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THE YEARS
1914 TO 1923
IN
BIBLE PROPHECY.
—
SCRIPTURE PREDICTION OF
THE PRESENT WAR.

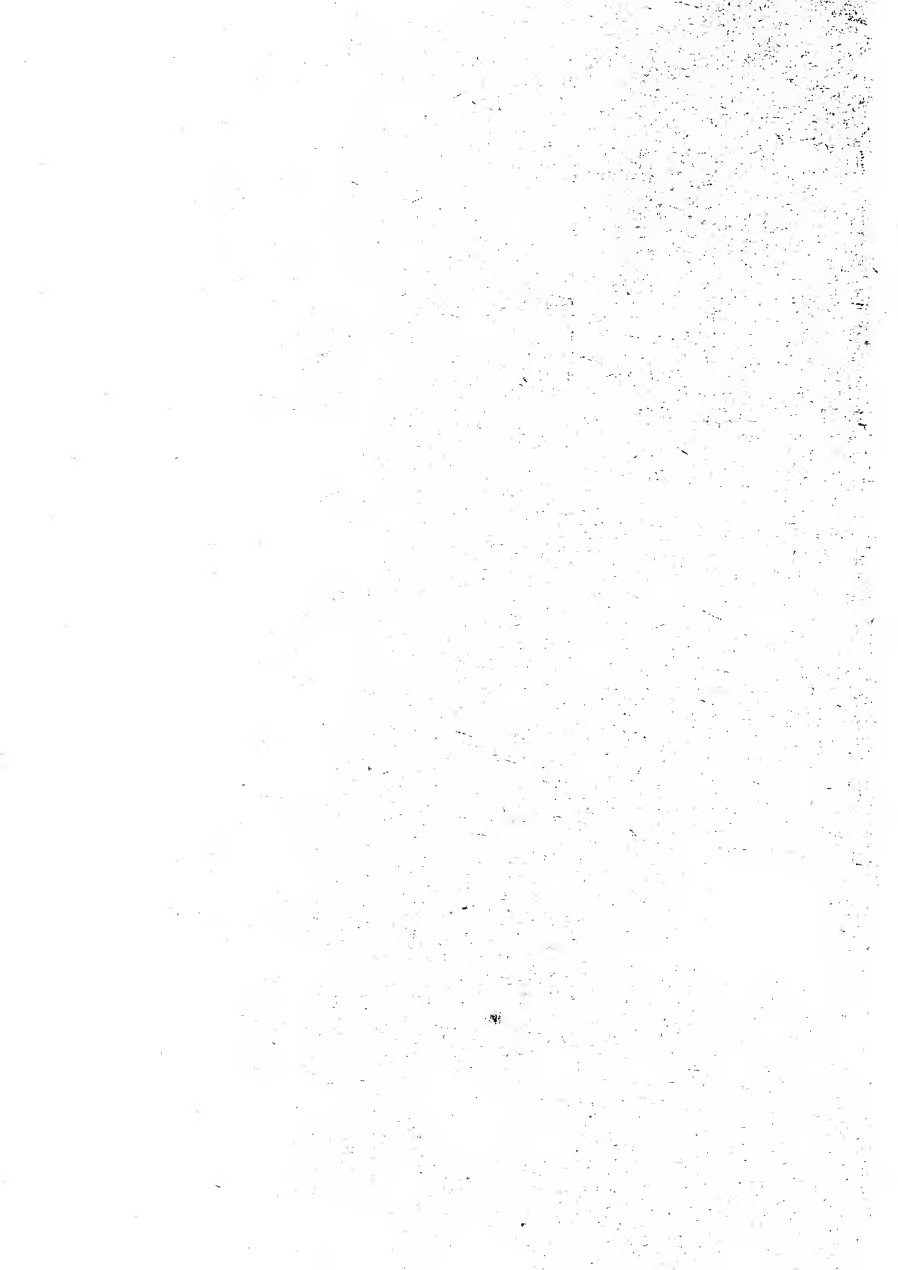
BY
T. TROWARD

(Author of "Bible Mystery," "Edinburgh Lectures on Mental Science," &c).

