

Timely Truths Revealed



Biblical, historical and esoteric truths concerning the ancient proverbs, “Time brings forth the hidden truth” and “Truth is the daughter of Time”.

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Time brings forth the hidden Truth

The importance of the proverb, “Time brings forth the hidden Truth,” both in meaning and influence, past and present and future, cannot be overstated.

The proverb was made particularly famous by appearing on the title page of the first edition of Francis Bacon’s *New Atlantis* (1626/7). It appeared in the form of a framed pictorial emblem, with the proverb in Latin (“Tempore Patet Occulta Veritas”) encircling a picture of Time bringing forth the hidden Truth from a cave.



“Tempore Patet Occulta Veritas”
Emblem: *Of prayer and meditation* (1596);
New Atlantis (1626/7)



‘Time brings forth the hidden Truth’
Pictorial emblem:
Geneva New Testament (1557)

This same elaborately framed emblem had first appeared thirty years earlier, printed in the 1596 London edition of Luis de Granada’s popular *Of prayer and meditation, containing fourteen meditations, for the seven days of the week, both for mornings and evenings: treating of the principal matters and holy mysteries of our faith*.¹ In other words, the book is designed to help people, by means of timely meditation and prayer, to discover the relationship of Time with the truths that underlie the mysteries of the Christian faith, with Time enabling this discovery.

In fact, almost forty years earlier than the 1596 appearance of the “Tempore Patet Occulta Veritas” emblem, a purely pictorial illustration of the proverb, similar to the illustration used in the 1596 emblem, was printed on the title page of the *New Testament* that was published in Geneva in June 1557. The printer was Conrad Badius, the son of the master-printer of Paris.

The translation into English from Greek was done by a group of “learned men”,² scholars who had escaped Queen Mary’s persecutions in England, fled to Switzerland and who became members of the Geneva Academy³ when it was founded by John Calvin in 1559. The Academy’s chair of Greek was held by Theodore Beza, who was later to lead the Academy.⁴ The Geneva *New Testament* was the first part of the Geneva Bible to be published, the Old Testament being published three years later, in 1560. The proverb and the wisdom enshrined in it, plus the eloquence and beauty of this well-researched and scholarly English translation of the Bible, had a huge influence on the subsequent development of the English language and philosophical thinking.⁵ Shakespeare, in his plays, for instance, quotes thousands of times from the Geneva Bible, and the translators of the King James Bible of 1611 were influenced more by the Geneva Bible than by any other English version.

The idea behind the Geneva New Testament title page illustration and its proverbial wisdom was the inspiration for one of the five City of London pageants held for Queen Elizabeth I’s coronation. On 14 January 1558, the eve of coronation day, the queen processed through the City of London to the Tower of London, from where, the next day, she would proceed to Westminster Abbey for the coronation. Along her processional route there were five pageants, each presenting what the people hoped for from their new sovereign, which the queen would then promise to do her best to fulfil. The first pageant was about peace, the second about the four principal virtues, the third about the Beatitudes, the fourth about Time, and the fifth about the queen being a prophetess like the biblical Deborah, who would rescue the land from foreign tyrannical government and religion.

It was the fourth pageant that presented Time bringing forth Truth. The artificial scenery consisted of a cave set between two mountains. The mountain on the north side was barren and stony, with a withered, dead tree on its summit. At the foot of the tree sat a boy “dressed in black velvet, melancholy, pale, and wan.” On the tree was written, in English, “A Decayed Common Weal” followed by the causes of a decayed state: no fear of God, civil disagreement, disobedience, blindness of guides, rebellion of subjects, flattering of princes, bribery of magistrates, and unthankfulness. By contrast, the mountain on the south side was green and fruitful, with a healthy tree crowning it. At the foot of the tree sat a boy “well dressed, joyous, and jocund”. On the tree was written, in both English and Latin, “A Flourishing Common Weal” followed by the causes for a healthy state: fear of God, obedient subjects, a wise and learned prince, virtue rewarded, vice punished, and love of the commonwealth.

The cave between the two mountains had a door with a lock. After the queen had asked as to the significance of this and was told that Time was placed there, the door was opened and two people emerged from the cave. The first was an old man with wings and a scythe in his hand. His name was Time. He was leading forth out of the dark cave a young girl clad in white silk. Above her head was displayed, in Latin and English, “*Temporis filia*, the Daughter of Time”, whilst on her breast was written her name, “*Veritas*, Truth”. In her hand she held a book on which was printed, “*verbum veritas*, the word of Truth”. This was the newly published Geneva New Testament.

