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Pyramid

The Watchtower Reprints, May 1881, p. 225

“The ‘grand gallery’ measures 1874 inches long at the top, 1878 inches long at a groove cut in its sides about midway between bottom and top and 1881 inches at the bottom...Now notice how aptly these three distinct dates (1874, 1878, 1881,) are marked by the pyramid.”

The Watchtower Reprints, September 1881, p. 272

Chart of the Ages

Thy Kingdom Come (SS-3), 1912 ed., p. 342

“Then measuring down the ‘Entrance Passage’ from that point, to find the distance to the entrance of the “Pit” representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, BC 1542. This calculation shows AD 1915 as marking the beginning of the period of trouble.”

(continued)

The Watchtower Reprints, October 1, 1917, p. 6149

“The Great Pyramid, the measurements of which confirm the Bible teaching that 1878 marked the beginning of the harvest of the Gospel age. The parallel, therefore, would establish definitely that the harvest would close forty years thereafter; to wit, in the spring of AD 1918. If this, be true, and the evidence is very conclusive that it is true, then we have only a few months in which to labor before the great night settles down when no man can work.”

The Watchtower, June 15, 1922, p. 187

“In the passages of the Great Pyramid of Gizeh the agreement of one or two measurements with the present truth chronology might be accidental, but the correspondency of dozens of measurements proves that the same God designed both pyramid and plan - and at the same time proves the correctness of the chronology.”

The Watchtower, May 15, 1925, p. 148

“The great Pyramid of Egypt, standing as a silent and inanimate witness of the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan.”

The Watchtower, November 15, 1928, p. 341

“If therefore the Word of God does not refer to the pyramid, teaching of and concerning the pyramid, and its measurements, then the drawing of conclusions therefrom is not only contrary to the Scriptures and out of order, but is presumptuous before the Lord.”

(continued)

The Watchtower, November 15, 1928, p. 344

“It is more reasonable to conclude that the great pyramid of Gizeh, as well as the other pyramids thereabout, also the sphinx, were built by the rulers of Egypt and under the direction of Satan the Devil... Then Satan put his knowledge in dead stone, which may be called Satan’s Bible, and not God’s stone witness.”

(done)

teach the restoration of all men from the "horrible pit" of death, through and on account of Jesus' death.

The "grand gallery" measures 1874 inches long at the top, 1878 inches long at a groove cut in its sides about midway between bottom and top and 1881 inches, at the bottom. (The upper end wall impends or slants forward).

Now notice how aptly these three distinct dates (1874, 1878, 1881) are marked by the pyramid, in ending the grand gallery, and see how ably it supports the teaching of the Bible, viz: that the gospel favors and privileges have been ending during these seven years—and will entirely cease this year.

Two other ways, in which the Pyramid corroborates scripture, are these: At the top of the "grand gallery"—just where it measures 1874 inches, there is an opening or passage-way which seems to say, something might go out or come in here. For some time we thought this might represent the "change," or catching away of the church as spiritual beings; but it would have been due in 1874 and no translation took place; then it must mean something else. It seems very plain and clear to us now that that opening can mean nothing else than what the Prophets have taught us, viz: that there the *Bridegroom came* a spiritual being. It fits, as all the other parts of that wonderful structure fit and harmonize with the Word.

Secondly, we are claiming that our Lord's presence here, is to be many in the nominal church "a stone of stumbling" and this too finds its illustration in the Pyramid, for at the upper end of the "Grand gallery" a huge block of stone juts out into the pathway and further progress becomes impossible, unless the traveler climbs with difficulty to its level. So we find it; many are stumbling, and the progress of all seems to depend on their recognizing the present one.

IF I WERE SURE

There seems to be a disposition on the part of some to say—now if you could only assure me positively that we will be changed this fall, I should be willing to endure anything: I could then take up any cross, deny myself, and do God's will only.

Now dear brother, sister, this is not the right way; it is not the correct thought: God called you to the "high calling" on condition, not that you would do his will and not your own for a few months only, but for all eternity. And this you promised to do, did you not? Well, if so, what right have you to any will in the matter? Should you not the rather say, "Not my will, but thine be done?" His will regarding our present life and its circumstances—its joys and its sorrows and its labors; and His will as to the time the present kind of labor in His service shall give place to the more perfect service, when we shall be "changed" into likeness of Him who is the express image of the Father's person.

The Lord's grace (favor) he says, "is sufficient" for us and we should ask no more. It has proved sufficient in the past and we trust Him for the future. He gives his favor—gives us strength by showing us more and more of his plan and our part in it, etc., and how much in this way we have enjoyed during the past three years, especially our daily feasting on the heavenly food. I trust we all feel stronger spiritually than ever before. If any do not, let them fear that they are not walking up to the light, in the full consecration of their all.

But does some one say: I would consecrate all—my means, my time, my talents, and my reputation, if I knew surely that I would get the prize; but I fear to lose my little stock of earthly treasure and perhaps not be accounted worthy of a place in the Bride company? To such we say, "Oh thou of little faith, wherefore didst thou doubt?" "Faithful is

he that calleth you, who also will do it." (Will keep his promise.) 1 Thes. v. 24. We are absolutely sure of obtaining what God, who cannot lie, hath promised, if we do sacrifice all. The very object of the present age is to develop from among others those who will—

"Trust in His unchanging grace."

