let me quote two high authorities in Church and State, who, although not of us, are yet with us in this belief.

My first quotation is from the late Archbishop Lord Davidson:—

"Do we realise," he said, "that we alone to-day are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America."

My second quotation is from a speech by Lord Baldwin (when Prime Minister), reported in *The Times*, August 16th, 1932:—

"The (British) Empire," he said, "was not built up on trade agreements, nor could it be maintained solely by tariffs and preferences. It could only be maintained permanently by a clear conviction of its ultimate goal—the spiritual unity of the whole British Empire—THE KINGDOM OF HEAVEN ON EARTH."

"... failure to realise the wider heritage growing out of the Imperial connexion involved a betrayal of a profound spiritual trust."

"... our life on earth was an opportunity to take part in the work of Creation."

When two such men in Church and State thus add their testimony—and so emphatically—from their own joint experience of life to the joint testimony from the past given by the Bible and the Great Pyramid, surely it is time that the English-speaking peoples awakened to a realisation of their high destiny? Let them, therefore, rely on the sure promises of God and the Truth of His Revelation and learn not to put their trust in human promises or pacts, or their faith in the soothing cry of "Peace," when there has been no peace, is no peace, and never can be any peace until our Lord Jesus Christ has put the world in order. What pact or promise can you think of between ourselves and aggressor nations which has never been broken? Did not we once, to our sorrow and that of the world, rely upon a certain "scrap of paper"? And do we not live in times when agreements may be ended and peace instantaneously shattered without warning as soon as an aggressor nation thinks herself sufficiently powerful?

Pacts to-day have a two-fold purpose: (1) to lull a non-aggressor into a state of false security, and (2) to permit an aggressor to gather strength for a sudden and demoralising blow. Armaments are therefore necessary for us until God's judgments upon the earth have taught us righteousness. When that happens—and according to prophecy it is to happen soon—we shall be God's people in every sense, and shall have no need of armaments. Indeed, as I pointed out from the Great Pyramid's prophecy in July, 1930, and July, 1931, the period from 15th September, 1936, to 20th August, 1953, is a period of Divine Protection for the English-speaking peoples, beginning with a gradual change from material Power to Spiritual Power. There are already signs that this change is imminent, particularly in the national appeal to our Heavenly Father in the recent crisis.

THE CHANGE OF SPIRIT.

Many of you will remember a series of articles I wrote in May, 1928. In the concluding article I dealt with the nature of the circumstances which could compel a change of spirit.

"The greatest of all wars," I said, "failed to make our nation a spiritually discerning nation. War alone cannot do this, although its aftermath, by making us mostly a nation of middlemen and receivers of 'the dole,' between harassed industry and a neurotic demand, contains all the elements necessary for the development of the circumstances of a spiritual change. For man in the mass only draws near to God when all the human joys of life and living are turned to 'wormwood and gall'."

Or as Lamentations iii, 19-21, expresses the experience and its consequences :—

"Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them in remembrance and is humbled in me. This I recall to my mind, therefore have I hope."

The like experience had its consequences in helping to keep us from another war in the West. Not yet being in that condition humbly to submit ourselves to be spiritually guided, we recalled to mind our former affliction and misery in war and its aftermath and therefore had we hope. That hope brought the nation nearer to God than it has been for a long time. Therefore we hope that further crises and fears and perplexities concerning not only war, but concerning our very survival in a world of declining trade and commerce, may bring us as a nation into His everlasting arms.

Professor Arnold J. Toynbee, in the *Survey of International Affairs*, 1931, has a very interesting comment on a similar situation. "In the face of an external menace," he says, "the human spirit can find relief in either endeavour or action. The onslaught of an overwhelmingly stronger human enemy can be resisted to the death ; an act of God (by which he means the legally defined 'act of God') can be accepted with resignation ; but when we feel that 'we are betrayed by what is false within,' we are apt to find ourselves spiritually paralysed in face of the most deadly peril with which humanity is ever confronted."

Professor Toynbee was here dealing with the financial collapse of 1931, following the resignation of the British Labour Government on August 23rd, 1931, as officially declared by the Prime Minister. The latter date, you will remember, was published by me from Biblical and Great Pyramid prophecy thirteen months before, and the circumstances were defined from the same source. I also showed that the number 666, in Revelation xiii, 16-18, symbolises the ruthless domination of the power of money based on gold—and therefore relates to our present financial system and to our present world economy based on that system. Now, as I have stated, the Pyramid date for the beginning of the period of intensive judgment is November 27th, 1939. An interval of 666 days prior to that date began on January 30th, 1938, when Hitler celebrated the fifth anniversary of his accession to power, and no doubt the termination of his own "five years' plan" of preparation. There followed the annexation of Austria, and recently what was undoubtedly an attempt to annex Czecho-Slovakia.

