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"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

CONTENTS :

THE GENEALOGY OF JESUS CHRIST.

—(Matthew i, 1-17, and Luke iii, 23-38, Harmonized.)—

To which is added, as collateral matter, the Pedigrees of
KING EDWARD VII :

and of

GOVERNOR GURDON SALTONSTALL,

(through Grace de Kaye and Muriel Gurdon.)

From this Parent Stem of JUDAH innumerable British Colonial and American families (and to whom it is submitted) derive their several independent Descents.

(To be continued D. V, in January 1907.)

(Matter of Incalculable Present-worth)

GENEALOGISTS! ORDER

THE OUR RACE NEWS-LEAFLET.

Current Numbers. Eighteenth Set, 1906. Price, \$1.00.

* CCXXII.	Jan.	The Closing Strains of the Sixth Trumpet. Part X, Sec. 2. To wit: April 11, 12, 13, Easter-Passover Eclipse, 1903 A.D., to June 1, 2, 3, Pentecost 1906 A. D. Covering its clearly Indicated Terminal [3,14159 (π or Pi) year] Past Period. Preparatory and Introductory.	\$0.10
* CCXXIII.	Feb.	Continuing the above; Preliminary; The Rainbow Angel; The Seven Thunders; The Angel's Oath; Part X. Secs. 3-4. Rev. X, 1-7, . . . . .	.10
* CCXXIV.	March	Continuing the above; The Little Book Eaten; The Temple Measured. Part X, Sec. 5. Rev. x, 8, to xi, 1. . . . .	.10
* CCXXV.	April.	Continuing the above; The Temple Measured; The Two Witnesses; The Court; "42 months"; The Sackcloth Bra, "1260 days"; Part X, Sec. 6. Rev. xi, 2-6. . . . .	.10
* CCXXVI.	May.	Concluding the Sixth Trumpet; The Two Witnesses Slain, Dead and Unburied; for "3½ days"; The Witnesses Resurrected; and the Trumpet continues down to date, Pentecost 1906, 111 years! Part X, Sec. 7. Rev. xi, 7-14. Comments, <i>et cetera</i>. . . . .	.10
— * * —			
CCXXVII.	June.	An Outline of the Life and Ministry of the Saviour; according to Chronology, Geography and Contemporaries. The Three Great Lights of History. . . . .	.10
CCXXVIII.	July.	Do. Continued. Supplement on the School of the Prophets. . . . .	.10
CCXXIX.	July	Supplement. The School of the Prophets: a Preliminary report. . . . .	.05
CCXXX.	Aug.	Outline of Saviour's Life Continued. . . . .	.10
CCXXXI.	Sept.	Do. Continued. . . . .	.10
CCXXXII.	Oct.	Do. Concluded: Appendix on the Standing of the Testimony of the Gospels in Common Law, as evidence. . . . .	.10
— * * —			
CCXXXIII.	Nov.	The Genealogy of Jesus Christ; Pedigrees of King Edward VII; Gov. Gurdon Salt-onstall of Conn; and of 1000 of Families in Gt Britain, the Colonies and U. S. A.10
CCXXXIV.	Dec.	Continued10

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THE GENEALOGY OF JESUS.

According to the Law and the Facts as Indicated by
ST. MATTHEW AND LUKE.

(Continued from November Leaflet.)

The practical length of an ancient Hebrew marital generation was very short, its full genealogical span was an ordinary life, but most of it overlapped the direct heirship, i. e., the successions "overlapped." Hebrew children usually married at about the age of puberty, 13 to 15 years was the marriageable age for the two sexes respectively. Now at this measure the 70 years of Babylonian captivity, which ran officially with and from Jechonias' captivity, are thus just sufficient to cover 5 generations of more than 14 years each—but the 3 generations, Jechonias, Salathiel, Zerubabel, does amply at 23 years each! Dating from the captivity itself, there is ample time therefore to run in either the maximum or minimum marito-genealogical arrangement before the Redaction or Release. The entire confusion in this matter exists in the record included between the 17th and 21st verses, inclusive, of 1 Chron. III. When these 5 verses are set in correct, logical and reasonable order the main confusion in the Messianic controversy will have been solved, and we propose to undertake their adjustment. To this end we shall now proceed to submit sundry notes and sections of the genealogy involved, consolidate their results, and finally give the true descent according to both Matthew and Luke as completely harmonized.

St. Matthew gives the literal and fleshly descent of Mary, and so of her son Jesus through the elder and regal line of David. It is altogether probable that by virtue of this descent to Mary herself, therefore Jesus, her son, was the final and legitimate heir of that throne before all others of his generation, and his resurrection to eternal life on the third day after his crucifixion restores that right in perpetuo. Now the Davidic descent of Mary, besides the line itself as given by Matthew, is implied by other inspired writers, to wit.: In Acts II, 30; Rom. I, 3; Luke I, 32, &c., not to mention the many references to be found in the Old Testament looking forward to such a consummation.

St. Luke merely gives the legal and Levitical descent of Jesus, via Joseph (the son of Hell) the exposed husband of Mary, and the descendant of Nathan, none of whose seed, nor he himself, ever had any part or parcel in the regnal matters of David's Kingdom—unless, by the providence of God it shall eventually turn out that had David's regnal line failed through

Mary's barrenness or death before issue, the line would have legitimately passed to Joseph, the son of Heli, as the next of inheritance. But this, as we know of record, did not occur, and at any rate, the real father, "Neri," of "Luke's" Salathiel, and the grandfather of Zerubabel, the son of the latter, was simply the heir of Nathan—that is all, whatever might have been the contingencies had matters turned out otherwise.