SCHOOL OF THE BUILDERS
150 West 78th Street
NEW YORK

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LONDON

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The Years 1914 to 1923 in Bible Prophecy.

NOTE.—*The reader is particularly requested to look up the various texts referred to, as their insertion would unduly extend this pamphlet.*

IN the present pamphlet I have endeavoured to put before the reader in the smallest possible space certain clues to the prophetic utterances of the Bible showing that we are now living in that Time of the End to which they refer. This does not mean the end of the world, the end of the planet, concerning which we have no indication, but the End of the Age, that is the termination of the present order of things and the introduction of that New Order to which the whole of Scripture leads up.

The war now waging, which is without parallel in all history, is not a mere struggle for national precedence, it is a conflict of principles. It is a conflict between the principle of

liberty on the one hand, leading on to individual development, international peace, and the expansion of natural resources beyond anything hitherto realized, and the principle of despotism which must retard the progress of humanity for many generations, and as the great war of principles it forms the climax of the Old Order and is the worthy subject of prophecy.

If there *is* such a thing as a Supreme Intelligence taking cognizance of the affairs of men it must see things primarily from the point of view of principles whether on the scale of individuals or of nations—it must see things first in the realm of spiritual causation, and then as a consequence see the working-out of these causes on the plane of material effects. Philosophically this would be the attitude of such an Intelligence as it looked down the ages of human evolution, an evolution rather of mind than of body; and if such a Supreme Intelligence gave utterance to what it thus saw, that utterance would be what we call prophecy. Now this is exactly what the Bible claims for the Divine Mind, and if we find these utterances paralleled by corresponding events we can only conclude that the men who recorded them spoke by Divine inspiration. And there is a personal interest for us in the subject, for on investigation it will be found that, while certain prophetic periods have already elapsed

and been accompanied by corresponding events at the times indicated, the period of other predictions is due, by the same method of calculation, to run out at the present time; and the knowledge that the tremendous events now transpiring are being utilized by the Divine guidance for the ultimate establishing of peace and prosperity for all mankind will give us a firm foundation of hope in the hour of conflict and trial.

One marked feature of the Bible prophecies is their definiteness in regard to time. They make definite statements of the reign and year in which they were uttered, and when we know their scale of measurement they will be found to give equally definite statements as to the period of their fulfilment, and it is to this Time element I particularly wish to draw attention in this pamphlet, for it will be found that these prophecies clearly indicate the years 1914 to 1923 as a period of transition from an order of things which is passing away to a new and better order. It is not improbable that some of the prophecies extend still further, but it is to this particular period I would draw attention, for the events connected with it are now happening around us and we are personally concerned with them.

Before entering upon the consideration of particular events and dates I wish to point out

three clues to the subject. In Genesis i. 14 we are told that God appointed the Sun and Moon "for signs and for seasons and for days and for years," and we shall find that all the prophetic periods are measured by the combined movements of these two luminaries. This distinguishes the predictions of the Bible from those of astrology. There is no mention of any of the planets, and the events themselves are in no way attributed to the influence of the sun and moon; they simply measure, like the two hands of a clock, the lapse of the periods foretold.

The second point is that a great Septenary Law pervades all these periods—a Law of Sevens measuring time by "Weeks." The units may be years or centuries, but they always fall into groups of "weeks" or "half weeks" of such units. The same law is found to obtain throughout all Nature in the various physiological functions of insects, animals, and man; but as I want to be as brief as possible I only mention this as one indication among others that the Bible prophecies are the utterances of the same All-Creating Spirit from which Nature on every plane proceeds.

The third point is the scale by which the prophetic periods are to be measured. It is a miniature scale like that of a map, and by its use we can realise our whereabouts in the chronological order of events. The Bible states this

scale plainly in two passages, Numbers xiv. 34, and Ezekiel iv. 4-6—it is a day for a year. With these three clues to guide us we may now look at the prophecies themselves.