AN ACT OF GOD.

Now there is a peculiar statement in Ezekiel xxxviii, 4, which refers to the leader of the Northern or European power at the time of the final world war, and of a real act of God, which precedes the conflict, and which compels the leader to alter his plan of operations. The statement is :—

"And I (the Lord) will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army"

Does not this clearly mean that the original plans of the Northern Power would have led in one direction, and that an act of God compels the adoption of fresh plans which will lead in another direction. Since arriving at this interpretation I have confirmed it by referring to Professor F. Gardiner's annotation to this clause: "I will turn thee back." Professor Gardiner states that it is to be understood as meaning "turning away the wild beast from his natural inclination to the fulfilment of God's purpose," or as meaning "I will lead thee astray." Ezekiel shows what the new direction is. The new plan of operations eventually adopted leads to an invasion of Palestine, and

Northern Africa. It is not therefore until Palestine is threatened that "the merchants of Tarshish and all the young lions thereof" are mentioned (verse 13) in opposition to the Northern Power. A war at the present time would have been another war in the West, whereas it is the purpose of God to have the inevitable final conflict settled in the Middle East. Putting "hooks in the jaws" of the aggressor, God forcibly compels the aggressor to finish the final war as God wills it should be finished. Professor Gardiner's annotation states that "hooks in thy jaws" is "an allusion to the ancient way of taking and destroying the crocodile, otherwise invulnerable to their arms." The allusion is apt as applying to current history.

THE FUNCTION OF THE AGGRESSOR POWERS.

Now there is one declared purpose of God which is seldom mentioned in this connection, and that is that the chief function in God's plans for the aggressor powers is the destruction of the existing economic system and of the ruthless domination of the power of money, based on gold, in order to cleanse the earth in preparation for the Kingdom of Heaven on the earth. This would explain the significance of the 666 days' interval I have mentioned as preceding the beginning of the *intensive* period of Judgment. The 666 indication is merely symbolic of the significance of the events which occur during the 666 days' interval and does not signify that money-power or commerce will be destroyed during that interval. The people of God are commanded by Him to come out of the existing economic world order between June 25th, 1941, and November 10th, 1948, according to the Great Pyramid's prophetic indications. This implies a withdrawal from the Old World Order. Now the world number in Biblical Symbolism is 444, and an interval of 444 days ending at November 27th, 1939, when the period of *intensive* judgment is indicated as beginning, commenced on September 9th, 1938, when the British Government's attitude to Hitler's declared purpose was communicated to the German Foreign Minister. The declaration of this attitude prevented another war in the West. That would explain the significance of Ezekiel's statement, "I (the Lord) will turn thee back." We have yet to see in events as they develop how "the hooks in the jaws" are to operate. Many unexpectedly strange and sudden changes and re-alignments have taken place in history—particularly in our own generation—and here I am reminded that it is Dr. W. R. Inge's opinion that Germany and Soviet Russia will yet be united in purpose. This would be entirely in agreement with the prophecy of the 38th Chapter of Ezekiel, and would serve to show that we can only begin to understand the trend of current events when we study them in the light of prophecy.

All that I have said this evening in relation to the development of current events, particularly regarding the latest crisis, is fully in accord with what I said from this platform a year ago. It was emphasised then that the final world conflict, in so far as it concerned the English-speaking peoples, was to be concentrated mainly upon the Middle East and not in the West, and statements were made which now, as an interpretation of prophecy, throw light upon the nature of the terms of future discussion recently hinted at by Herr Hitler.

COLONIES AND AGGRESSOR POWERS.

May I therefore quote the essential paragraphs I had in mind when referring to my last year's address, as bearing upon the latest crisis, and as throwing light upon the future line of development. The paragraphs appear on pages 9 and 10, under the sub-heading "THE IN-GATHERING OF ISRAEL," in the reprint of the address. The text reads as follows:—

"Now the ingathering of dispersed Israel and their restoration under a Theocentric form of government, which is to extend eventually to all nations of the earth, are events which constitute the outstanding theme of the Old Testament prophecies. This does not relate in any way whatsoever to the present conditions in Palestine, to the Jews there, to the problem of the Arabs, or to the British Mandate. These conditions are merely preliminary to and for the eventual purpose of concentrating the conflicting forces in the world mainly upon the Middle East, as, during the recent Great War, the conflicting forces were concentrated mainly upon the Western Front."