If you think the prize too dear—not worth your little all, don't exchange; but if you see it to be worth a million times what you are asked to give for it, sell "all that you have and purchase it." If our understanding of the matter be correct, the opportunity for making this exchange which is so favorable to us, will end with this fall.

Those who do not exchange will soon have reason to regret it, as they will find their all melting from their grasp during the time of trouble. Those who come knocking aiterward, desiring admittance would apparently be glad then to give all for an opportunity to enter, but it will be too late "when once the Master . . . hath shut the door." Luke xiii. 25.

Just what we should look for from October 1881 onward we can scarcely say, but expect that as these seven years of the harvest, which altogether is forty years, have been a time of favor to the church, the succeeding years will show a lack of favor, and that consequently the nominal church will rapidly fall to pieces, and as a consequence, many who have heard of these things but dared not brave the frown of a popular and flourishing church organization, will then be set free and begin to knock and inquire. But while we shall be glad to greet them and to help them in every way in our power, we believe that they will not be recognized of the Lord as a part of the *Bride*. It is not for us to judge, however; we understand this to be the teaching of His word, but will wait for him to tell them that they are a part of the "great company" and not of the "little flock" to whom "it is the Father's good pleasure to give . . . the kingdom."

In different churches there are dear saints of God—consecrated to Him—sanctified yet ignorant of his presence, the harvest, etc. They are out of harmony with the spirit of the world, and the money influence which rules the church, but do not yet hear the voice of the Lord saying, "Come out of her my people that ye be not partakers of her sins and receive not of her plagues." Such will, we believe, be brought to recognize the Lord's presence, and that the "harvest" or separating time has come, before the door closes and it will test their consecration, and all who are fully consecrated will follow the voice of the Shepherd and come out.

To those who are seeking to sacrifice all, we would suggest that the spreading of this light and these truths which God has given us, is the important work of these times. When God gives light it is not to be put under a bushel—not to be hid in your own heart for fear, or for any other cause; it is given you that you may let it shine. Now, "pray ye the Lord of the harvest, that he will send forth laborers into his harvest"—pray him to send you to tell the glad and cheering tidings to others of his dear ones who as yet know it not. Then realizing that he heareth us and is willing to let us do our little part with him, go forward day by day doing with your might what your hand finds to do, and you will doubtless find your prayer richly and abundantly answered.

Thus while looking forward to the future glory, you will also enjoy present privileges of suffering and self-denial as a member of His body, for other fellow members. O how much work there is in this direction, how much opportunity for all who will lay aside all unnecessary earthly hindrances.

OUR PASSOVER

Our celebration of the death of "Christ our Passover" on its anniversary, the 14th of April, announced in last paper, was, as the occasion has always been, a "blessed season;" a time for remembering our Lord's agony for our sins, and also of our "redemption through His blood." As we looked at the acceptableness of our ransom we realized the completeness of our forgiveness, and said with Paul: If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. [God by his own arrangement has purged us of sin—who shall say it was not fully and properly done;] Who is he that condemneth? It is Christ that died. [Who says we are yet sinners? Let him remember who it was that paid our debt—it was Christ, and surely his was an acceptable sacrifice.] (Rom. viii. 31-34.)

Seeing our justification, we reflected on what Paul said to all justified persons: "I beseech you brethren by the mercies of God [His daily mercies and especially his mercy in providing Jesus as your ransom and thus justifying you] that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." We looked at the significance of the memorials of his death which Jesus had provided—the bread and the wine—and found that they taught the same lesson—consecration and sacrifice. First the body was broken and the blood shed for our sin—to justify us—then the bread (truth—"I am the truth") is offered us to give strength for the sacrifice which we are asked to make. God first gives the exceeding great and precious promises of becoming joint heirs with Jesus Christ our Lord to the "Divine nature" and kingdom, and then tells us how we may claim and attain those promises, viz: "If so be that we suffer with him, that he may be also glorified together." Rom. viii. 17.

"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY."

HABAKKUK 2 2.