The principal chronological statements of prophetic periods occur in the books of Daniel and Revelations, and they deal with certain periods of 2520 years, 2300 years, 1260 years, 1335 years, and one short period of $41\frac{1}{2}$ years. These, then, are the periods we have to consider, always remembering that the whole Bible centres round its first prophecy of “the seed of the woman,” without which we lose the point of the whole Book.

The first of these periods, 2520 years, is the duration of Gentile rule over Jerusalem, those “Times of the Gentiles” spoken of by Christ—“Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” (Luke xxi. 24.) This is a great “week” of seven days, each of which is a calendar year of 360 days, each of these “days” being itself a year of natural time, and thus we get the result $360 \times 7 = 2520$. Half of this “week” is the celebrated period of 1260 days, forty-and-two months, or time, times, and a half so frequently occurring in Revelations, and also in Daniel xii. 5-9.

The entire period of 2520 years, however, is nowhere expressly mentioned in so many

words, but it is symbolically indicated in the duration of King Nebuchadnezzar's loss of reason. (Dan. iv.) We may infer from the two preceding chapters that the king himself, as the golden head of the image seen by him in his vision, represented the entire succession of four Gentile empires which were to dominate Jerusalem. The interpretation of his vision, instead of leading him to recognize the Divine overruling of human affairs, appears to have resulted in what, if I may be allowed to use an expressive colloquialism, we should now call "swelled head"—attributing his power and glory to his own cleverness, and in representation of his own greatness he set up the golden image, for refusing to bow down to which Shadrach, Meshach, and Abednego were cast into the fiery furnace; and his deprivation of reason appears to have been inflicted in order to convince him of his error. This is the connection between the three chapters. If, then, we regard Nebuchadnezzar as representing the whole succession of Gentile rulers, the period of his loss of reason represents the duration of their rule during which true reasoning based on recognition of the Divine nature has not been the ruling principle, but armed force and diplomatic duplicity have taken its place. Seen in this light the "seven times" of King Nebuchadnezzar's loss of reason are the double of the "time,

times, and a half" of prophecy, the equivalent of which the Bible itself gives as 1260 days. On this scale a "time" is a calendar year consisting of twelve months of thirty days each, so that "seven times" amount to 2520 days, which on the prophetic scale above mentioned must be interpreted as 2520 years for the duration of the "Times of the Gentiles."

Now, 2520 is a remarkable number in itself, for it is the least common multiple of the first ten numerals; the first in the numerical series which is exactly divisible by all of them without remainder. Also in addition to the septiform character previously noted it has a remarkable character astronomically, for during this period the solar year of 365 days gains on the lunar year of 354 days exactly 75 years; and if we look at the concluding verses of the Book of Daniel we shall find that precisely this period is added as mysteriously supplementary to the entire prophetic "week."

Now to test this prophetic "week" by the record of history, if we take this number of years, starting from an important point in the downfall of the Jewish monarchy, namely, the removal of King Jehoiachim from Jerusalem by Nebuchadnezzar, in B.C. 606, it brings us exactly to the present year, 1914. Or if we take the carrying away of the Ten Tribes to Assyria, in B.C. 676-7, as our starting-point, the same

number of lunar years brings us to a most important epoch in the downfall of Mahomedan power, namely, the year 1844, when the Sultan of Turkey was compelled by the Christian powers to pass an edict of religious toleration and rescind the law by which a convert from Islam to Christianity was liable to death. And in this connection it should be observed that as the Mahomedan calendar reckons by lunar years so all the prophecies relating to the Mahomedan power do the same.