But as to Jechonias, although written as "childless"—i. e., "regnally" so, in that "no 'man' of 'his' 'seed'" was ever to prosper sitting on the throne of David" (Jer. xxii.)—he was by no means so according to the flesh, and his seed did prosper, "off the throne!"—and survive and persist until it came down to Mary, a "woman," not "a man," and with whom, as we surmise the regnal line, stood in jeopardy of extinction! Surely we have a right (similar to that assumed by others for fostering mere theories!) Such conjectures as shall accord with the wonderful ways of divine Providence to compass God's ends determined on of old; and our conjecture allowed or not, Jechoniah's heirs, generation by generation, down to Jesus, were "ipso facto," and "de facto," as well as "de jure," in the only royal line of heirship to the throne—whether any "man" thereof, or not ever attained thereunto, and prospered thereupon!

Shallum, or Jehoahaz, died a prisoner in Egypt, and Zedekiah, blind and bereft of sons, died in Babylon, Johanan, is mentioned but once (1 Chron. iii, 15): they are all of them, jointly and severally outside of the question in hand, and we hear no more of them, nor aught of any of their posterity, after their several fates are recorded.

So it ought to be manifest that the line taken by Matthew, was not only the only one left, and available, but was a line that is absolutely wealthy with references in the Bible, and must have had ample "authority" in the days of Joseph and Mary, his espoused wife, in that "both" of them went up to Bethlehem for official record in the Roman Census taken by Censorinus (Luke ii, 1-5) and "each" of them "to be taxed" (Verses 1, 2, 3, 5). And, behold, by the Providence of God, Jesus was born in due time for record in that very Census, as Tertullian, in his controversy with Marcion, asserts and challenges right in Rome, where and when those very records still existed! (Subsequently lost, when the Goths burned Rome!)

Consequently the "multifortified line," from Old Testament references, followed by Matthew, must be allowed to stand alone, in any court of heraldry, chancery, or probate, and it runs Josiah-Jehoiakim-Jechonias-Salathiel - Zerubabel - Ahiud—dispute it (at the peril of his faith in the Power of God, and his presumption at attempting to support any other and vain theories in the premises) he who dares!

But we make one exception, as to the utter failure of reference to the lines and posterity of Johanan, Jehoahaz, and Zedekiah, subsequent to their own personal depositions from the Throne, and their deportation to their appointed places of de-

mise: to wit., the daughters of Zedekiah, who were also lineally related to Jeremiah himself, were placed under his guardianship, were taken to Egypt and there disappear from Eastern affairs and any special concern as to the line of "Pharez"—but Anglo-Israelites, Gideonites, and Bereans are not concerned at this, for they know that Zerah was in reality marked at birth with the "scarlet thread" of Royalty and that, to this day, the Scepter has not departed from "Judah," (the father of the twins, Pharez and Zerah), nor the Lawgiver from between his feet," and they know too that, without exception in the case of all other twins referred to in the Oracles of God (Cain-Abel, Jacob-Esau, Manasseh and Ephraim, as adopted by Jacob) Pharez-Zerah followed the same law of precedence, in that the younger was preferred before the older!—so that could we trace the twin brother of Thomas ("Didimus") we doubt not it would turn out that the "Doubter" was the youngest of the twain—and yet chosen to his high Apostleship.

Now with the fortunes of Zedekiah's daughter, as the wife of Eochaidh, the Heremon of Ireland, we are all familiar, but the re-discussion of this line is not necessary here, for we are now merely concerned at harmonizing Matthew and Luke, and the vindication of the Bible without going behind or before its own returns.

The truth is very simple, and its demonstration always both easy and mighty to prevail, for a certain interior recognition accepts it according to one's faith and heart. We take it, therefore, that what we are presenting, (and we are merely touching upon a few of the more prominent matters), will be at once acceptable to most of our readers: but in passing on, it is but just to say that; upon any one of the items that have led to such useless conjecture and confusion in these high premises through the imagination of man, similarly convincing arguments and references could be given in support of the harmony, here contended for, between Matthew and Luke upon this all essential question of the Genealogy of Jesus via its threefold cord (God, Mary, Joseph) that is not easily to be broken.

THE GENEALOGY OF JESUS.

**According to Luke down from God to his Foster Father Joseph;
and, According to Matthew, Back to God via
His Mother the Virgin, Mary.**

1. Before the primary beginning of the Cosmos that now is, even as at the termination thereof, (II. Peter iii, 5-12; 1 Cor. xv, 26-28) the Creator, "God the Father" was "all in all," "The Lord."

2. But before, and therefore, at the beginning of the Cosmos, that was, and is, and is to come, was, and is the Lord God, Logos, Word, or "God the Son," "The Root of Jesse," and David's "Lord." Then God the Logos created the Elohim, and the Heavens (Shamim) and the Earth (Eretz). But the Earth was without form, and Void, and darkness covered the Deep.

And the Spirit of God moved on the face of the waters.

Now it is submitted and so taken by many that the Elohim made Adam in their image, after their likeness, for dominion, male and female created he them, blessing them for increase, multiplication, dominion and replenishment. Thus Genesis 1, 26-31, may refer to a so-called pre-Adamite occupation of our planet, to no essential conflict with the two records, if Genealogy and Chronology, and location of relics and monuments shall necessitate the aboriginal anthropology.