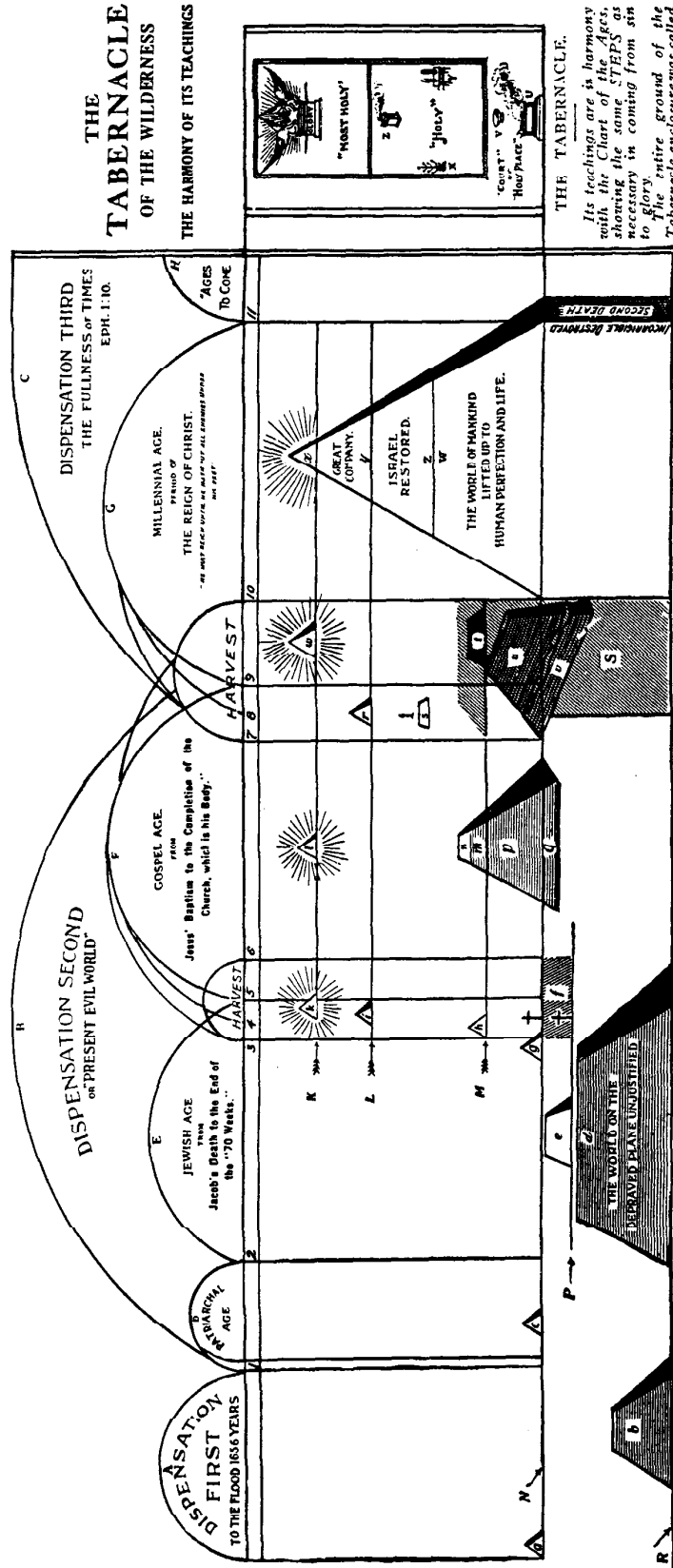


CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"In regard to an administration of the fullness of the appointed times, to reunite all things under one Head, even under the Anointed One; the things in heaven and the things on earth—under Him."—Eph. 1:10—Diaglott.

THE TABERNACLE.

Its teachings are in harmony with the Chart of the Ages, showing the same STEPS as necessary in coming from sin to glory.

The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and it is equated with the world. The COURT enclosure, however, is the "Holy" or "PERFECT HUMAN PLANE." The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like Him." The glory plane is a state of perfection and a climate of holiness, glory, honor and immortality.

end. The measuring of this period and determining when the pit of trouble shall be reached are easy enough if we have a definite date—a point in the Pyramid from which to start. We have this date-mark in the junction of the "First Ascending Passage" with the "Grand Gallery." That point marks the birth of our Lord Jesus, as the "Well," 33 inches farther on, indicates his death. So, then, if we measure backward down the "First Ascending Passage" to its junction with the "Entrance Passage," we shall have a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring down the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—nor ever shall be afterward. And thus it will be noted that this "Witness" fully corroborates the Bible testimony on this subject, as shown by the "Parallel Dissonance" in Scripture Studies, Vol. II., Chap. vii. Nor should any doubt the fact that the forty years of "harvest" began in the fall of 1874 because the trouble has not yet reached so portentous and undurable a stage; and because, in some respects, the "harvest" period since that date has been one of great advancement in knowledge. Remember, too, that the Great Pyramid figures and illustrations including the diagram of the "Pit" were drafted by Prof. Smyth without any reference to this application.

Besides, we should remember that the Word of the Lord clearly shows that the judgments of this time of trouble will begin with the nominal Church, prepar-

tory to its overthrow, and in the strife of selfishness between capital and labor, both of which are now organizing for the culminating trouble.

The shape and finish of this lowest room or "Pit" are peculiarly significant. While the top and parts of the sides are regular, it has no floor—its rough, unfinished bottom dropping lower and lower to its eastern side, giving reason for the name, "Bottomless Pit," sometimes applied to it. This room speaks of liberty and freedom as well as of trouble, of elevation as well as of degradation; for, as the traveler reaches it, cramped and weary from the crouched position enforced by the smallness of the "Entrance Passage," he here finds not only a step downward into greater depths, and upon "a troublesome floor," very uneven and broken, but he finds a great *elevator* also, part of this room being much more lofty than the passage-way to it, which is suggestive of greatly enlarged room for his mental organization.

