

# Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints  
Thought to be Harmonious with God's Plan of the Ages  
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## War in Heaven

*"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Revelation 12:7).*

Those who have studied the Book of Revelation will recognize this familiar phrase, "War in Heaven," from the 12th chapter. It is a fascinating chapter and there have been various interpretations of the symbols used. The passage to be considered reads as follows:

"And there was war in heaven: Michael and his angels fought against the dragon, and the dragon and his angels fought, (8) and prevailed not; nor was their place found any more in heaven. (9) And the great dragon was cast out, the old serpent, who is called the Deceiver, and Satan, who seduceth all the inhabited world: he was cast upon the earth, and his angels were cast out with him. (10) And I heard a great voice in heaven, which said: Now is there deliverance, and the power and the kingdom of our God, and the dominion of his Messiah: because the Accuser of our brethren is cast out, who accused them day and night before our God. (11) And they overcame him, because of the blood of the Lamb, and because of the word of their testimony: and they loved not their life, even to death. (12) Therefore, be joyful, O heaven, and ye that dwell there. Woe to the earth, and to the sea; for the Deceiver hath come down to you, being in great wrath since he knoweth that his time is short" (Revelation 12:7-12).

One common interpretation of this passage suggests that it refers to Papacy's ascent to power. The war waged is not in the literal heaven where God dwells, but in the ecclesiastical heavens, the power of religious control at the time. The warring parties are said to be Rome, pictured by the dragon, and Papacy, pictured by Michael. The name Michael means "Who as God." Papacy's falsely claimed to speak as God as it ascended to power over the Roman Empire in the 4th century. The Roman Empire then was transformed into the Holy Roman Empire with the Pope exercising a great controlling interest.

The loud voice from heaven in verses 10 and 11, proclaiming that salvation and the kingdom had now come, is said to be a false claim, words that Papacy used

to describe their victory over Civil Rome. Papacy claims that her saints have been delivered and that its reign was now the dominion of Christ. The Catholic saints are depicted when it says, "And they overcame him, because of the blood of the Lamb, and because of the word of their testimony: and they loved not their life, even to death." So again, we see a false claim being made. These are not the true saints of God.

This interpretation raises an interesting question. If this is the correct application, then are we seeing a picture of Satan casting out Satan? Is Satan's church, pictured by Michael, casting out Satan's Dragon?

### MICHAEL IN DANIEL

If Michael is a picture of Papacy, and its false claim of being God's representative on earth, then this passage is the only place in scripture where Michael is so used. Consistency in Bible study is an important goal. If Michael represents Papacy in this chapter, then why in Daniel 12 does Michael refer to Jesus? "And at that time shall Michael stand up, the great prince which standeth for the children of thy people ... thy people shall be delivered, every one ... found written in the book" (Daniel 12:1).

The name Michael appears in three other passages of scriptures. Two of them are in Daniel 10. There the angel Gabriel was withstood by the Prince of the kingdom of Persia. "Fear not, Daniel: for from the first day ... thy words were heard. ... But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me" (Daniel 10:12,13).

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In this passage a fallen angel, or possibly Satan himself, preventing Gabriel from reaching Daniel for 21 days. The Archangel Michael had to come and help overcome the opposition of someone stronger than Gabriel.

Michael also appears in Daniel 10:21. There Gabriel tells Daniel that only Michael was helping him. “There is none who contends by my side against these except Michael, your prince.” So Michael the Archangel, mightier than the fallen angel in charge of Persia, overcame him and freed Gabriel to go to Daniel. In this chapter again, Michael is our Lord, the Archangel. The three references to Michael in the book of Daniel all refer to Jesus as the Archangel fighting for God's people against the Adversary.

### MICHAEL IN JUDE

The last Biblical reference to the Archangel Michael is in the book of Jude. “Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). For some reason the Adversary wished to have the body of Moses — possibly to set up an idolatrous worship of him in Israel. Whatever the reason, Michael prevented it.

In each of the four other references where the Archangel Michael appears, he is fighting, either directly against the Adversary, or against one of the fallen angels, as he cares for God's people. This appears to be a consistent role for him. When we come to Revelation 12 we see Michael also contending with Satan. It is very natural then to assume that Michael is once again Jesus in his role as protector of God's people. If Michael is not Jesus in Revelation 12, then we break that consistency.

### BROADER CONTEXT

Before discussing an interpretation of chapter 12 that equates Michael with Jesus, it is helpful to consider the broader context. This contextual overview leads to a consideration of the first part of chapter 13. As these two chapters are studied together, a chronological sequence will be seen. This sequence progresses through the Gospel Age and marks two distinct and important events.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority ... (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast ... (7) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Revelation 13:1,2,4,7).