After a recitation by a boy on the left of the stage, which explained the meaning of the pageant, the queen took the book, kissed it, held it aloft for all to see, and then laid it upon her breast, giving thanks to the City and saying that “she would often read over that book.”⁶

Shechem and the Twin Mountains, Ebal and Gerizim

The idea and symbolism behind the pageant was almost certainly based on the biblical stories concerning Mount Ebal, Mount Gerizim and Shechem in Canaan, which became part of the Holy Land of Israel and was later to be known as Samaria.

Moses, for instance, instructed the Israelites to assemble each year on Mt Ebal and Mt Gerizim, two mountains linked by a ridge or saddle formed by two shoulders that descended, one from each mountain, to form a valley between the two mountains. In this valley, on the eastern side of the saddle, was an ancient walled settlement called Shechem (the archaeological site of Tell Balata),⁷ its name derived from the Hebrew word *shékém*, meaning ‘shoulder, saddle, ridge’. Six tribes were to gather on the northern mountain, Mt Ebal, to chant the curses that would occur if the law was neglected, and six tribes were to gather on the southern mountain, Mt Gerizim, to chant the praises that would accrue if the law was kept. The Ark of the Covenant, attended by the priests, was to be placed between them, in the valley between the two shoulders.⁸ The topography there forms a natural amphitheatre which amplifies the sound produced by many people.

Previously, in this Shechem valley, the Lord (JHVH) had appeared and spoken to Abram (later renamed as Abraham) at the great terebinth tree of Moreh,⁹ saying, “To your offspring I will give this land.” This was the first appearance of JHVH to Abram in the land of Canaan, when Abram first entered it. So, Abram built an altar there to the Lord, who had appeared there and spoken to him, confirming the covenant first made with Abram in Haran, Mesopotamia.¹⁰

Two generations later, Jacob (aka Israel) bought the parcel of land containing the altar and terebinth of Moreh from the sons of Hamor¹¹ for a hundred pieces of silver.¹² (This parcel of land lay just outside and on the eastern side of the ancient walled town of Shechem.) Like his grandfather Abraham (Abram), Jacob built an altar there, which he named *El-elohe-israel* (‘El, the Elohim of Israel’, or ‘God, the God of Israel’).¹³ Jacob also dug a well (or the well already existed) on this piece of land, which became known as Jacob’s Well. Then, just before he moved from Shechem to Bethel, Jacob hid the idols of his family under the terebinth of Moreh, where Abram had previously built an altar.¹⁴

When Joseph (youngest son of Jacob) died in Egypt and the Exodus occurred, his bones were brought here by Joshua and the Israelites, and buried in a tomb sited just north of Jacob’s Well, which tomb became known as Joseph’s Tomb.¹⁵ This parcel of land, bought by Jacob and containing the terebinth of Moreh, Jacob’s Well, the two altars and Joseph’s Tomb, also became the burial-place of Joseph’s two sons Ephraim and Manasseh.¹⁶

Following Moses’ instructions, Joshua assembled the Israelites at Shechem and asked them to choose between serving the God of Abraham who had delivered them from Egypt, or the various false gods of different nations. The people chose to serve JHVH. Joshua then erected

a massebah (sacred pillar)¹⁷ “under the terebinth that was in the sanctuary of the Lord (JHVH)” in Shechem, and there gave the people decrees and laws.¹⁸

Shechem, previously a Canaanite city mentioned in the Amarna letters, became the first capital of the Kingdom of Israel after its split from the Kingdom of Judah following the death of King Solomon.

In the time of Jesus, Shechem was the capital of Samaria and Mount Gerizim was the Samaritans’ holy mountain, equivalent to Mount Zion (Jerusalem) of the Jews. It is the only place where Jesus is recorded as openly saying that he was the Christ, which occurred when he spoke to the Samaritan woman at Jacob’s well. Notably, the bible gives the time as being “about noon”. Jesus then spoke to many others who, having been notified by the woman (baptized later as Photini) came to him to hear his words. As a result of what Jesus said, they came to perceive that he must indeed be the Christ.¹⁹

The Throat

What is notable about all this is that Shechem, together with Mt Ebal and Mt Gerizim, mark the throat chakra in the landscape temple of Ancient Israel. (See *Core Truths: Living Wisdom for Today* by the author.)²⁰ The throat is where the Word is spoken. This Word is Truth. This is why the sacred terebinth of Moreh was located there, as *moreh* means ‘teacher’. It is also why all the notable events listed above took place there, culminating with the revelation of Truth by Jesus saying to a woman who had come to draw water out of the well, “I am He [the Messiah, Christ]”. The Greek title, *Christos*, equivalent to the Hebrew title, *Messiah*, is derived from the Ancient Egyptian name or title of Horus, *Kheru* (KhR), rendered into Greek as *Chi Rho* (XP), and meaning ‘Word’. The full Egyptian title was *Maat Kheru*, meaning ‘True Word’ or ‘True Voice’,²¹ from which the Latin name *Mercurius* (Mercury) is derived.