How true this is to facts, too. Can we not already see that the spirit of liberty has reached the masses of civilized nations? We do not pause here to consider the inconsistencies and inconsistencies of the liberties being felt and claimed by the masses—both are suggested in this room by the *elevation* of the top and the depression of the bottom; we merely note the fact that the light of our day—the Day of the Lord—induces the spirit of liberty; and the spirit of liberty, coming in contact with the pride, wealth and power of those still in control, *will be* the cause of the trouble which the Scriptures assure us will eventually be very great. Though as yet it has scarcely begun, kings and emperors and statesmen and capitalists, and all men, see it coming, and "men's hearts are failing them for fear, and for looking after the things coming;" for the powers of the heavens are being *shaken*, and shall ultimately be removed. The evil systems—civil, social and religious—of "the present evil world" will there sink into oblivion into destruction—*which* the subterranean chamber of "Pit" also symbol-

in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the holy Spirit. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:37-39.

Here, for the first time, the call went forth to enter the race for the prize of heavenly glory, and on that same day about three thousand responded to the call. Prior thereto there was no garner. Not even the Apostles could receive the holy Spirit until that day. This would seem to establish beyond question of doubt that the Jewish harvest began at Pentecost.

This conclusion in no wise interferes with our chronology, but instead confirms it. The year 1914 marked the end of the Gentile times, but did not mark the end of the harvest of the Gospel age. Many have consecrated and given evidence of spirit-begetting since 1914, which is the best evidence that the harvest is not yet closed.

END OF JEWISH HARVEST

Just before his crucifixion Jesus was asked by his disciples three questions in one, namely: (1) When shall the temple be destroyed? (2) What would be the proof of his presence and (3) of the end of the age? These questions he answered. (Matthew 24:3-35) The historical facts show: (1) the destruction of Jerusalem, A. D. 70; (2) the complete subjugation of Judea, A. D. 73, and (3) the depopulation of Palestine, A. D. 135. Thus it follows that there were three different endings relative to the Jewish polity. Which one of these did the Lord intend should be our guide in the harvest parallels?

Jesus declared, "The harvest is the end of the age." (Matthew 13:39) Therefore we must find that when the harvest ended, the age is ended. He could not have meant A. D. 70 and its parallel date, 1915, as marking the end of the harvest, because the harvest did not end there. It is still going on. He could not have meant A. D. 135 and the parallel date, 1980, for the reason that such a conclusion would entirely destroy the parallel with reference to the harvest.

In giving his answer with reference to the end of the age, Jesus said, "Let them which are in Judea flee to the mountains." Judea more particularly types Babylon. The date of the fall of Judea, therefore, is of great importance. In Volume 7, *STUDIES IN THE SCRIPTURES*, pages 23 and 24, we have collected seven historical authorities definitely establishing the fact that Judea's fall occurred on the first day of the Feast of the Passover (April 15) A. D. 73, which was exactly forty years after Pentecost, the beginning of the Jewish harvest, therefore marking the close of the Jewish harvest in A. D. 73.

GOSPEL AGE HARVEST

The proof heretofore published in *STUDIES IN THE SCRIPTURES* definitely establishes the second presence of our Lord since 1874. Correspondingly, the three and a half years following would be a period of preparation for the harvest of the Gospel age, exactly as such preparation was made for the harvest of the Jewish age, and would consequently mark the beginning of the harvest of the Gospel age in 1878.

Likewise, the proof heretofore published definitely establishes the resurrection of the sleeping saints in A. D. 1878. (See Rev. 14:13 comments in Vol. 7) St. Paul clearly establishes the fact that none could be gathered into the heavenly garner of the Lord in the harvest of the Gospel age until after the awakening of the saints, saying, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep; for the Lord himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."—1 Thessalonians 4:15, 16.

Immediately following the announcement in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth," we read (Verse 14) "and behold a white cloud, and upon the cloud I saw one sitting like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle." Thus is described the second presence of our Lord as the great Chief Reaper, at the beginning of the harvest in 1878. The 15th verse of that same chapter refers to the Great Pyramid, the measurements of which confirm the Bible teaching that 1878 marked the beginning of the harvest of the Gospel age. The parallel, therefore, would establish definitely that the harvest would close forty years thereafter; to wit, in the spring of A. D. 1918. If this be true, and the evidence is very conclusive that it is true, then we have only a few months in which to labor before the great night settles down when no man can work.

Now we have come to another step in the pathway of present truth; and the question that confronts the people of God is, Are we ready for it? In 1875, when Brother Russell learned of the presence of our Lord, he immediately saw from Revelation 14:14, 16 that the work which the Lord would have his people to do is to reap the harvest of ripened wheat. (Matt. 13:39) The Lord has been pleased to remove Brother Russell from the earthly stage of action; and now the great Shepherd of the sheep has called our attention in unmistakable terms to the fact that he has a work for the church yet in the flesh, following the harvesting of the wheat, a work which is described in detail in Rev. 14:17, 19, as the harvesting of the vine of the earth. This work is doubtless the same as that described in Matt. 13:40, 43. It is a work of exposing to all the world the unrighteousness of the ecclesiastical systems, their acts and their unholy alliances with the beastly governments of the present evil order of things. It also seems to relate to the gathering out from amongst God's professed consecrated people of all offending ones.—Matthew 13:41.