Thus, at any rate, the heavens were occupied by the Elohim (Angels, or Powers, Gods); and the Earth by men; and, whether there were, or were not, two distinct and discreet degrees as to man's creation we have authority (John 1, 1-5) that in a special place, Paradise, to the East in Eden, he who existed before all worlds, and is in the express image of his Father, even:

3. The Lord God created "the Adam,"³ of Dust;
4. And out of Adam took he Eve;⁴
5. Now Adam, of Eve, begat Seth;⁵
6. And Seth begat Enos;⁶
7. Enos begat Cainan;⁷
8. Cainan begat Mahalaleel;⁸
9. Mahalaleel begat Jared;⁹
10. Jared begat Enoch;¹⁰ whom God took.
11. Enoch begat Methuselah;¹¹
12. Methuselah begat Lamech;¹²
13. Lamech begat Noah;¹³
14. And Noah begat Shem,¹⁴ Ham, and Japheth: All of whom, with their wives, saw the end of the world that was, and came over the Flood into the world that now is, and by whom it is now peopled, but which is reserved for destruction, and renovation by Fire. And 2 years after the Flood, 1658 A. M.,
15. Shem begat Arphaxad;¹⁵ on this side of the Flood.
16. Arphaxad begat Salah¹⁶-"Cainan."
17. Salah-Cainan begat Eber;¹⁷ The Father of the Hebrews.
18. Eber begat Peleg;¹⁸ who saw the earth divided.
19. Peleg begat Reu;¹⁹
20. Reu begat Serug;²⁰
21. Serug begat Nahor;²¹
22. Nahor begat Terah (22); who left Ur, and Died in Haran.
23. And Terah begat Abram (23), the Father of the Faithful, and who entered Canaan "when his father was dead."

24. Now Abram begat Isaac (24), in whom we are "called", of Sarah, his half-sister;
25. Isaac begat Jacob (25), the supplanter, of Rebekah, his second cousin;
26. Jacob begat Judah; 26 of Leah, and his brethren, by several wives and concubines, even Reuben, 1 Simeon, 3 and Levi, 3 by Leah; and Dan, 5 Naphtali, 6 by Billah; and Gad, 7 Asher, 8 by Zilpah; and Issachar, 9 Zebulun, 10 and Dinah, their sister by Leah; and Joseph, 11 and finally Ben-oni, or Benjamin, 12 by Rachel, at Bethlehem-Ephrath. Moreover, as Jacob was about to die in Egypt, Joseph, his 11th son, went unto Jacob with his two sons, Manasseh and Ephraim, retiring himself in their favor, thus leaving 11 of his own brethren, and his two sons; whom Jacob then and there "adopted", even "as Reuben and Simeon," his own sons, and blessed them, thus making Ephraim the 12th and Manasseh the 13th progenitor of the tribes in Israel; but he blessed Joseph at the same time and made his own, Joseph's subsequent children likewise a tribe in Israel, and thus Joseph became the 14th tribe of all Israel. But of them the Oracles seem silent, nor may we hope for their identification "until there stands up a priest with Urim and Thummim." Now Judah inherited "the Sceptre," but unto Joseph pertains "the Birthright."
27. Now Judah begat Pharez, 27 and Zerah, 27 twins of renown, of Tahmar, his daughter-in-law, and after the death of Judah Zerah's posterity seems to have left Egypt in search of Empire elsewhere, even in the West, according to the prophecies of Calcer and the records of Phoenetia, Greece, Troy, Carthage, and the Milesians, q. v. (Studies Nos. 3, 4, 5, 21-24, and numerous Leaflets).
28. Then Pharez begat Hezron, 28 in Cainan.
29. And Hezron begat Ram; 29 (Arni?) in Egypt.
30. Ram (Arni?) begat Amminadab; 30
31. Amminadab begat Nashon, 31 the prince of the children of Judah at the Exodus from Egypt.
32. And Nashon begat Salmon, 32 in the Wilderness;
33. Salmon begat Boaz, 33 of Rahab, the Inn-keeper, a daughter of Zarah.
34. Boaz begat Obed, 34 of Ruth; the daughter of the son of N. N., the son of Nashon. See Table A, Nov.
35. Obed begat Jesse; 35
36. Jesse begat David, 36 the King of Judah;
37. And David begat Nathan, 37 (and Solomon), of Bathsheba; the daughter of Ammiel, the Manassite (2 Sam. xvii, 27).
38. Nathan begat Mattatha; 38
39. Mattatha begat Menna; 39
40. Menna begat Melea; 40
41. Melea begat Eliakim; 41
42. Eliakim begat Jonan; 42
43. Jonan begat Joseph; 43

44. Joseph begat Judas;44
45. Judas begat Simeon;45
46. Simeon begat Levi;46
47. Levi begat Matthat;47
48. Matthat begat Jorim;48
49. Jorim begat Eliezer;49
50. Eliezer begat Jose;50
51. Jose begat Er;51
52. Er begat Elmodam;52
53. Elmodam begat Cosam;53
54. Cosam begat Addi;54
55. Addi begat Melchi;55
56. Melchi begat Neri;56
57. Neri begat Salathiel;57
58. Salathiel begat Zerubabel;58 not the Prince!
59. Zerubabel begat Rhesa;59 not the Leader!
60. Rhesa begat Joanna;60
61. Joanna begat Juda;61
62. Juda begat Joseph;62
63. Joseph begat Semel;63
64. Semel begat Mattathias;64
65. Mattathias begat Maath;65
66. Maath begat Nagge;66
67. Nagge begat Esli;67
68. Esli begat Nahum;68
69. Nahum begat Amos;69
70. Amos begat Mattathias;70
71. Mattathias begat Joseph;71
72. Joseph begat Janna;72
73. Janna begat Melchi;73
74. Melchi begat Levi;74
75. Levi begat Matthat;75
76. Matthat begat Hell;76
77. Then, Hell begat Joseph;77
78. And Joseph "adopted" Jesus; 78=2×3×13.