The zodiac sign of Taurus (‘Bull’) rules the throat and, because the throat is associated with speaking the divine Word or truth, Taurus is known as the Alpha sign—the Greek Alpha (A, α) and the modern letter A being derived from the hieroglyph for the head of an ox or bull. It is said that from this first letter of the Alphabet all other letters and words are derived. The equivalent Hebrew letter is Aleph (א), whose symbol is an ox. The sigil for the zodiac sign of Taurus (♉) is likewise derived from the head of a bull.

The throat is said to be guarded by the zodiac sign of Gemini (‘the Heavenly Twins’), which governs the shoulders. In the zodiacal arrangement of the twelve tribes of Israel, Joseph’s two sons, Ephraim and Manasseh, not only represented the sign of Gemini but also their two tribes were assigned that portion of the ‘ideal’ Land of Israel that would have been originally assigned to Joseph. This territory stretched from the Mediterranean coast in the west to the river Jordan in the east, and contained Shechem and its two mountains. The territory of Ephraim was to the south of Shechem, that of Manasseh to the north.

The zodiac sigil for Gemini (♊) is based on the symbolism of a doorway that has two pillars each side of the opening, with a threshold beneath and a lintel above. It especially denoted the doorway or entrance to a temple (i.e. the temple of the head). In Solomon’s Temple, the twin pillars were the famous freestanding brass pillars, Jachin and Boaz, which stood in the

porch of the temple, one on each side of the temple's eastern entrance. To either enter or leave the temple, one had to pass between these 'Great Pillars'.

These twin pillars (or shoulders) are represented by Mt Ebal and Mt Gerizim in the biblical story, and by the two artificial mountains in the 1558 Elizabethan pageant. The well or cave between the mountains is representative of the throat which sounds the Word of Truth and gives it a form of expression, which Word then emerges from the open mouth as the spoken and thus revealed Word.

Truth lies at the bottom of a well

There is also another old saying, "Truth lies at the bottom of a well," which is attributed to both the classical philosophers and the ancient Druids. According to Democritus (c.460 - c.370 BC), "We know nothing certainly, for truth lies in the deep," which is also translated as "Of truth we know nothing, for truth lies at the bottom of a well."²² Lucius Caecilius Firmianus Lactantius (c.250 – c.325), in his *Institutiones Divinae*, states it as "Truth lies sunk in a well".²³

In 1562, the German Lutheran cleric Johann Wigand, in his *De neutralibus et mediis*, restated the Democritian proverb as "The truth lyeth yet still drowned in the depe";²⁴ and in 1578, the English author, diplomat and politician Henry Wotton, in his *Courtlie Controuersie of Cupids Cautels*, writes, "I shall conduct you... vnto the Mansion where the truth so long hidden dothe inhabite, the which sage Democritus searched in the bottom of a well."

In 1584, the Italian painter, Annibale Carracci (1560-1609), in her painting, *An allegory of Truth and Time*, depicted Truth having just been brought out of the depths of a well by Father Time, who is still clambering out of the well. Truth holds a mirror and radiates light whilst trampling two-faced Deceit under her feet.²⁵

It is not difficult to see that the well is symbolic of the throat and that truth lies deep down and hidden in the heart. When we speak the truth, truth arises from the depths of the heart, is sounded in the throat and emerges from the mouth, represented by the mouth of the well. The mirror is an ancient symbol of the mind, which reflects the truth, in the sense of reflecting on the truth, so as to try to understand or grasp the truth and then to put it into action.