We shall have occasion to refer to this period of 2520 years again, but for the present we may turn to the prophecy of 2300 years contained in Daniel viii. 14. This refers, more particularly in regard to its latter portion, to the rise and fall of Mahomedan power; which is symbolized by a "little horn" arising out of one of the four kingdoms into which the kingdoms of the "he-goat" is divided (verses 9 and 23). The Bible tells us that the ram seen by Daniel in his vision represents the Medo-Persian empire while the "he-goat" which overcomes him is the Grecian empire, and we know from history that the Medo-Persian empire was overthrown by Alexander the Great, who died at Babylon, B.C. 323. His empire was then divided between his four generals, Cassander, Lysimachus, Ptolemy, and Seleucus, the last of whom founded the line of the Seleucidæ, who ruled

over Syria. Now we learn from Daniel vii. 24, and Rev. xii. 24 that a "horn" signifies a "king," meaning a political ruling power. A "little horn" taking the place of one of the four horns therefore signifies a political power arising from very small beginnings within the area of one of these four kingdoms, and the description in verse 9 indicates the geographical direction of its expansion, and the fact that it will have possession of the Holy Land. As a matter of history, it was within the area occupied by the kingdom of the Seleucidæ that Mahomed set up his standard and his religion, the small beginnings of which, and their subsequent expansion exactly agree with the prophetic description.

The prophecy of 2300 days, we are told, refers to the Desolation of the Sanctuary and the taking away of the daily sacrifice, but as this prophecy was given during the Babylonian Captivity when the daily sacrifice was in abeyance, its renewal before the commencement of the period is necessarily implied, so that the earliest point we can take for calculation is the decree of Artaxerxes to restore and rebuild Jerusalem in B.C. 457. Now 2300 years from that date bring us once more to 1844, the critical importance of which year, in the decay of Mahomedan power I have already pointed out.

One of the most important dates in antiquity

is the accession of Nabonassar, the first king of Babylon. It ranks with the first Olympiad in Grecian history and the A.U.C. in Roman history as a marked era for chronological purposes, and certain contemporary astronomical observations, confirmed by modern astronomers, enable us to fix this date with remarkable precision. It was 26th February, 747 B.C. Now if we take this as our starting-point, and to the "half-week" or 1260 years we add the mysterious 75 supplementary years indicated in Daniel xii., which, as already stated, is the Epact of the 2520 years, this total of 1335 taken as lunar years from the accession of Nabonassar brings us to a remarkable epoch in the rise of the Mahomedan power—the birth of Mahomed in A.D. 570.

Or, again, calculating from the overthrow of Judah by Nebuchadnezzar in the reign of Jehoiachim, B.C. 602, twelve hundred and sixty lunar years bring us to A.D. 622, the date of the "Hijra," or so-called flight of Mahomed from Mecca to Medina where he was first publicly accepted as prince and prophet; and the Hijra is the date from which the Mahomedan era starts just as our's does from the birth of Christ.

Then, if we take the Hijra as our starting point, 1260 lunar years bring us once again

Note that in adding B.C. to A.D. dates, one year has to be subtracted.

to that remarkable date in reference to the Moslem power, the year 1844.

Once more, if we calculate 1260 lunar years from the burning of the temple by Nebuchadnezzar in B.C. 587 we come to A.D. 637, when Jerusalem was captured by the Saracens, and the Mosque of Omar erected on the site of the temple, on which occasion Sempronius, then Bishop of Jerusalem, is reported to have said, "This is, indeed, the abomination of desolation spoken of by the prophet Daniel."

This concurrence between the prophetic periods and important critical points in the rise and decline of the power by which the Sanctuary is trodden down, is so marked by its wonderful reiteration that it cannot be attributed to mere chance. It is cumulative evidence which cannot be disposed of by any theory of simple coincidence, and therefore we may reasonably believe that the same prophetic power which has thus signally verified itself up to the present time will do so in respect of dates still in the future. If then, we take the founding of the Kingdom of the Seleucidæ, out of which this "little horn" arose, namely, the year 312 B.C., as our starting point, 2300 lunar years bring us to 1919. What may be the exact event then to happen we cannot say, but in the light of already fulfilled prophecy we may well suppose that it will be one

of marked importance—possibly the liberation of Jerusalem from Moslem rule as a preliminary to the predicted return of the Jews to their own land. Events at any rate seem to be tending in that direction; for Turkey, which had no adequate political motive for entering into the present struggle has now done so under the influence of Germany, thus opening the way for the possibilities here suggested.