But Jesus was the Son of God, by Mary; for Mary, Joseph's espoused wife, was a Virgin of the house of David, and nevertheless was found with child of the Holy Spirit, "before" they came together, as it was declared unto her by Gabriel the Angel, and accepted by Mary, and was subsequently shown to Joseph in a vision. So Joseph took Mary to wife; nor "knew her until she had brought forth her first born son," whom both she and Joseph had been warned to call Jesus, in that he should save his people from their sins, and bring eventual Peace on earth, and good will unto all mankind. So Joseph "being a righteous man" did not put Mary away even privately; but recognized her, by the adoption of Jesus who was supposed to be both his and her own first born son, and Heir, he being also the Heir of God. But, by his wife Mary, Joseph manifestly had other sons and daughters who are frequently referred to in the New Testament. For there is nothing in the Records to show that Mary

was a second, plural, or Levitical wife of Joseph, or that the latter was a widower when he espoused and married her.

Now Joseph, as shown above, was the lineal descendant of Nathan, the son of David, the son of Jesse; and Mary his espoused and Virgin-wife, as shown below, was the lineal descendant of Solomon, (an own brother to Nathan by Bathsheba), the son of David, the son of Jesse. So Jesus got his "Divine" nature from God, his literal Father, and his "Human" nature from Mary, his literal mother: but his brethren and sisters were literal descendants both of Solomon and Nathan, the sons of David.

But Jesus, himself, was "the Messiah," "Jehovah"-*"Emmanuel;"* and is still "God with us," and "the Coming One," whose Second Advent, in all Power and Glory, is now imminent! Nevertheless he is in a special sense "the Seed of Woman," promised to Eve; and, until his nativity, always expected by all Israel, and by all the daughters of Judah, and of David, and by many nations. He was born at Bethlehem of Judea, as predicted, and verified by Angels, Shepherds, Cyrenius, Magi, The Council, and Herod, who tried to cut him off before his time, and he was born at the fullness of time, even as Gabriel announced to Daniel (ix, 1-27; see Daniel Chart, and 3452 A. M. Study No. 11, and 3558 A. M. Study No. 12, also Study No. 14, 3998 A. M., and Leaflets 1, 20, 28, 38, &c). Thus Jesus was the "Seed of Woman," for God begot him of Mary, who was by literal human descent the daughter of Eve, (also the daughter of God, but this remotely) and he was also the direct "son of God" by virtue of the overshadowing of Mary by the Holy Spirit, and so too he was the "Son of Man" by being the Son of Seth, the son of Adam, through Eve, and David's line of posterity which came to him through Mary, his mother.

Now, therefore and also, Jesus was both "the Root and Offspring of David," the son of Jesse (Rev. v, 5; xxii, 16; Isa. xi, 1, 10; Rom. xv, 12); even a branch (N-zir, Nazareth, Nazarene). For as the "Logos" or "Word" of God, he was with God "before all worlds," and "was God," and by him "were all things effected that were effected and perfected (John 1, 1-3). So he was the Root of Adam, and Eve also; and as the son of Mary he was likewise "the offspring" of David, and of Jesse, the which, though complex, and a stumbling block to the Jews, was not so to David himself, who though recognizing Jesus as his son, by his daughter but "the handmaid" of the Lord, therefore calls him Lord, and prophecies of him: The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool;" and "before Abraham was" Jesus himself testifieth "I Am"!

So Mary was the Daughter of David, as per Matthew's genealogy of Jesus, according to the "flesh"; but He of God, as per "both" Matthew (1, 11) and Luke (1, 11, 11), according to the "Spirit:" All of which agrees with Moses and all the Prophets, and with Christ and all of the Evangelists and Apostles, and

with most all of the myths and mythologies of the most ancient peoples: Q. E. D.

MATHEW'S LINE REVERSED.

Therefore, returning to God, via Matthew's Genealogical list, which gives the only and literal descent of "Mary" and her Son, via Solomon, David, Jacob, Isaac, Abraham, Noah, Seth, Eve, Adam, and God, we have the following generations and generators to enumerate:—

God the Father begat Jesus, of Mary, by overshadowing her with the Holy Spirit, and we humbly regard her as a virgin until the Nativity of the Lord himself, for we do not know the manner of that tremendous "overshadowing," and have been wont to regard it as "from within;" the which, if so, leaves Mary still a Virgin, in so far as the rending of the Vail was concerned! and carnally till later; by Joseph she conceived her other children (Matt. i, 18-23, 24-25; Luke i, 11; also Matt. xii, 49, xiii, 55; Mach. iii, 32; Luke viii, 20; John vi, 42, &c.) It is noticeable, too, that Joseph, the husband of Mary, though undoubtedly alive when Jesus was 12 years old (Luke ii, 43-51), and even at the beginning of his ministry, (Matt. xiii, 54-58; Mark vi, 2-8), is not directly or by name, referred to subsequently to the finding of Jesus in the Temple by "his parents" when he was conversing with the elders, as if to emphasize the difference of the attitude of Joseph and his own children, and Mary herself to this supernatural first-born son of hers and the Only Begotten Son of God!