Truth is the daughter of Time

As was stated in the Elizabethan coronation-eve pageant, Truth is the daughter of Time. The ancient saying, in Latin, is "Veritas filia temporis" ("Truth is the daughter of Time"). The classical writer, Aulus Gellius (c.125 – c.180+), for instance, wrote in his *Attic Nights*, "Another ancient poet, whose name I have forgotten, said that Truth is the daughter of Time."²⁶ In the Renaissance period, when classical philosophy and wisdom was revisited, Leonardo da Vinci (1452-1519) wrote, "Truth was the only daughter of Time".²⁷

The idea behind this, of course, is that truth will be revealed over time, and this in turn implies that it is revealed gradually, step by step, bit by bit, sometimes in little ways, sometimes big. This in turn links with the phenomena of cycles of time, with small cycles within bigger cycles, such as days within weeks, weeks within months, months within years, years within ages, and ages within great ages. Also, it links with the idea of key moments in time, such as

beginnings/endings and midpoints of cycles, and, with the year, the beginning/ending and midpoints of seasons. These 'power points' in time are traditionally celebrated with festivals and associated with some kind of revelation of truth. Gradually each of us, and humanity as a whole, becomes more enlightened, some faster than others. Francis Bacon (1561-1626) rightly pointed out that: -

With regard to authority, it is the greatest weakness to attribute infinite credit to particular authors, and to refuse his own prerogative to time, the author of all authors, and, therefore, of all authority. For, truth is rightly named the daughter of time, not of authority. It is not wonderful, therefore, if the bonds of antiquity, authority, and unanimity, have so enchained the power of man, that he is unable (as if bewitched) to become familiar with things themselves.²⁸

In other words, we can learn from the past, and from the wisdom or truths handed on to us, but we should also recognise that we can add to and improve on those truths through our own experience. What is called the ancient wisdom tradition is, in fact, the ongoing, ever-living, ever-increasing wisdom tradition, with every new truth, once known, added to the tradition—or even, when necessary, reinterpreting or even correcting the ancient wisdom. For we are but interpreters of the truth, and all interpretation has both its limitations and its time: for, as humanity moves on, so does its culture, its language, its beliefs, and other means of expressing itself.

For this reason, the wise ones embodied the truths they understood and knew in symbolism, mythology, allegory, parables and cipher, as such symbolic language can transcend common language and beliefs, last longer, and always be reinterpreted in each age according to each age's perception and understanding.

Time

In the Orphic-Greek cosmogony, Kronos²⁹ was the name for Time. He was the leader and youngest of the first generation of Titans, the divine descendants of Uranus (heaven) and Gaia (earth). Uranus and Gaia were created by Phanes (Eros), the bi-sexual Protogonus ('First-born') and light of the universe, who had been born from the Cosmic Egg produced within and from Erebus ('Darkness') by Chronos ('Eternity')³⁰ and Ananke ('Necessity') through the agency of Aether ('Spirit') and Chaos ('Matter').

Kronos overthrew his father Uranus, castrating him with a sickle, and ruled during the mythological Golden Age, until he was overthrown by his own sons, Zeus, Poseidon and Hades, and imprisoned in Tartarus.

The symbolism of the sickle and castration denotes the carving out of time-cycles within Eternity so that individual life forms might be created within the universal life form. Each time-cycle has a beginning, middle and ending, expressing the principles of creation, preservation and dissolution, whereas Eternity just is.

In the Renaissance, Kronos became symbolised as Father Time, portrayed as an old, wise man with a long, grey beard, carrying an hourglass and wielding a harvesting scythe.

In Roman mythology, Time is Saturn (Latin: Saturnus), a Titan and son of Uranus (heaven) and Gaea (earth). After Zeus and his brothers Poseidon and Hades became victorious over the Titans, Saturn was expelled from the home of the Greek gods, Mt. Olympus. He came across the sea to Latium, where he was welcomed by (and subsumed with) Janus, the two-faced god of beginnings and endings. Saturn quickly established himself there, where he ruled wisely and established a golden age, a time of great prosperity and peace.

Like Kronos, Saturn is depicted with a sickle or scythe and an hourglass. As Janus, he is the god of beginnings and endings, transitions, gates, doorways and passages. He is a sower and a reaper. His two faces look in opposite directions, to the right and to the left, signifying looking to the future and to the past. Sometimes he is depicted with a third face looking to the front, signifying the ever-present now. As Time, he is ever-moving—moving from past to future, continually beginning the new whilst ending the old. He is both creator of the future and the new, and also destroyer of the past and the old. But in the process, he brings to birth his daughter, Veritas, Truth.

Truth

Kronos' daughter is Aletheia,³¹ Truth, in the sense of truth revealed, no longer hidden. It also means factuality or reality—the reality that underlies the everchanging play or illusion of the outer world which, until we discover the real truth, we tend to think is reality. The Latin word 'persona', from which is derived the English word 'personality', is a clue to this, as 'persona' means 'mask'. In other words, the personality masks the real being. We each act a part in a masque. Shakespeare sums it up beautifully in *As You Like It* when he has Jaques say: -

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages.³²

Veritas ('Truth'), the Roman equivalent of Aletheia, is the daughter of Saturn and his wife Ops (equivalent to Rhea, wife of Kronos). Veritas, Truth, is said to have hidden in the bottom of a holy well until led out of the well by her father Saturn, Time. Depictions of the goddess show her either as a virgin dressed in white or as a naked woman (*nuda veritas*, 'the naked truth'), holding a hand mirror. She is the mother of Virtue (Latin: Virtus).