THE LAST WORK OF THE CHURCH

If any of us have come to this hour expecting that the last work of the church in the flesh would be one of quiet, pleasing, easy triumph, void of severe and fiery trials, then surely we have misread our Bibles and *STUDIES IN THE SCRIPTURES* and the pages of history. Never before were there so many indications as now that the church is in the great enemy's territory undergoing final and crucial testing, with still more in front of her. She must continue her fight to the end, amidst graver perils than any she has encountered for a long time.

To accomplish the work now at hand the Lord will use such instruments as he has provided. He has placed an instrument within the reach of every one of the Elijah class who desires to have a part in setting the nominal heavens on fire. The instrument is the Seventh Volume of *SCRIPTURE STUDIES*, and other kindred truths which the Lord has been providing for the church. In Revelation 22:10 he tells us, "Make no secret of the predictions contained in this book; for the time for their fulfillment is now close at hand."

The church is now in a time of severe trial and testing. Many things are arising that have a tendency to cause doubt. The church needs comfort and encouragement. There is nothing that will give her so much encouragement and comfort as to engage intelligently and enthusiastically in the harvest work, with the instruments which the Lord has provided for that work at this time. Concerning the Seventh Volume, Brother Russell said: "It will probably be given to the church in a time of direst need, for her comfort and encouragement." Again he said, "It will be for the purpose of enabling the church to stand after first having been developed." He pointed out that the book would be an explanation of Revelation and Ezekiel. Can we ever look for another explanation of Revelation such as we now possess, with 743 extracts from Brother Russell's pen and thousands of Scripture references confirming the same? Brother Russell replied to a question concerning the Seventh Volume, "If the Lord shows me the key, I will write the Seventh Volume; if he shows the key to someone else, he can write it." Brother Russell himself is the key, and his modesty and humility prevented him from seeing it. He is the prominent figure foreshadowed both in Revelation and Ezekiel.

THE PENNY

Explaining the parable of the Penny (Matthew 20:1-16), Brother Russell set forth in *SCRIPTURE STUDIES*, Vol. III, page 223, that the penny is "Kingdom honors." In Psalm 149:5-9 we read, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Commenting upon this Psalm, Brother Russell stated that the "honor" here referred to would be conferred upon the saints on this side of the veil; that the sword, likewise, would be used by the saints on this side of the veil. It is a great and wonderful honor to have part in wielding the sword now (the message of truth) that is binding the kings, rulers, nobles and systems of this world. Everyone who joyfully receives and uses the "point" of the sword, to wit, the Seventh Volume (Ezek. 21:14, 15), thus receives "Kingdom Honors"—The Penny.

For many years we have been promised the Seventh Volume. All have looked for it, expecting the last coming into the truth would be classed equally with the first in receiving it.

their time on "science [knowledge] falsely so called" (1 Timothy 6: 20), when God has provided a *chronological bridge*, over the indecipherable pagan chronology of the prehistoric period in question, in the shape of prophecy and fulfillment of "seventy years' desolation"? It is another divinely-furnished bridge like that over the period of the Judges. (Acts 13: 19-21) It would be a foolish waste of time to attempt to work out the detailed chronology of the Judges; and it is equally wasteful to cast aside the divinely-given bridge over the seventy-year period of desolation and to try to establish connected, detailed facts from pagan sources; for that, in fact, is what is implied by reliance upon the currently accepted notions about the chronology of Babylonia copied in all encyclopedias and reference works from the same unreliable source.

FURTHER PROOF OF PRESENT-TRUTH CHRONOLOGY

There is a well known law of mathematics called "the law of probabilities". Applications of this law are frequent in everyday life in settling matters of doubt. In a family of children, if a certain kind of mischief is committed, the probabilities—indeed, the certainty—are that it was done by a certain one, and that the others assuredly did not do it. If some peculiar damage is done by night to a single house, then by the law of probabilities it may have been a pure accident; if done to two houses in the same manner it probably was not accidental but by design of some person; but if done to three or more houses in the same manner it passes out of the possibility of accident into the *certainty* of design.

The chronology of present truth might be a mere happening if it were not for the repetitions in the two great cycles of 1845 and 2520 years, which take it out of the realm of chance and into that of certainty. If there were only one or two corresponding dates in those cycles, they might possibly be mere coincidences, but where the agreements of dates and events come by the dozens, they cannot possibly be by chance, but must be by the design or plan of the only personal Being capable of such a plan—Jehovah himself; *and the chronology itself must be right.*

In the passages of the Great Pyramid of Gizeh the agreement of one or two measurements with the present-truth chronology might be accidental, but the correspondence of dozens of measurements proves that the same God designed both pyramid and plan—and at the same time proves the correctness of the chronology.

The agreement of the chronology with certain measurements of the Tabernacle and the Temple of Ezekiel further stamps the chronology as true.