"In Old Testament prophecy, the time immediately preceding the final phase of the ingathering and restoration of Israel is the time during which Palestine, Libya, Egypt and the Soudan (which is ancient Kush or Ethiopia) come under the influence or sway of the group or allied groups of aggressive world powers. The present year, 1937, with June 18th—21st comprising the zero date, is defined as the date at which the resolution of world forces begins for the eventual consummation of God's purpose. That consummation comprises not only the ingathering and restoration of Israel, but also the extinction of the world forces of aggression and disorder, and the establishing of a new and righteous world dominion spiritually under our Lord Jesus Christ, with its political administration centered upon Jerusalem as the earthly counterpart of the Jerusalem Above. I purposely refrain from discussing the debatable details relating to the nature of our Lord's Second Advent."

"It is clear, however, that the time of the ingathering of dispersed Israel, according to Biblical prophecy, is identical with the time indicated in the Great Pyramid's prophecy for the ingathering of "the people of God," which ingathering, in the Pyramid's prophecy, is mainly associated with the destiny of the English-speaking peoples in the British Commonwealth of nations and the United States of America. It is equally clear that the British race must be vitally affected by Palestine, Egypt, and the Soudan coming under the influence or sway of any aggressive world power or combination of powers, and that the whole resources of the British Empire will be devoted to the emancipation of the territories affected."

"With the Soudan affected, the natural area for the concentration of those resources of the Empire would be in the dominion, colonial, and mandated territories of Africa south of the Equator, that is, below the southern limit of Italian Somaliland. From the geographical viewpoint of the Old Testament prophets these territories of concentration were beyond, or south of, the rivers of ancient Kush, or Ethiopia, that is, beyond the modern Soudan. The prophets therefore refer to the ingathering of dispersed Israel as taking place, and their return to Palestine from, 'beyond the rivers of Kush (or Ethiopia)'."

"Thus Zephaniah iii, 10, states:—

'From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering.'"

"The difficult and imperfectly translated xviiith chapter of Isaiah makes it clear that the call for the ingathering of the dispersed people Israel goes forth from 'the land which is beyond the waters of Ethiopia,' inviting them to concentrate there for the re-occupation of Palestine. Isaiah here portrays swift vessels skimming rapidly over the waters, like the light payprus boats of the Nile in his own day, taking off for every quarter of the earth carrying swift messengers to the dispersed people of Israel. In the concluding verse of the Chapter Isaiah makes it clear that the offering which is brought by dispersed Israel is the 'offering' or 'present' of *themselves* to 'the Lord of Hosts—to the place of the name of the Lord of Hosts, the Mount Zion.' The Great Pyramid's prophecy defines the period during which the call goes forth and the spiritual offering of dispersed Israel is made as the period of spiritual compulsion which extends from June 25th, 1941, to November 10th, 1948."

FLYING MESSENGERS TO DISPERSED ISRAEL.

In the paragraphs quoted, I have referred to the difficult and imperfectly translated 18th Chapter of Isaiah. The Rev. Dr. E. H. Plumptre, in his annotations to this chapter, states that "The phrase, 'beyond the rivers,' points, as in Zephaniah iii, 10, to the region of the White and Blue Nile, south of Meroe or *Scamar*, and not far from Lake Nyanza." This is precisely where I have placed the land referred to. Dr. Plumptre further states that "The rivers are literally the affluents of the Nile that *intersect* and fertilise (not 'spoil' as in the Authorised Version) the hills and valleys of Nubia." Then again he states that the people referred to in *The Authorised Version* as "scattered and peeled" are, in a literal reading, "tall and polished." Both renderings "scattered" and "tall" are derived from the idea of "distribution" being conveyed. "Dispersed" satisfies the context. Similarly

with the alternative renderings "peeled" and "polished," as the smooth surface of a peeled sapling, convey, in the light of the context "smooth of skin." "They were," Dr. Plumptre continues, "terrible then as they had ever been, a nation *that treadeth down its foes*."