Time is Pan

In the emblem printed on the 1596 publication of Luis de Granada's *Of prayer and meditation* and the 1626/7 publication of Francis Bacon's *New Atlantis*, Time is portrayed as Pan. Why is this? The simple answer is that Time, to the Greeks, was also known as Pan.

Pan means 'All' or 'Universe' or 'Universal Being'. Pan is the divine Spirit of Nature, the Spirit of the Universe. With his panpipes, Pan sounds the Word of God, the creative energy of Wisdom. Energy is movement. The sound is musical. Echo, Pan's beloved, responds, giving the sound a form and means of expression. Impregnated with and moved by the sound, she

conceives and gives birth to all forms of the Word, the Wisdom. Whereas Pan equates to Saturn/Kronos, Echo equates to Ops/Rhea.

The symbolic portrayal of Pan as having a goat's hooves and legs, a human torso and head, and an angel's wings, standing on earth amongst nature but with head in the sky, is to convey the idea of time cycles and the evolution of life forms from mineral to plant, animal, human and eventually angelic forms. It also conveys the idea that mankind is composed of a lower, middle and higher nature, referred to by Plato and others as the brutish, intellectual and intuitive natures of mankind, associated respectively with the abdomen, head and heart. The brutish lower nature develops first, the intellectual middle nature next, and the intuitive higher nature last.

It is the intuitive nature that is truly spiritual, as it is via the intuition that the sound of the Word is heard, which enables the person to think and act under divine inspiration—hearing the truth, seeing the truth and acting the truth.

Sylva Sylvarum

Pan was equated with the Roman god Sylvanus, so it is interesting that when Francis Bacon's *New Atlantis* was published in 1626/7, it was bound together with and preceded by his *Sylva Sylvarum, or A Natural History*.

The Latin word *sylva* originally meant 'forest' or 'wood', but was extended to also mean 'matter' and 'building material', including the materials necessary for the construction of a discourse or a speech. For this reason, the title of Bacon's book, *Sylva Sylvarum*, is usually interpreted as meaning 'Matter of Matters', with the matter of the book being natural scientific observations and experiments largely borrowed from Della Porta's *Natural Magic*, as also from Pliny, Cardano, Sandys, Scaliger and others, and all substantially reworked and rewritten by Bacon.

However, esoterically, *Sylva Sylvarum* also implies the meaning of 'The Matter of Pan'. Pan is the Spirit of the Universe, the creative Sound or Word vibrating in matter.³³ The Universe is the matter, the receptive mind and its material that forms the Echo.³⁴

The Lost Word

In Freemasonry, the wisdom embodied in the universe, in nature, is called the Lost Word, which all Freemasons seek to find. What is discovered or "brought to light" is the truth (Aletheia, Veritas). Bacon refers to the original wisdom as the truth of being, and to the revealed truth as the truth of knowing. The Ancient Egyptians called this the Double Truth.

...the essential form of knowledge, which is nothing but a representation of truth: for the truth of being and the truth of knowing are one, differing no more than the direct beam and the beam reflected.³⁵

In Cabala (the Christian version of Jewish Kabbalah), which uses gematria or cipher (i.e. mathematics, consisting of number and geometry) to represent the highest truths, the Divine All is represented and expressed by: -

- 10 (i.e. 10 divine principles or laws of Wisdom, associated with the World of Creation);
- 100 (i.e. 10×10 , or 10^2 , associated with the World of Formation);
- 1000 (i.e. $10 \times 10 \times 10$, or 10^3 , associated with the World of Action).

The three worlds are also known as the Spiritual World, the Celestial World and the Natural World. These are associated respectively with the spirit, soul and body.

Notably, Francis Bacon's chaplain and amanuensis, Dr William Rawley, who published *Sylva Sylvarum* and *New Atlantis* immediately after Bacon's death, reveals in his prefatory epistle "To the Reader" that the arrangement of the experiments have a secret order: -

I have heard his Lordship say also, that one great Reason, why he would not put these Particulars into any exact Method, (though he that looketh attentively into them, shall find that they have a secret Order) was, because he conceived that other men would now think, that they could do the like; And so go on with a further Collection: which if the Method had been Exact, many would have despaired to attain by Imitation.