But to continue as to Matthew's line; via Solomon: *backward* 68=2x2x17. Now Mary (67) was the mother of Jesus, (68) who was begotten of God;

- 67. And Joseph was the father (Aner) of Mary;67
- 66. Jacob begat Joseph;66
- 65. Matthan begat Jacob;65
- 64. Eleazar begat Matthan;64
- 63. Eliud begat Eleazar;63
- 62. Achim begat Eliud;62
- 61. Sadock begat Achim;61
- 60. Azor begat Sadock;60
- 59. Ellakim begat Azor;59
- 58. Abihud begat Ellakim;58
- 57. Zerubabel begat Abihud;57
- 56. Salathiel begat Zerubabel;56
- 55. Jechonias begat Salathiel (65) (of Susanna?) after they were brought to Babylon;

-
- 54. And Jeholakim begat Jechonias (54) of Nehushta;
 - 53. And Josias begat Jeholakim (53) of Zebudah, and his brethren, about the time they were carried away to Babylon.

52. Now Amon begat Josias (52) of Jediah;
51. And Manasseh begat Amon (51) of Meshulleme;h;
50. Hezekiah begat Manasseh (50) of Hephzibah;
49. Ahaz begat Hezekiah (49) of Abijah;
48. Jotham begat Ahaz (48) of N. N.;
47. Azariah begat Jotham (47) of Jerusha;
46. Amaziah begat Azariah (46) of Jecollah;
45. Joash begat Amaziah (45) of Jehoaddam;
44. Ahaziah begat Joash (44) of Ziblah;
43. Jehoram begat Ahaziah (43) of Athallah;
42. Jehoshaphat begat Jehoram (42) of Hepzibah;
41. Asa begat Jehoshaphat (41) of Azubah;
40. Abijah begat Asa;40
39. Rehoboam begat Abijah (39) of Maachah;
38. Solomon begat Rehoboam (48) of Maamah;
37. And David begat Solomon (37) of her, Bathsheba, who had been the wife of Uriah the Hittite; for, when she became a widow, David took her for his legitimate wife.

-
36. Now Jesse begat David (36) of Nahash;
 35. Obed begat Jesse;35
 34. Boaz begat Obed (34) of Ruth; the Moabitess;
 33. Salmon begat Boaz (33) of Rahab; Inn-keeper;
 32. Naason begat Salmon (32), the Prince;
 31. Aminadab begat Naason;31
 30. Aram begat Aminadab;30
 29. Ezrom begat Aram;29
 28. Pharez begat Ezrom;28
 27. Judah begat Pharez (27) (and Zerah) of Tahmar;
 26. Jacob begat Judah (26) (of Leah); and his brethren;
 25. Isaac begat Jacob (25); of Rebekah;
 24. Abraham begat Isaac (24), of Sarah;

Read—MATTHEW BEGINS.—Upward.

23. Terah begat Abraham;23
22. Nahor begat Terah;22
21. Saruc begat Nahor;21
20. Reu begat Saruc;20
19. Peleg begat Reu;19
18. Heber begat Peleg;18
17. Sala-Cainan begat Heber (17) (of Cainan?);
16. Arphaxad begat Sala;16
15. Shem begat Arphaxad (15); two years after the Flood;
14. Noah begat Shem (14) 500 years before the Flood;
13. Lamech begat Noah (13) in 1058 A. M., and the Flood was in his 600th year, 17th day of second month, 1656 A. M., 2342-3 B. C., to the 27th day of the second month, 1657 A. M., 2341-2. Vide (Study No. 8, Our Race Series).
12. Mathuselah begat Lamech;12
11. Enoch begat Methuselah;11
10. And Jared begat Enoch (10), who lived 365 years, and God took him in the year 986 A. M.

9. Mahalaleel begat Jared;9
8. Cainan begat Mahalaleel;8
7. Enos begat Cainan;7
6. Seth begat Enos;6
5. Adam begat Seth (5) of Eve;
4. But the Lord God took Eve (4) out of Adam;
3. Also He created "THE Adam";3

But the Elohim may have made "Adam" male and female. For the Lord God created the Elohim, and the Shamim, and the Eretz, (the Gods, or Angels, Powers, &c., and the Heavens; and the Earth:

2. For the Logos, the Lord-God, or God the Son (2), was before all Gods or Worlds, and therefore was at the beginning of the Cosmos, with God, and was God: But from the eternity of the Ages of the Ages until previous to the Beginning here referred to
1. God the Father (1) was All in All.

SALAH-CAINAN.

As to the Addition "Of Arphaxad, of 'Cainan,' of Salah," the "of Cainan." (Gen. x, 24-25; xi, 14-17; 1 Chron. i, 18-19, versus Luke iii, 35-36): interpolated here must be treated by rejection, or in a different sense than a "generation" as such, as we shall now proceed to show.

The introduction of the single word translated "of Cainan," "Acquisition"! between that "of Salah" and "of Arphaxad" in Luke iii, 36, has unnecessarily confused Bible students;—because the Oracles of God, the "Old Testament," are not at variance with the New Testament, and it is manifest that Arphaxad was not born until two years after the Flood, and was 35 when he begat Salah (Gen. xi, 14) with no intermediate generation, and Salah was 30 when he begat "Eber"—no "Cainan" being mentioned; and now, at so late a date as that of St. Luke's Gospel, and our own date, none being admissible.