All this identifies the people referred to as *dispersed* Israel, and the prophecy itself as referring to the future. This is confirmed by Dr. Plumptre equating the place and circumstances of this chapter with those mentioned in Zephaniah iii, 10: "From beyond the rivers of Ethiopia My suppliants even the daughter of My dispersed shall bring My offering." (cf. Isaiah lxvi, 19, 20).

Presuming, however, that the prophecy of the 18th chapter of Isaiah refers to events of Isaiah's own day, modern commentators and translators assume that the Message conveyed by the ambassadors or envoys from the land South of Nubia, is a message which they convey on their return to their own land from their mission overseas. Their difficulty in this case is due to the fact that they fail to see that the people to whom the message is sent are of the same race as the people who send the message. This further shows that the land which the rivers intersect and fertilise is not the land from which the envoys are sent but the land to which they are sent, "a green and pleasant land," which is the recognised native land of the race at the time to which the prophecy refers.

Again, one great initial difficulty has always been the initial word "Woe" of the prophecy, in the *Authorised Version*, this seeming to imply disaster for the people addressed. Here Dr. James Moffatt comes to our aid by translating the initial words thus: "Ah, land of winged fleets where the Great Nile flows, that sends its envoys overseas in light skiffs down the stream." These "light skiffs" are literally "vessels of bulrushes," being as Isaiah saw them similar in gliding action to the papyrus boats of the Nile in his own day. These are clearly the units of "the winged fleets" mentioned by the prophet. We may therefore in the light of the newly recognised prophetic setting of the prophecy, and with a composite rendering from all the translations and commentaries which suit this setting, freely translate the 18th Chapter of Isaiah as follows:—

Ah! Land of winged fleets, south of the rivers of Nubia, that sends its envoys overseas taking off from the waters in the light winged craft of the fleets. Go! Swift messengers to your people overseas, a dispersed people and smooth of skin, a nation terrible from its beginning, which draws the line of conquest and treadeth down its foes, whose land is intersected by fertilising rivers!

All inhabitants of the world, and dwellers on the earth, watch when an ensign is set up on the mountains, and listen when a trumpet is sounded.

For this is the word of the Lord to me.

"I will dwell in my resting-place, and will watch from there, calm as the clear heat in sunshine, still as dew in harvest-tide." For before the harvest, when the blossom is over, and the fruit becomes the full-ripe grape, He comes as the Lord of the vine-yard, lopping off the branches with a pruning-hook, and cutting away the tendrils. The foe which they represent shall be left as unburied carcasses to vultures in the hills, and wild beasts of the land. All summer, vultures will devour them and wild beasts all the winter batten on them.

Then shall a present be brought to the Lord of Hosts—a dispersed people, smooth of skin, a nation terrible from its beginning, which draws the line of conquest and treadeth down its foes, whose land is intersected by fertilising rivers, a people brought as a present to the Lord of Hosts at the place where He is revealed, at Mount Zion.

Now consider again the parallel passages in Zephaniah iii:—

Verse 9. "For then will I turn to the people a pure lip, that they may all call upon the Name of the Lord, to serve Him with one consent."

Verse 10. "From beyond the rivers of Ethiopia My suppliants, the daughter of My dispersed, shall bring Mine offering."

Verse 11. "In that day shalt thou not be ashamed for all your doings, wherein thou hast

transgressed against Me : for then I will take away out of the midst of thee them that rejoice in thy pride, and then thou shalt no more be haughty in My holy mountain."

Verse 13. "The remnant of Israel shall not do iniquity nor speak lies ; neither shall a deceitful tongue be found in their mouth : for they shall feed and lie down, and none shall make them afraid."

Then passing to Verse 20 :—

"At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

THE RETURN OF ALL-ISRAEL.

The prophecy of Zephaniah is primarily addressed to the House of Judah at Jerusalem at the time of the prophecy in the reign of Josiah. But innumerable prophecies in the Old Testament describe All-Israel as returning—at least representatively—at the same time. Thus Jeremiah iii, 18 (R.V.), states :—

"In those days the House of Judah shall walk to 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."

Some authorities have therefore rendered Zephaniah iii, 10, as follows :—

"From beyond the rivers of Ethiopia shall men bring My suppliants, even My dispersed people, as My offering."