The book contains 1000 experiments grouped in 10 groups of 100, with each group referred to as a "Century" (i.e. 10 Centuries).

Sylva Sylvarum is bound together with and followed immediately by *New Atlantis*, beginning with the title page emblem of "Time brings forth the hidden Truth'. The *New Atlantis* deals with time past, time present and time future, and many other things. The college of scientists described in *New Atlantis* is called the College of the Six Days' Work. This is a reference to: -

1. Bacon's vast philanthropic philosophical-scientific project, designed to help humanity create a golden age of peace, which he called 'The Great Instauration'; and
2. the divine time-cycle of Six Days of Creation that culminates in the Seventh Day of Peace, as described in Genesis 1, the very first chapter of the Bible.

The design of 'The Great Instauration' is based on the Six Days of Creation, the divine work described elsewhere in the Bible as "the work that God does from beginning to end"—a work that Bacon explains is a labour of love, for God is Love.

He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.³⁶

The book, *Sylva Sylvarum*, was designed as an example of the third part of the six-part Great Instauration, each part being represented by a "book" and the six parts or books being analogous to the Six Days of Creation.

The arrangement of the week as consisting of seven days is likewise based on the knowledge of the divine Time-cycle of seven 'Days'. Moreover, as God³⁷ and all else is male-female—which includes the relationships and relativities of force and form, energy and pattern, creativity and receptivity, giving and receiving, waxing and waning, birth and death, rhythm

and melody, movement and stillness, sound and silence—so each day has a morning and evening, with which Luis de Granada's *Of prayer and meditation* is concerned.

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Endnotes

¹ *Of prayer and meditation contayning foure-teene meditations, for the seauen dayes of the weeke, both for mornings and euenings : treating of the principall matters and holy misteries of our fayth.* Luis de Granada, Richard Hopkins. At London : Printed for Thomas Gosson and Richard Smith, and are to be solde at the West doore of Paules Church, 1596.

² David Daniell, *The Bible in English: Its History and Influence* (Yale University Press; Illustrated edition, May 2003); *The Geneva English Bible: The Shocking Truth* (lecture by David Daniell given at the Geneva Tyndale Conference in October 2001):

“The work of preparation of this New Testament was anonymous. So was the Preface, which was less customary: evidence points to it being the singlehanded work of William Whittingham, an English gentleman and Oxford scholar. A manuscript Life of Whittingham in the Bodleian Library in Oxford tells of a group of ‘learned men’ in Geneva meeting to ‘peruse’ the existing English versions of the New Testament (thus making the first such revising committee in English Bible history.) The ‘learned men’ mentioned were indeed learned: Miles Coverdale; Christopher Goodman, another Oxford man from Brasenose and then Christ Church, who had become Lady Margaret Professor of Divinity; Anthony Gilbey; Thomas Sampson, from Oxford and Cambridge, who went on to be Dean of Christ Church, Oxford — he had most recently been close to the Hebrew scholar Immanuel Tremellius at Cambridge and Strasbourg; Dr William Cole; and William Whittingham himself. They were possibly joined in committee by John Knox, and certainly later for the whole Bible by William Kette (or Kethe), John Baron, John Pullain, John Bodley and W. Williams.[4] Knox had been chosen as minister from its first day by the English-speaking congregation at Geneva, but did not arrive there until September 1556. He left for Scotland in 1557, but returned early in 1558, finally departing in January 1559, having received the freedom of the city of Geneva.”

³ In 1872 the Academy of Geneva became the University of Geneva.

⁴ Theodore Beza (1519-1605) was a French Reformed Protestant theologian, reformer and scholar who played a key role in the Reformation. He was a disciple of John Calvin and lived most of his life in Geneva. When Calvin died in 1564, Beza took over the chair of the Geneva Academy that had been founded by Calvin in 1559. (Previously, Beza had held the chair of Greek; with Calvin's death he also took the chair of Theology).

⁵ The full version of the Geneva Bible, including both the New and Old Testaments, was published in Geneva in 1560. It was not published in England until 1575 (New Testament) and 1576 (complete Bible).

⁶ John Nichols, *The Progresses and Public Processions of Queen Elizabeth* (1823), I. 35.

⁷ Tell Balata, or Tall al-Balāṭah, shows evidence of settlement from the Middle Bronze II period (c. 1900–c. 1750 BCE) – a period associated with the time of the biblical patriarchs. The city is mentioned in Egyptian documents of the 19th century BCE. During the rule of the Hyksos kings of Egypt (16th–17th century BCE), Shechem was a strong walled city with a triple gate, a fortress-

temple, and an acropolis. Its position and fortification was important because the east-west pass between Mount Gerizim and Mount Ebal was one of the few such routes in Palestine's hill country.