It is on the basis of such and so many correspondences—in accordance with the soundest laws known to science—that we affirm that, *Scripturally, scientifically, and historically, present-truth chronology is correct beyond a doubt.* Its reliability has been abundantly confirmed by the dates and events of 1874, 1914, and 1918. Present-truth chronology is a secure basis on which the

consecrated child of God may endeavor to search out things to come.—1 Peter 1: 11, 12; John 16: 13.

It is not necessary to show how if a change of 19 years were made in the chronology the time from Jacob to Jesus would become shortened from 1845 to 1826 years, and the entire system of dates based on the "Jewish parallels" would collapse; how the jubilee system dates would fall out of place from its present symmetry; how the 2520-year parallels would disappear; how the entire system of dates would be scattered; how there could be no foundation for faith in the resulting chronological jumble; and how there could be no sound reason for believing in the presence of the Lord, the place and work of Pastor Russell, the end of the age, the harvest work, or in any of the literature published by the Society. Many years ago all these matters were deeply considered by Pastor Russell, and he declared, in an article which we will soon republish, that a change of one year would destroy the entire system of chronology.

PRESENT-TRUTH CHRONOLOGY IS CORRECT

We have shown that the present-truth chronology is correct and others are incorrect because:

- (1) It is based squarely on inspired prophecy.
- (2) The fulfillment is recorded in the Bible and in the history of God's chosen people, the Jews.
- (3) The seventy years are all years of desolation.
- (4) There was no captivity and no vassalage of Judah in 625 B. C. from which to count the seventy years captivity or servitude.
- (5) Pagan "history" on the subject is unreliable.
- (6) The opinions of "authorities" on this pagan "history" are guesses and conjectures.
- (7) The monumental inscriptions are untrustworthy because of the untruthfulness and unreliability of the demon-worshipping and demon-controlled pagan monarchs.
- (8) The inscriptions omit some important facts and falsify others.
- (9) The archaeologists are not conscientious or honest in presenting the inscriptions.
- (10) Reliance upon pagan history or archaeology leads through worse doubts and ever more of them, into infidelity.
- (11) Present-truth chronology is correct beyond the possibility of a doubt.

Present-truth chronology is based upon divine prophecy and its Biblical fulfillment, that the seventy years were years of desolation, not part desolation and part captivity. The chronology stands firm as a rock, based upon the Word of God.

It is a matter of faith in Jehovah and in his inspired Word. (2 Timothy 3: 16) Those that lack faith in God's Word and cast about for needless help from admittedly lying pagan records, will doubtless receive according to their lack of faith. Those that stick closely to the Word will receive according to their faith.

upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezekiel 28: 14, 15.

¹¹ Lucifer was commissioned to do certain work in God's organization; but instead of being obedient he became lawless. Doubtless he was one of the morning stars mentioned in the prophecy of Job. (Job 38: 7) In the organization of Jehovah there are cherubim and seraphim.—Genesis 3: 24; Isaiah 6: 2.

¹² Adam, when a perfect creature in Eden, was a part of God's organization; and to him was committed certain work to do. (Genesis 1: 28) When Israel was organized into a nation and God made a covenant with them through Moses as mediator, that nation became a part of God's organization, authorized to do certain things. (Exodus 19: 6, 7) Israel's course of training foreshadowed the training of the new creation.

¹³ The highest position in God's organization he evidently left vacant until he had put certain tests upon his creatures. The Logos met all these tests, and of him it is written: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm 45: 7; Hebrews 1: 9.

ALL MESSENGERS

¹⁴ The Church, which is the Body of Christ, is of God's organization, ordained and organized for a purpose. (Colossians 1: 18; 1 Peter 2: 9, 10) Jesus the Head and his body members constitute the new creation. In the fulness of time every creature who receives the final approval of Jehovah must come under the jurisdiction of Christ Jesus, as it is written: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Ephesians 1: 10; Philippians 2: 8, 9.

¹⁵ All holy angels are a part of God's organization.

¹⁶ The word angel, as used in the Scriptures, means messenger. Whatsoever means the Lord would use to carry out his purpose, it might be properly said that such is an angel of the Lord. An angel may be, therefore, either animate or inanimate; an angel may be either a spirit or a human being. All messengers or angels used by Jehovah may properly be said to be, for the time being at least, a part of his organization. When the Lord used one of his prophets to carry a message to his people, such prophet was then for the time being an angel of the Lord.—Haggai 1: 13.

¹⁷ The priests of Israel were designated as angels or messengers of the Lord, at whose lips the people should hear and learn the law. (Malachi 2: 7) The great Pyramid of Egypt, standing as a silent and inanimate witness of the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan. (Isaiah 19: 19, 24) John the Baptist was a messenger of the Lord, therefore an angel sent to perform certain duties.

GREATEST ANGEL

¹⁸ It was Jesus who said: "He that is greatest among you, shall be your servant." (Matthew 23: 11) The greatest and most honorable messenger of Jehovah, the special angel of God, was the Logos, Jesus, the only begotten Son of God. Early in his ministry he said: "My meat is to do the will of him that sent me, and to finish his work." "I know him: for I am from him, and he hath sent me." (John 4: 34; 7: 29) He was sent on a special mission from the Father to open the way to life and immortality.—John 10: 10; 2 Tim. 1: 11.