The Ottoman power, however, is not the only “little horn” spoken of in Scripture. A careful comparison of Daniel and Revelations will show that the little horn mentioned in Daniel vii. 8 is not the same little horn mentioned in the next chapter. The latter proceeds as we have seen from among the four horns which arose on the breaking of the single horn of the Grecian “he-goat,” while the other rises among the ten horns of the fourth beast of Daniel’s vision corresponding to those of the dragon in Rev. xii. and xiii. Their periods also are different, the one exercising power for 2300 years and the other for “time, time, and the dividing of time” or 1260 years. They have, however, certain features in common. Both are little horns arising from almost imperceptible beginnings, and both are described in terms indicative of a temporal dominion based on the claim to spiritual power and a Divine commission; and in the pages of history we meet with just

two powers, and no others, which exactly answer to this description. These are Islam and the Papacy. Just as the former arose out of one of the four horns, so the latter took its rise in the fourth, or Roman, Empire, after its division into a number of separate kingdoms indicated by the ten toes of the image in Daniel ii. 41 and the ten horns in Daniel vii. 7 and Rev. xvii. 12.

And here I would particularly ask the reader to note that I am not discussing the merits of Roman Catholicism *as a religion*. It has produced great and good men and women, and its adequacy for his own needs is a question which the individual must decide for himself. What we are here concerned with is the Time indications of Scripture and their reference to these two systems in their historical aspect as exercising *political dominion*. Both are political systems based upon the allegation of a Divine commission; and if we realize that the communion of the soul with God the great recognition that "I and my Father are One," must by its very nature be a purely personal and spiritual matter, it must be clear that this personal spiritual recognition cannot be made the basis of temporal domination. The claim, therefore, to make the relation of the soul to God, a purely spiritual relation, the foundation of a political system, is an inversion of the truth; and it is

with the statement of their duration as worldly powers contained in the prophetic books that these two systems at present concern us.

Turning, then, to the prophetic indications regarding the duration of the Papacy as a worldly political system, we find that 1260 years from the era of Nabonassar, which is that of the founding of the Babylonian Empire, we come to the year A.D. 514, which is that of the accession of Hormisdas to the Bishopric of Rome, whose episcopate is noteworthy in the rise of the Papal power for the claim which he made, prior to Justinian's edict, of the supremacy of the Roman Bishop over all Christendom, a claim set for by the terms in which he withdrew the excommunication of the Eastern Emperor and Patriarch. And, again, if we add the supplementary 75 years of the concluding verses of Daniel we come to the accession of Gregory the Great, the Pope who, as all historians agree, did more to consolidate the political power of the Roman see than any other.

Then if we calculate in like manner onwards from the date of various distinguishing points in the rise of the Papacy, we find that a period of 1260 years brings us a succession of corresponding critical points in the history of its decay as a political power. One of the most important dates in the history of the rise of the

Papal authority is that of the decree of the Emperor Justinian constituting the Bishop of Rome the head of all the churches. This was in A.D. 533, and 1260 years from that date bring us to 1793, the outbreak of the French Revolution, when France, which had in previous generations been the staunchest supporter of the Popes, became openly infidel and placed a notorious actress, as representing the Goddess of Reason, upon the high altar of the Cathedral of Notre Dame to receive the official recognition of the representatives of the Republic.

Another marked event in the development of the Roman hierarchy is the decree of the Emperor Phocas in A.D. 606 conceding to Pope Boniface III., not only the primacy over all the Western churches, but also over the Patriarchate of Constantinople and all the Eastern churches. This emperor died in 610. Now if we take the corresponding period 1260 years later, namely from 1866 to 1870, we find it marked by a succession of steps in the downfall of the political power of the Church of Rome as follows. On 3rd July, 1866, at the battle of Sadowa, Prussia crushed Austria which had for centuries been the seat of the "Holy Roman Empire," a sort of permanent alliance between the Imperial house of Austria and the Popes of Rome. In October of the