The Talmud, modern Bibliology, Higher Criticisms, Commentaries. Discussions, miscellaneous efforts at explanation and excursus abound in traditional conjectures, and surmises as to Adam's second wife, the child born in the Ark, in violation of plain texts (eight souls, only saved!) Noah's wife, &c., and it is possible that some marginal gloss of an over credulous but not "learned" scribe, or scholar, may have put the words "of Cainan" where subsequently they were accidentally incorporated into the Text:—or Luke himself (may?) have used the words "of Cainan" "acquisition," in some other sense than genealogical! Some authors state that Cainan was merely the surname of Sala, and that the names in Luke ii, 35-36 should read "which was (the son)" of Heber which was (the son) of Sala-of-Cainan. This is the more probable, says a

commentator, "as the words (the son) are "supplied," (vide italics), by the translators in order to make it more intelligible to us; for the genealogies, as they stand in the Jewish (Hebrew) records are simply a series of names. Hence the translator, who was unacquainted with the names (and reasons for omissions and qualification) might easily make a division as above." But this merely begs the original question,—for where did he obtain the word "of Cainan" any way, whereby to carry "authority" for its insertion? In that it cannot be supposed that St. Luke himself made a "blunder" or was ignorant of the two lists that make of Cainan superfluous and erroneous—as an "insertion"—(Gen. x, 24-25; xl, 14-17; 1 Chron. i, 18-19).

We are willing to accept this secondary explanation—if the words "of Cainan," or "Cainan" as in some versions,—must be left in the list; but we are personally satisfied that they are interpolated from the so called "Septuagint," which is full of chronological and other errors, and does not date from Ptolemy, Philadelphus, but from Aquilla:—for when Caesar burnt the Alexandrian Library the famous original of the 70 translated 278 B. C. under Eleazar, and Ptolemy Philadelphus, must have been lost forever, and what is now the so called Septuagint was made after the Christian, or New Testament was written, and before the Hebrew language became universally known to the scholars of the Church.

But if, however, Luke himself did write "of Phalec, which was of Sala, which was of Cainan, which was of Arphaxad, which was of Sem," then he must be understood in some way not calculated to do direct violence to the record in Gen. xi, 10, 12, 14, 16, and elsewhere, which gives the succession as "Shem, Arphaxad, Salah, Eber, Peleg." How from this point of view can this be done?

Well, in the first place, note that Luke mentions "no" woman's name in his genealogical list, "not even remotely that of Mary," the actual and undisputed Mother of the Lord; so, in no sense can Luke's list have anything whatsoever, (Leviticallly or otherwise) to do with the Genealogy of Mary—but rather with that of Joseph (the Son of Heli) and the "supposed" recognized, legal, and willing "foster-father" of Mary's. (pre-nuptially-conceived and—supernatural—) son, Jesus.

For Jesus was "begotten" from on High by direct genesis. Nevertheless in Luke's list, although he well knew of all these facts, (Luke i, 12-56, &c.) he makes Jesus the son of God via Adam (verse 38!) in the sense in which we all are "gods" (John x, 38, &c.). Luke manifestly does this, here, in order to preserve the Levitical and "adoptive" character (in so far as Jesus was concerned) of the Nathan-lineage of his foster-father Joseph, the husband of Mary; for there was no doubt: as to his fleshly lineage through Mary, his mother, via Solomon and David, to the same lofty source, as the mere son of Adam, who was the son of God!

Returning therefore to our specific topic; if Luke, by an intentional use of the words "of Cainan," after "of Sala," of Ar-

phaxad," employs these "new words" as a grammatical modification to the regulars "of Arphaxad, of Sala," it can hardly refer to Cainan as the wife of Sala—(though this may be offered pro tem.), as we and perhaps many others may have concluded was a possible solution of the difficulty. And if not this, why then was even "of Sala, of Cainan," written, if so written, by Luke? Or why put in the margin, or even introduced into the text by anyone else?—barring its following of the unreliable so-called "Septuagint" "now" current among us!

The only excuse for even a marginal reference:—"Cainan," or "of Cainan;" that remains for "us" to volunteer, arises from the fact that, although Abraham is the Father of the Faithful, and was the first known immigrant into Canaan, or Canaan (Gen. xii, 5-6), nevertheless his posterity are generally known as "Hebrews," derived "better," or at least quite as readily, and by custom and tradition (Gen. xi, 21!) from "Heber" (the son of Salah! and the father of Peleg (Gen. xi, 14-16), "in" whose "days was the Earth divided" (Gen. x, 24-25) than or as from "Heber" "beyond the River," over which Abraham passed into Canaan! Peleg means "division," and his grandfather, Salah (Gen. xi, 14-17) may have prophetically foreseen—at the birth of Heber,—that "Canaan" was the forever to be important world-central-section that, in that "Division," was eventually to fall to his own posterity, and in his own day, (1693 Sala born; lived 433 years to 2126 A. M.: thus surviving the Call of Abraham 2083 A. M. by 43 years). And Salah may have prophesied the "division," and the allotment of Cainan, (Deut. xxxii, 8).

So, Salah-Cainan, (if so be this is the key to the indirect reference to "Cainan") gave his son the name of "Eber," (or Heber, "a shoot") and it became the general name, or patronymic, of the Heber-ews or "Hebrews" (Gen. x, 21).

The probability of some such prophetic anticipation by Sala, of the future possession of "Canaan" by "the Hebrews"—the denominated "Sons of Heber",—and that may have been uttered at the birth and naming of Heber himself, is made interesting by the very remarkable chronology resulting from a study of the dates involved. For the entrance of Abraham into Canaan, 2083 A. M., or the passing over thither, from Haran, "beyond the river," took place exactly 360 years (1723 A. M., Heber born, add 360 y.=2083 A. M.) "after the birth of Heber," the son of Sala—"Cainan!"