¹⁹ It seems quite clear from the Scriptures that long prior to his human existence Jesus, then the Logos, was sent as a special messenger of Jehovah to communicate with Abraham and Moses. (Genesis 22: 11, 12; Exodus 3: 2, 5, 8) At the head of God's organization, possessing all power and authority, and carrying out the divine plan, the Lord Jesus Christ is the Messenger and the Angel of Jehovah. He is the most highly exalted, far above powers and principalities; and he is referred to by the prophet as the Messenger of the covenant.—Mal. 3: 1.

²⁰ Looking down to the time of the inauguration of the New Covenant, which shall result in blessing mankind with life and happiness, the Lord Jesus Christ is referred to by Job as a messenger or angel. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." (Job 33: 23-25) Here the exalted Lord and King is spoken of as the Interpreter, who points out to man the way to uprightness. He is gracious to man, delivers him from going down into the tomb, and restores him to perfection of body and mind.

²¹ The Scriptures show that God's law delivered to Israel was presented by the angels to the mediator. (Acts 7: 53; Galatians 3: 19; Hebrews 2: 2) These, of course, were spirit beings and members of God's organization.

²² By way of comparison and to show how much greater is the Lord Jesus than others as a messenger and angel of Jehovah, the apostle Paul devotes much of his epistle to the Hebrews. The gist of his argument is that Jesus has been appointed heir of all things, and that this inheritance which he has obtained is much more excellent in every way than was that which was appointed to the angels. He is the only one who is the express image of Jehovah. Further, Paul's argument is that when God shall a second time bring the First Begotten into the world, it will be an occasion for all the angels of Jehovah to worship him; that because of his special zeal for righteousness, Jehovah has anointed him above all others of his realm. The Apostle then proceeds to show that as a man Jesus was made a little lower than the angels, in order that he might redeem mankind. As a perfect man he was crowned with glory and honor.—Hebrews 2: 9, 10.

true, that would be an admission on God's part that his Word needs corroborative proof and is therefore insufficient in itself. If his Word needs corroborative proof, then the statement in the Psalms, that his Word is the guide for his children, could not be true. If his Word is sufficient as a guide for his children, then corroborative proof of his Word is superfluous. God does not do superfluous and unnecessary things. It belittles his written Word to say that it needs corroborative proof. The Scriptures lay down the rule that the man of God is made perfect by knowing and obeying the Word of God. (2 Tim. 3:16,17; John 17:17) Therefore it was prophetically written for the benefit of the child of God: "Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in thy statutes: I will not forget thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. For ever, O Lord, thy word is settled in heaven. Order my steps in thy word: and let not any iniquity have dominion over me. Thy word is very pure: therefore thy servant loveth it. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Let my cry come near before thee, O Lord: give me understanding according to thy word. My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119:11, 16, 42, 89; 133, 140, 160, 169, 172.

¹³ It was Jehovah who said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

¹⁴ The burden is upon the devotees of the pyramid of Gizeh to show from God's Word that he had anything whatsoever to do with the building of that structure of stone. If they make the proof, then they show that the Word of God is insufficient. If they fail to make the proof, then the great pyramid should be put out of the mind of every one who serves God. The facts are, however, that nowhere in the Word of God is the pyramid of Gizeh either directly or indirectly mentioned, as will be seen by examination of the argument that follows.

¹⁵ The Scripture says: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6) If therefore the Word of God does not refer to the pyramid, teaching of and concerning the pyramid, and its measurements, then the drawing of conclusions therefrom is not only contrary to the Scriptures and out of order, but is presumptuous before the Lord. To take a measurement from this visible structure and use that measurement to teach the people of God that such measurement shows that on a day certain God will take his children from earth into heaven is attempting to run

ahead and surely running ahead of the Lord and is therefore presumptuous. He who teaches that which is not found in the Word of God is not teaching "good things".

¹⁶ Before the giving of the holy spirit (John 16:13) and for the manifest purpose of establishing the faith of his disciples Jesus caused them to see a vision of transfiguration in the mountain. After the giving of the holy spirit at Pentecost the apostles did not rely upon the evidence furnished by that vision. They looked to and relied upon the Word of God, which they then understood. This proves that all members of the new creation must do likewise and rely upon the Word of God, as it is written: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet. 1:19.

¹⁷ God has caused his light to shine upon his Word, illuminating it for the guidance of his people. Whatsoever things he caused to be written in his Word are put there for the benefit of the church. (Rom. 15:4) Therefore Paul, instructing those who would be teachers in the church, said: "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) He who relies upon the measurements of the pyramid is not able to "convince the gainsayers", and especially when he produces measurements and attaches important events thereto and these events do not come to pass.

¹⁸ Is it not passing strange that if God intended his church to be taught by the measurements of a pile of stone neither Jesus nor any of the apostles has one word to say about it, but, on the contrary, emphasize the necessity of adhering closely to the Word of truth and unselfishly serving it? If, therefore, God did not intend his church to be taught by, of and concerning the great pyramid of Gizeh, then to teach it in the church is a waste of time, to say the least of it. It is more than a waste of time. It is diverting the mind away from the Word of God and from his service.