⁸ Deuteronomy 11:22-30; Deuteronomy 27:4-26; Deuteronomy 28; Joshua 8:30-35; Joshua 24:1, 25-26.

⁹ The terebinth of Moreh – Hebrew אֵילֹן מְוֵרָה, '*elon moreh*' – means 'terebinth of the teacher'. The Hebrew *moreh* is derived from the verb *yarah*, 'to teach,' 'to direct,' and indicates one who directs or gives oracular answers. The terebinth tree is also called the elah tree, whose Latin name is *Pistacia palaestina*. It was regarded as sacred in Palestine and took the place of the oak as the holy tree in regions too hot or barren for oaks to flourish.

The *Pistacia terebinthus* is a species of *Pistacia* belonging to the cashew family, *Anacardiaceae*. A deciduous tree, it usually reaches 5 m (16 ft) in height, although in rare cases can reach 10 m (33 ft). It is possibly the earliest known source for turpentine. The fruits are used for baking a speciality bread and the shoots are used as a vegetable. The plant is rich in tannins and resinous substances, and was used for its aromatic and medicinal properties. Terebinth resin was used as a wine preservative in ancient Israel and the ancient Near East.

¹⁰ Genesis 12:6–7.

¹¹ Hamor was a leading citizen of the town of Shechem in the time of the patriarch Jacob. In Genesis 34:2 he is called a Hivite, prince of the land. One of his sons was called Shechem, who married Dinah, the daughter of Jacob. (The biblical account of Dinah's rape by Shechem, leading to the revenge taken by Simeon and Levi, is questioned as being a later addition to the text which does not fit with the marriage account, due to confusion concerning Jacob's rebuke of Simeon and Levi and, on his deathbed, giving his blessing to their younger brother Judah, whilst reproving Simeon and Levi for their cruelty. The rebuke of Simeon and Levi, for instance, almost certainly refers to the tribes of those names and not to the two individuals who were two of the twelve sons of Jacob.)

¹² Joshua 24:32.

¹³ Genesis 33:17-20.

¹⁴ Genesis 35:4.

¹⁵ Jacob's Well is located 76 metres from Tell Balata. Joseph's Tomb is sited 300 metres northwest of Jacob's Well.

¹⁶ Joshua 24:32; Genesis 33:18-20; Acts 7:16.

The New Testament account (Acts 7:16) states that "they [Ephraim and Manasseh] were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem". However, the Old Testament states that it was Jacob who purchased the land from the sons of Hamor, in which the bones of Joseph were interred. It would appear that either the writer of Acts was confused on this issue, or else that Abraham had in fact bought a tomb there and that the land which Jacob subsequently bought contained this tomb.

¹⁷ A *massebah*, also spelt as *mazzebah* or *matzevah* (Hebrew: מצבה; "pillar" or "sacred pillar"), was essentially a rough, uncut oblong stone, with its long end raised to create a freestanding pillar: in other words, a standing stone. The fundamental purpose of the *massebah* is to serve as a memorial of a theophany (a manifestation of God) and for covenant ratification. It represents the presence of God, marking (and symbolising) an axis of light extending between heaven and earth, which clairvoyants or seers can perceive as being the spine of an angel of light (angel means 'messenger of God' or 'thought-form of God'). The aura of such an angel, denoting the presence of God, creates a temple of light, hence Jacob referred to it as the "house of God" (Genesis 28:22). The *massebah* is

equivalent to Shiva's lingam in the Hindu tradition. The names of both Shiva (in Eastern tradition) and Atlas (in Western tradition) signify the cosmic axis or pillar of the universe.

¹⁸ Joshua 24.

¹⁹ John 4:1-42.

²⁰ Peter Dawkins, *Core Truths: Living Wisdom for Today* (Bookbaby, 2015. ISBN: 9781483558127)

²¹ In Ancient Egyptian beliefs, after death the soul is judged in the Hall of Maat and his or her heart is weighed in the balance against the feather of truth. If the heart was light or true enough, then the soul was judged to be morally righteous or pure and allowed to enter the afterlife or heavenly realms. It particularly applied in the process of initiation, when the death was an initiatory psychological death, leading to a rebirth that would be, if the test was passed successfully, a resurrection followed by an ascension of the soul as a master soul, one who was acclaimed 'Maat Kheru' – in other words, a Christ, a living embodiment of the True Word, who speaks the Truth by living it and thereby revealing it. See also:

Gerald Massey, *The Natural Genesis or A Book of the Beginnings* (originally publ. in two volumes. London. 1881.)