same year the Austrians were driven out of Venice by the Italians, and in November Victor Emanuel was crowned at Turin with the iron crown of the Kings of Lombardy, all these events tending greatly to weaken the prestige of the Papacy in its political aspect. In 1868 the Pope summoned a great Œcumenical Council to meet at Rome in December, 1869, which it did, and on 18th July, 1870, decreed the Infallibility of the Pope. The very next day France declared war against Prussia with the result that Napoleon III. was defeated at Sédan on 1st September. The French troops which had supported the authority of the Pope evacuated Rome on 21st August, and the Italian army entered the Papal States on 12th September, and Rome with its provinces was incorporated in the Kingdom of Italy by a royal decree on 9th October, thus putting an end to the last vestiges of the temporal power of the Papacy just 1260 years from its assumption.

These correspondences of successive dates in the rise and decline of the Papal authority with the prophetic interval of 1260 years appear to be something more than a mere coincidence, especially when they are paralled by a similar correspondence in the case of the Ottoman power, and we may therefore regard with some expectation the running out of 1260 years calculated from another marked point in the

Papal history. That is the year A.D. 663 when Pope Vitalian commanded the services of the church throughout Christendom to be celebrated only in Latin, thus marking the Church of Rome as emphatically the *Latin* Church. Twelve hundred-and-sixty years from that date bring us to the year 1923, a date which, as will be presently seen, we also reach by other methods of calculation.

This edict of Vitalian is remarkable as emphasising the Latinity of the Roman Church. In Rev. xiii. 18 we read, "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 six hundred threescore and six." We are here told that this is the number of a man, that is to say, the equivalent of a man's name. The Book of Revelations was written in Greek and each letter in the Greek alphabet represents a certain number. Now the Greek word for "Latin" is "Lateinos," and this is the name of the legendary founder of the Kingdom of Latium, of which Rome afterwards became the capital, and is thus the name of a man. And the numerical equivalent of "Lateinos" is six hundred and sixty-six; so that here we have an exact correspondence with the enigmatical description given in the text just quoted. To show how the Papal political system has fulfilled the description given of the power

which has this mysterious number would require an excursion into the realms of history far beyond the limits of this pamphlet, but from a careful investigation it will be found that the historical features correspond so closely with the prophetic descriptions as to show that the numerical correspondence of the name is not a matter of chance and that it leaves no room for doubt as to the political-religious power intended.

Calculating, then, from the edict of Vitalian we find that the prophetic "half-week" of 1260 years brings us to the year 1923 as one in which developments of marked importance may be expected in that chain of events which is to culminate in the establishment of the Divine Kingdom upon earth. What may be the precise nature of those events I cannot of course tell; but that the year in question is one of critical significance is indicated also by the fact that two other prophetic periods bring us to the same date.

If we take the whole prophetic "week" of 2520 calendar years and reckon from the destruction of Jerusalem by Nebuchadnezzar in 598 B.C. this brings us to the year 1923 as the termination of the "Times of the Gentiles."

Again, let us take as our starting point for the "Times of the Gentiles" the accession of Nabonassar, the first King of Babylon, which

as already observed is a marked epoch in chronology, and divide the whole period into two "half-weeks" ("time, times and a half") of 1260 years, and to each of these periods add the supplementary 75 years mentioned in the concluding verses of the Book of Daniel—that is to say, the Epact, or number of years which the sun gains on the moon during the whole 2520 years, this gives us a total of 2670 years. Then if from 2670 years we deduct the 747 years back from the Christian era to that of Nabonassar, this brings us yet once more to the year 1923. The year 1923 is thus of marked importance in the running-out of the "Times of the Gentiles," and the events now transpiring appear to indicate the commencement of that Time of Transition of which, at any rate in its more immediate developments, the year 1923 appears to be the close.