¹⁹ If the pyramid is not mentioned in the Bible, then following its teachings is being led by vain philosophy and false science and not following after Christ. (1 Tim. 6:20; Col. 2:8) If we find that the great pyramid is not mentioned in the Bible, but still insist on holding to it because of so-called scientific measurements, we are treading upon dangerous ground, because we are seeking truth from a source from which God did not command we should seek it. (Ex. 20:5) God has not promised protection to any one who goes outside of his Word for instruction concerning his plan.

site of the pyramid. If that work was done by human hands or human power, then it must have been done by men who were slaves. That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task. If there was any sacrifice about that pyramid, it was the sacrifice of slaves to build it. Jehovah God does not accomplish any of his work in that way. The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life.

"It is more reasonable to conclude that the great pyramid of Gizeh, as well as the other pyramids thereabout, also the sphinx, were built by the rulers of Egypt and under the direction of Satan the Devil. The rulers of Egypt are known for their oppression of slaves. The Devil is the great oppressor.

"Of the sons of Noah that came out of the ark with him Jehovah God chose Shem and blessed him. Abraham was a descendant of Shem, and to Abraham God made promise concerning the carrying out of his plan to bless all the families of the earth. It was to the descendants of Abraham that God gave the Bible, his Word of Truth.

"Satan the Devil chose Ham, another son of Noah. Egypt is known as the land of Ham. Nimrod was a descendant of Ham, and the Devil exalted Nimrod in the eyes of the people as one greater than Jehovah God. The Devil, by the use of the descendants of Ham, set up Egypt, or the land of Ham, as the first great world power. Then Satan put his knowledge in dead stone, which may be called Satan's Bible, and not God's stone witness. In erecting the pyramid, of course, Satan would put in it some truth, because that is his method of practising fraud and deceit.

"The information which Lucifer gained at the laying of the foundation of the earth doubtless included much concerning its measurements and God's unit of measurements; and by applying such knowledge Satan could put much in the pyramid that would harmonize with truth and which would serve to deceive men.

"Based upon astronomical measurements, Professor Smyth concluded that the great pyramid was built in the year 2170 B. C. His conclusion is that at midnight of the autumnal equinox in 2170 B. C. the dragon star, which is a symbol of the Dragon or Devil, shone directly into the entrance of the pyramid of Gizeh; and upon this calculation he fixes the date of its completion. Further (as stated in *Scripture Studies*, Vol. 3, p. 321), using the ascending passage as though it were a telescope, it is claimed that the Pleiades was exactly in line with the ascending passage at the same time and that therefore the ascending passage pointed toward Jehovah. Admitting, for the sake of the argument, that the Pleiades

represents the place of Jehovah's throne, what would these calculations mean? From the entrance passage the dragon star could be seen, but the ascending passage ends in a dead stone and therefore a view of the Pleiades was impossible. It has always been Satan's purpose to exalt himself and to push Jehovah out of sight. (2 Cor. 4:3,4) If the above calculations are correct, then such is further corroborative proof that the Devil himself superintended the building of the pyramid of Gizeh.

"Egypt was the place of great learning. Even Moses was instructed in the learning of the Egyptians. (Acts 7:22) It was the birthplace of astrology and soothsaying. The astrologers and soothsayers were undoubtedly the instruments of Satan the Devil.

SATAN'S PURPOSE

"Other pyramids built near Gizeh are undoubtedly the tombs for the dead. It was in Egypt that the embalming of dead bodies had its origin. God had said: "Dust thou art, and unto dust shalt thou return." Manifestly the purpose of embalming dead bodies was to dispute and deny the law of God by keeping the body from moldering and returning to the dust. Of course Satan was the author of that, because it is in exact line with his first lie. Satan would reason something like this: 'It is to be expected that I will receive credit for building these tombs and embalming dead bodies, and the men who reverence God will turn away from them because of me. The pyramid of Gizeh shall not be a tomb, but shall contain many things that will apparently corroborate God's plan, and the men who reverence God will look upon it as the building of God. They will devote much time to the study of this dead stone and try to figure out God's purposes. In doing this they will be going contrary to his plain command. (Ex. 20:4,5) Also, I will be turning them away from the Word of God.'

"Of course no one can tell exactly how Satan reasoned, but the facts show that the above process of reasoning is exactly in line with what has come to pass. Those who have devoted themselves to the pyramid have failed to see some of the most important things that God has revealed for the benefit of his church. The mind of such was turned away from Jehovah and his Word.

"In another place the prophet says: "Woe to them that go down to Egypt for help." (Isa. 31:1) Whether we give this text a literal or a symbolic meaning, it is a warning to Israel after the spirit, that is to say, the new creation. If we apply it literally, it means that the new creatures have gone down to literal Egypt to find proof to corroborate God's plan, which is wrong. If we apply it symbolically, it means that new creatures have gone down to the world for help. They have such corroborative proof