Hence, there is already some hidden arithmo-chrono-graphic relation between Salah, and "Cainan," Eber, his son, and the "Hebrews," Peleg (or division) his grandson, and Abraham's passing over from "beyond the River" ("Eber") into Canaan;—and Moses, who records all of these events, names, and dates, "evidently knew all about it," (Deut. xxxii, 8-9!) Nevertheless it is positively clear in the ratio of at least 3 to 0 (Gen. x, 24-25; xi, 12-17; 1 Chron. i, 18-19) via the Old Testament, and 4:1 (Luke iii, 35-36 via the entire Bible, that the words "of Cainan" are not indicative of a "generation"—as such—"between"

Arphaxad and Salah, are not "Inspired" as of "genealogical" record,—and as if strangely omitted by Moses;—but may be the marginal annotation of some early "Father" who was impressed by some such considerations as this very investigation has perforce suggested to us, for our further searching of the Scripture: Finally, in this connection, note the following: In the year 986 A. M. Enoch was translated; add 3×365 , and we reach 2081 A. M., the year in which "Haran" died at Ur of the Chaldees. The next year, 2082 A. M., Terah and his family left Ur, "en route for Canaan," but, on account of the falling of Terah's strength, they tarried at "Haran" until the end of the year, 2082 A. M., at which time Terah died, at the age of 205; and Abraham, "then" 75 years old—and thus born when Terah was 130!—took up the leadership, and they all passed over into Canaan in 2083 A. M.: exactly 360 years ($1723 + 360 = 2083$) after the birth of "Heber" the "son" of Salah—"Cainan!"

These things are not "coincidences," they are necessities springing up everywhere, upon due examination, throughout the wonderful system of Chronology pursued in the Sacred records, and at unison throughout with all the cycles of the Sun, Moon, and Planets; and even punctuating secular history and chronology in startling ways.

(N. B.—All of these matters are brand new even to ourselves, until the date of this writing, 1906 A. D., but may be verified by consulting the "true chronology" of the events referred to, and published years ago (in Study number six) under the A. M. years referring to, 986, 1723, 2083, &c.)

Finally, we can parallel exactly the confusion arising from taking "of Cainan-Salah", as two generations instead of one, or a qualifier of Salah, by calling attention to the King James Version of 1 Chron. iii, 17, where it reads:

"And the sons of Jechoniah; Assir, Salathiel his son."

This has led no end of Genealogists, and Bible Students to make the succession (1) Jechoniah, (2) Assir, (3) Salathiel!

But "Assir" is not a generation, but a word used to qualify Jechoniah, to wit: "Jechoniah, the Prisoner," in that "Assir" so means, and Jechoniah was the Prisoner! This reading is therefore so corrected as to read properly in the Revised Version, and thus an interpolated generation is eliminated: and such we opine was the force of "Cainan" in Luke's text, and that there is no new generation added by reading the matter "Cainan-Sala", or "Sala-Cainan."

ZERAH'S ROYAL LINE.

That of "The Scarlet Thread" of Judah!

Let us now refer to Zerah, that son of Judah, who was marked at "birth" with "the scarlet thread" (Gen. xxxviii, 27-

30) of Royalty, and reckoning the longest unbroken line of Kings and Queens known to history, to wit:—From the death of Joseph, 1627 B. C., to the arrival of Tea Tephî and Jeremiah (565 B. C.) in Ireland, and her marriage with Heremon, 1062 years; and thence via Iona, Dunstaffnage, Scone and Westminster down to date (Edward VII., 1906 A. D.) 2470 years; or 3532 in all!—under one family.

Of this Zerah came the Milesian line, as detailed elsewhere, (Studies Nos. 4 and 5), to its conjunction with that of Pharez in the days of "Jeremiah" the Prophet, from whose times, under his "building and planting," (Jer. i, 10; Ezek. xvii, 1-24), the united line of Zerah and Pharez have held, and still hold the Sceptre of Judah intact until He whose right it is to reign forever comes to Shiloh!

At the present time this particular line of Judah (Zerah's, Zara's, a "Branch;") which married Tea Tephî,—“a tender twig,” whence, Zara, or Zerah, we have "Nazarine", Nazareth, et cetera), is centered and assured to the Royal line of Great Britain—“by Divine Right,” with all that this implies!—and must continue there until the only true Nazarine, Root and Branch, returns to take the Sceptre over the Kingdom of God as the Son of God. At present, having been glorified after Victory he awaits God's own good time for the active assumption of universal mundane rule.

This alternate line of Judah, therefore, plays an important and continuous role in the regnal affairs of all the earth, and has been in active operation ever since its union with that of Pharez at the marriage of Tea Tephî, the daughter of the last man (Zedekiah) who is both known, and officially recorded to have been the King of Judah.

Now to preserve the integrity of all the prophecies involved as to Judah, and David, the transfer of the active (though temporary) right to rule, from the line of Pharez—a “breach,” to that of Zerah, a branch became necessary. A line that was to be “no more the same,” in the sense of identical, but none the less “de facto” and “de jure” in so far as current human rule is concerned.

Could we take it for granted that all of our readers were as familiar with the prophecies involved as true “Bereans” should be, our arguments would be brief and selfevident; but the lack of both “knowledge” of the requirements and philosophy of the Oracles, and of “faith” in their integrity demands of us the carrying of a heavy handicap of expense, explanation, reference, argument and deduction; and such of our readers as “are” well informed must have patience, even if we refresh their memory while we cite the outline for such as are not.

Moses foresaw a long period (Deut. xxviii, 59) even seven “Times” (Levit. xxvi, 18, 28) of punishment for all Israel. Its preliminary event was the separation of Jacob into two houses at the death of Solomon, and this was ordained of God (1 Kge. xii, 24) hence we have Israel and Judah, and the tribes that clove to them separated into the two kingdoms of Sama-

rin, and Jerusalem, with distinctly different prospects in their purview (Jer. xxxiii, 24-26).