The "men" who bring the House of Judah, are the men of the House of Israel as has been made clear by our study of the 18th Chapter of Isaiah, and the House of Israel comprises the dominant stock of the British Empire and the United States of America. That is why the mixed stock of that remnant of the House of Judah, known as the Jews, "walk to," as Jeremiah has phrased it, the home country, dominions, colonies, and mandated territories of the British Empire and to the United States of America, when they are driven out of the territories of the totalitarian states. Such have the assurance of the prophecy of Zechariah iii, in verse 19 : "Behold, at that time I will undo all that afflict thee : and I will save her that halteth, and *gather her that was driven out* ; and I will get them their praise and fame in every land where they have been put to shame." In this connection, I am compelled to add that I am not forgetting the prophecy of "the basket of good figs" and "the basket of bad figs" (in the 24th Chapter of Jeremiah). Of the evil figs of Judah, in verses 9 and 10, it is stated :—

"And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I drive them."

"And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

RETURNING TREMBLING FROM THE WEST.

Now whereas Jeremiah describes the return of Israel as "*from the north*," Hosea says it is to be "from the west," and Jeremiah again directs that his prophecy concerning the restoration of Israel is to be "declared in the Isles afar off." Isaiah states that the return is to be from "the isles" in "the ships of Tarshish," and the eminent German commentator, Dr. Delitzsch identifies Tarshish with the British Isles. Now the British Isles lie North-West of Palestine, the northern limit of Scotland being directly North-West of the Southern limit of Palestine. In Hebrew, however, there is no equivalent for North-West, and a location North-West can only be described as in "the North" and in "the West," as the location of dispersed Israel is defined in the Old Testament. Let us examine our identification in detail.

Jeremiah, who, in Chapter iii, 18, describes the return of Israel as "out of the land of the north,"

nevertheless in Chapter xxxi, 10, says: "Hear the word of the Lord, O ye nations, and declare it in the *isles afar off*; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Hosea xi, 10, then states: "They (Israel) shall walk after the Lord, who shall roar like a Lion; for He shall roar, and the children shall come trembling from the West." Isaiah xviii, 1, again, describes "*winged fleets*," as we have seen, in the days immediately preceding Israel's return. Flight in the air is also the theme in Isaiah's prophecy concerning the return. In Chapter lx, 8 and 9, he says:—

"Who are these that fly as a cloud, and as the doves to their windows (or cotes)? Surely the isles shall wait for me, and the ships of Tarshish first, to bring Thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

TARSHISH AND THE YOUNG LIONS.

Here it is remarkable that, in the 38th Chapter of Ezekiel, when the Northern Power invades Palestine at the time of the end, the land is inhabited, the cities are rebuilt, and yet unprotected, and "the merchants of Tarshish and all the young lions thereof" challenge the invader. This is where Dr. Delitzsch's unbiassed identification is so helpful, having regard to the fact that "Tarshish," and "all the young lions thereof" in Ezekiel already provide a sufficient identification. As for Delitzsch's identification, it should be remembered that he wrote at a time when mechanical flight was unknown. Regarding Isaiah lx, 8 and 9, he states:—

"The prophet here turns his eye to the sea The faith of the *distant lands of the West* is now beginning to work. These things thus flying along like clouds and doves are ships, with those of Tarshish *from the farthest extremities of the European insular quarters of the globe at their head—i.e.* acting as the leaders of the fleet which is sailing to Zion, and *bringing Zion's children from afar.*"

There can be no doubt as to the meaning here. The return of Israel is from the West of Europe, and in particular from those islands which lie off the Western seaboard of Europe, namely the British Isles, which are thereby identified as the "*isles of the West*," and "*the isles afar off*" mentioned by the Old Testament prophets as the new homeland of dispersed Israel.

To understand this vital identification gives one the ability to understand the plain meaning and intention of all the Old Testament prophecies and promises concerning Israel, and to understand how during current times, as Archbishop Lord Davidson and Lord Baldwin have realised from the experience of their own responsibilities, God is guiding our race to be His servants during the current times of crises. We may therefore rest assured that through all the times of fear and trembling that lie before us, until we racially submit ourselves to God, we are afforded His protection, and are guided by Him, not to effect our will but to carry out His purpose. We must therefore be resilient in trouble and steadfast, and continue to act, in the words of Lord Baldwin, as "*the shock-absorber of the world.*" This message of the Old Testament is also the message of the Great Pyramid's prophecy. In the latter our race is represented as under Divine Protection from 15th September, 1936, to 20th August, 1953, during which period, it is indicated, is to occur those things of which our Lord spoke:—

" distress of nations, with perplexity men's hearts failing them for fear, and for looking after those things which are coming on the earth"

And the symbolic instruction of the Great Pyramid for this time is identical with that of our Lord's words:—

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

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