C. C. J. Baron Bunsen, *Egypt's Place in Universal History*, Vol. V. – transl. Charles H. Cottrell. (London: Longmans, Green & Co. 1867.)

James P. Allen, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. (Cambridge University Press.)

Rudolph Anthes, 'The Original Meaning of Mꜣꜥ ḥrw', *Journal of Near Eastern Studies*. Vol. 13, No. 1 (Jan. 1954), p. 50.

Alice Grenfell, 'Egyptian Mythology and the Bible', *The Monist*, April, 1906, Vol. 16. (Oxford University Press.)

²² Diogenes Laertius, *Lives of Eminent Philosophers*, R.D. Hicks, Ed.

²³ Lucius Caecilius Firmianus Lactantius, *Institutiones Divinae* III, xxviii, written between 303 and 311.

²⁴ Johann Wigand, *De neutralibus et mediis, grosly Inglyshed, Jacke of both sydes A godly and a necessary catholike admonicion, touching those that be neutres, holding vpon no certayne religion nor doctryne, and such as holde with both partes, or rather of no parte, very necessary to stayer [et] stablysh Gods elect in the true catholike faith against thys present wicked world*. Been and allowed, according to the order appointed in the Quenes Maiesties iniunctions. Imprinted at London : in Whitecrosse strete by Richard Harrison, 1562.

²⁵ Annibale Carracci, *An allegory of Truth and Time*. (1584. Royal Collection. Windsor Castle, London.)

²⁶ Aulus Gellius, *Noctes Atticae*, XII, 11, 7.

²⁷ *The Notebooks of Leonardo Da Vinci*, Vol. I. Philosophical Maxims: No. 1152. "La vérité seule fut fille du temps".

²⁸ Francis Bacon, *Novum Organum*, aphorism 84.

²⁹ Kronos (Ancient Greek: Κρόνος), meaning 'Time', as distinct from Chronos (Χρόνος), meaning 'Eternity'.

³⁰ Chronos (Ancient Greek: Χρόνος) was the name for Unaging Time or Eternity. He was also known as Aeon (Eternal Time). He is not to be confused with the Titan Kronos.

³¹ Aletheia (Ancient Greek: ἀλήθεια), 'the revealed truth'.

³² Shakespeare, *As You Like It*, Act 2, scene 7.

³³ Francis Bacon knew that the universe was pervaded by the sound of the Word, the vibration of wisdom, which created in the universal mind all the geometrical archetypes and set in motion all things, including the division of eternity into time cycles and space into individual forms of expression, and the mathematical processes of life itself.

“In the work of Creation we see a double emanation of Virtue from God: the one referring more properly to Power, the other to Wisdom; the one expressed in making the subsistence of the matter, and the other in disposing the beauty of the form.” (Francis Bacon, *Advancement of Learning*, Bk II. 1605.)

“For the anticipation of time is as much a miracle, and belongs to the same omnipotence as the formation of being. Now the Divine nature seems to have chosen to manifest itself by both these emanations of omnipotence, by operating omnipotently, first on being and matter in the creation of something out of nothing; secondly on motion and time in anticipating the order of nature and accelerating the process of being.” (Francis Bacon, *On Principles and Origins according to the fables of Cupid and Coelum*.)

“Pan (as his name imports) represents and lays open the All of things or Nature. Concerning his Original there are two only opinions that go for current; for either he came of Mercury, that is, the Word of God, which the Holy Scriptures without all controversy affirm, and such of the philosophers that have any smack of Divinity assented unto; or else from the confused seeds of things.” (Francis Bacon, ‘Pan, or Nature,’ *Wisdom of the Ancients*. 1619 English translation by Sir Arthur Gorges of the original Latin edition published in 1609.)

³⁴ Some modern scientists are only just beginning to appreciate that underlying the outer forms of the universe there is mind or intelligence, with the former being the product of the latter, but this was well known to and appreciated by Francis Bacon and the ancient philosophers. As Bacon said: “I had rather believe all the fables in the legends and the Talmud and the Alcoran, than that this universal frame is without a mind.” (Francis Bacon, ‘Of Atheism,’ *Essays*. 1625).

³⁵ Francis Bacon, *Advancement of Learning*, Bk I (1605).

³⁶ Ecclesiastes 3:11.

³⁷ The Hebrew word for God in Genesis 1 is Elohim, a plural word referring to Abba-Aima (Father-Mother), the All: hence man, who is made in the likeness of Elohim (God), is male-female.