Nevertheless, as early as the death of Judah the twins, Pharez and Zerah, struggled for supremacy, and as Pharez prevailed, Zerah went out to seek Empire in the West and for himself. And so, too, even in the days of David, and while yet he had a place of his own, even at Jerusalem, and a Sceptre that was swayed over all Israël, another place was promised to him from whence he should not be plucked up until the Age (II. Sam. vii, 10), of Shiloh or Rest cometh!

This does not seem to have surprised David at all, nor to have caught the attention it deserves of Bible students down to this current generation: and the explicit repetition of the promise to David's line, as late as Zedekiah's own tottering day (Jer. xxxiii, 17-26) makes his hope secure no matter how God should elect to favor Judah and Pharez down to the Messiah, and both Judah and David through Pharez, and each through a junction with Zerah—since then!

So the Prophets abound in references to a transplanting in the West, (Ezek. xvii, 1-6; 7-10, 11-21, 22-24) to a triple overturning of the system of the Empire (Ezek. xxi, 25-28) and yet the other prophecies may not be broken.

In due time, of the "Judah-Pharez-Davidic" line, came the Messiah, and returned to God abiding his return to rule the Earth during "the Millennium," or Golden Age, desired of old and of all men. And in the meantime the junction of Judah's Pharez-Davidic" line with that of Zerah had been accomplished through the drift of elected scarlet strands of each to the Ultima Thule of the Earth, the strong northwest angle thereof, whither Israel, too, of the ten tribes (Samaria) was also drifting.

So, in the marriage of Tea Tephî, (the daughter of Judah, of Pharez, of David, of Zedekiah), with Eochald, the son of Millesius, of Calcol, of Mohul, of Zerah, we have the solution of the riddle that was so long ignored, or else puzzled to no purpose such as look in the East for what went West for dominion.

And note, too, that the Messiah himself (29 A. D.) came not to Judah, but to the "Lost sheep" of the house of Israel; that he sent his Apostles and disciples to them in particular, even last of all Paul himself (32 A. D.), who went direct; that Jesus specified the taking of the kingdom from the Jews and giving it to "a nation to bring forth the fruits thereof; and that in view of the other prophecies involved he could have meant no other "nation" than that of the "Ten Lost Tribes," as the Jews themselves evidently understood him to mean.

Zerah pioneered the way of Judah's fortunes, Pharez followed in the person of Tea Tephî (365 B. C.), Dan and Simeon were in Ireland, Wales, to welcome both, at best they were as ignorant of them when they came and to this day (1906), as Joseph's brethren were of him when they met him in Egypt. Israel followed overland (721 B. C. to 457 A. D.) via Media, the Pass of Dariel, Arsareth, the Danube, etc., to Denmark; and

eonites, let us resume our itinerary down along the later generations.

the age in which the Egyptians first began to note the shifting of the vague across the actual solar year, and thus making the notices thereof in the Egyptian texts "far older than the old Kingdom," does not, as he claims, carry us back of their connection with the Old Kingdom, and whereby he deliberately adds 1460 years thereto, 2780 B. C.+1460=4240 B. C., thus to attain unto his 'earliest fixed date of history' (for sooth!) but, of its own absurdity, remands us to the Pyramid date determined by Herschel, Circa 2170 B. C., or to the days of Shem, Arphaxad, Salah-Cainan, and Heber, all of whom were contemporaries of Abraham! and doubtless of Job, the youngest son of Joctan the brother of Peleg!

If such jugglery with the cycles, and the sufficiently "fixed" dates of history, actually receives the endorsement of the Chicago University, and in kindred Higher Critical quarters, we are indeed in danger of being relegated to the confusion of Chaotic-Chronology; and a cycle or two more, at 1460 years per leap, might be added so as to put Menophres at work breaking rocks in the Stone Age, using the hammer of some primeval Thor, instead of Thoth, and sincerely wishing he could be reincarnated at the much later and less fabulous repetend date of Theon's safer and well fortified judgment!

Finally, it is simply ridiculous to maintain that the ancients, of all races! were unfamiliar with the lengths of the true Solar and Lunar years, seeing that the two Great Lights were set "for times and seasons" at the Beginning, and the very length of Enoch's life 365 years (probably of exact 365.242, etc., days each), and the date of his death 986 A. M. (987 Ast) is $(10 \text{ "pi" squared, equal to } (10 \times 3.14159) \text{ squared, or } 986-7 (3.1416 \times 31416 = 9.86965; \text{ and } 9.869, \text{ etc.} \times 10 \times 10 = 986-987).$

The pi-ratio 31416 actually spells the word "Shamim" (Heavens) arithmographically, and which is used in the very first verse of Genesis, to wit: Sh=300, a=1, m=400, l=10, and m-final=600! The word itself, concealed in its sequence of initial numbers reads as in Hebrew, backwards, 31416! And seeing, too, that the life of Jesus Christ was exactly 31.4159, etc., "years" long from Bethlehem to Bethany, we have additional wonder at the "modern" science (? sic) displayed in the Oracles of God. Yea, and also seeing too that the mean of the Solar and Lunar years, taken at their calendar minimum and maximum (354 plus 366) or 720 divided by 2, is exactly that peculiar value 360 always employed by the Prophets of Our Race! and habitually employed by all men and ages as a circle or cycle!

The fact is, wheresoever the Higher Critics trespass upon the sacred precincts of Inspiration the whole concert of scientific facts sings their daring venture down.

(To be continued D. V. in February.)