We have already seen that the full week of 2520 years from the captivity era of Judah B.C. 606 brings us to the present year 1914, and it is remarkable that two other calculations do the same. We find in Rev. xvii. 12 that the ten kings receive a dominion of "one hour" in company with the beast, during which they turn against the mystic Babylon, which from other passages they appear to have previously supported, and at the end of the hour Babylon is finally destroyed. Now if we take literally the

statement that a thousand years is with the Lord as one day (II. Pet. iii. 12) and regard the seven days of Creation given in Genesis as typical of the work of preparation for the New Creation, then by analogy we may consider the entire period from the creation of Adam to the finished work as a great week of seven thousand years, of which the last thousand is to be a period of rest, a Sabbatical millenary. Now, by adding together the various periods given in the Bible, such as the ages of the patriarchs at the birth of their sons, length of reigns, and the like, and proceed by well-known historical dates from the point where the chronology traceable in the Bible terminates, we find that six thousand years from the creation of Adam bring us to the year 1873. Then we have to add "one hour" on the same scale, namely one-twenty-fourth of a thousand years, which is forty-one years and eight months, and this brings us to the year 1914-15 as the time of the end.*

Lastly, the same testimony is borne by the Great Pyramid, that inspired monument of the ages which Isaiah xix. 19 calls "an altar to the Lord in the midst of the land of Egypt." It has long been recognised that the interior passages are laid down to a scale of time measurements of an inch to a year, just as in the

* See Chart of Bible Chronology by P. M. Wagley, Flora, Illinois, U.S.A.

prophetic writings we have a scale of day to a year. The Grand Gallery is usually conceded to represent the Christian dispensation, and at its commencement is situated what is known as the Opening to the Grotto, typical of the Resurrection of Christ. Now the length of the Grand Gallery is 1881-2 inches, and if this number of years is reckoned from the Resurrection we must add to it the thirty-three years of Our Lord's earthly life, thus once again bringing us to the date 1914-15 as that of the Time of the End.

I think that after perusing the foregoing the reader will see there is something more than mere coincidence in the way these prophecies work out by a definite scale, and in accordance with definite astronomical periods, to definite events which correspond with the prophetic description, and we can conceive of no other power capable of thus foretelling history over centuries but that of the Parent Spirit who created the sun and moon and made them the hands of a Divine chronometer to measure the times of the events leading up to the final consummation in the restitution of all things. In particular the reader cannot fail to notice the reiteration with which the prophetic periods point to the years 1914 to 1923, and the way in which the stupendous events that commenced in August of the present year (1914), affecting as

they must the whole civilised world, correspond quite literally with the description contained in the prophecies which indicate these dates. The correspondence is too exact to need comment, but the question arises, What are all these things leading to? The answer the Bible gives is that they are to terminate in the setting up of that Divine Kingdom of righteousness and peace in which all the nations of the earth are to be blessed—the Kingdom of Christ, who first came in humility to offer a Divine Sacrifice for the sin of the whole world, and Who is to come again to reign in Millennial glory.

In this pamphlet I have endeavoured to put some of the most salient points into the shortest possible form for readers unacquainted with the subject, but further study will show that the prophetic system here briefly sketched is of much greater extent and permeates the whole Bible. To any who wish for a more detailed knowledge of the subject I would recommend the book to which I am mainly indebted for the substance of these pages, "The Approaching End of the Age," by Grattan Guinness, but as it was written some thirty-five years ago, I cannot say whether it is now obtainable.

There is also yet another most important body of evidence coinciding with that of the prophetic periods. This is the history of the

Ten Tribes which never returned to Palestine after their deportation by the Assyrians. What became of them? The answer is that they are now the whole English-speaking race, who are therefore the literal heirs of the promises, and whose destiny it is, under Divine guidance, to be the visible instrumentality for spreading the coming Kingdom of Peace and the Brotherhood of Man. The Divine prediction regarding these so-called "Lost Tribes" is not their destruction but their concealment under "another name" until the due time for their recognition should arrive, and both prophecy and the course of events indicate that the time is now at hand, and that Judah shall also return with them. This gives us the key to all history, past, present, and future, and without it history is an unintelligible jumble, having no connecting thread and no discernible purpose. But this great subject is beyond the limits of the present pamphlet, so I will only point out the Three Signs by which this race is to be recognised for what it really is. These signs are:

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