Notice how this beast ascended to power. It was not a result of war. Verse 4 says that the dragon gave power to the



Emperor Justinian

beast, and historically that is how it happened. The Roman Emperor Justinian declared that the Bishop of Rome was to be head of the church on earth, and had it written into Roman law. This established the power and authority of Papacy much more deeply and permanently than it had been before.

Historian Leroy Edwin Fromm writes, “The sixth century has well been called the age of Justinian

— his reign, like a dividing line, marking the terminus of the ancient worlds. ... His was an age of transition and innovation, influencing the whole future of Christendom. That it was the acknowledged beginning of a new epoch is recognized by many scholars.”

Fromm explains some of the objectives that Justinian established. His first goal was to restore the former glory of the Roman Empire, diminished by Barbarian invasions. “Justinian's second and far more important achievement was the codification of the vast and confused mass of Roman law. This was accomplished by 534 and resulted in the Code ... the Digest ... and the Institutes, which together formed the *Corpus Juris Civilis* (Body of Civil Law). And no body of law reduced to writing has been more influential in the history of the world.

“Justinian's third great achievement was the regulation of ecclesiastical and theological matters, crowned by the imperial Decretal Letter seating the Bishop of Rome in the church as the ‘Head of all the holy churches,’ thus laying the legal foundation for papal ecclesiastical supremacy. ... There was no surer way of reducing them all to one religion than by the advancement of the authority of ecclesiastical Rome ... to overawe the conscience of man with the anathemas of the church, and to enforce the execution of the heavy penalties of the law. From about 539, the sovereign pontiff and the patriarchs began to have a corps of officers to enforce their decrees, as civil penalties began to be inflicted by their own tribunals” (*Prophetic Faith of Our Fathers*, Volume 1, pages 507-509).

These events would change the course of mankind. In this history we see the fulfillment of Revelation 13:2 where the dragon gave power to the beast. This was not a war. It was a Roman emperor seeking to unify his empire by mandating the religious views of his subjects. Justinian did it for his political purposes and probably never imagined the impact on history that his actions would have. But it opened up the way for the man child of Revelation 12 to become the beast of Revelation 13. Revelation 12:5,6 indicates when the man child was born. It occurred when

the woman fled into the wilderness, at the beginning of the 1260 years (verse 6). And so the beast came to life as a civil authority in 539 AD.

With this larger context of chapter 13, we can return to chapter 12 and examine the immediate context of the war in heaven and see where it fits into history.

## REVELATION 12

This chapter opens by describing the pure beginning of the church. “There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Revelation 12:1). A woman symbolizes a church. This woman is clothed with the sun to show her love for the Gospel message. The early church had Jewish roots, so under her feet was the moon, symbolizing the Mosaic Law. On her head were 12 stars, picturing the 12 apostles.

Next, the distress of the early church is described. “And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads” (Revelation 12:2,3).

A woman travailing in childbirth represents trouble and a state of anguish. Jesus used this symbolism to describe the end of the Gospel Age. “These things are only the beginning of troubles, like the first pains of a woman giving birth” (Mark 13:8).

The same symbolism is used by the Revelator to describe how the early church faced a dragon that wanted to destroy her heritage. The unborn man child represents the premature stages of the “Man of Sin.” At this point he was still part of the original church, but would soon be born as a separate and distinct entity. This unborn man child existed even in Paul’s day. “For the secret power of lawlessness is already at work” (2 Thessalonians 2:7 NIV).

As the new Christian faith spread through the Roman Empire it was noticed by pagan philosophers, who challenged the tenets of the new faith. One such philosopher was a man named Celsus. “Though Celsus had much to say upon the vulgar and servile character of the members of the Christian community, he took the trouble to write a book to refute Christianity. ... That he wrote as he did is evidence that the new faith was making its way upward through society ... gaining a hold upon the classes of wealth and education (*The Conflict of Religions in the Early Roman Empire*, T. R. Clover, page 262).

The war of words escalated as Christians, such as Clement of Alexandria and Origen, defended their faith against pagan attacks. Tension increased as Christianity grew more popular, and the Adversary mounted new attacks, more threatening than philosophical argument.

“The woman's cry, and labor to bear, represent the persistent desires, prayers, and endeavors of the Lord's true people in the days of Pagan Roman persecution,

particularly the time of the ten years persecution under Diocletian, to have a government that would use its authority and power to cause persecution to cease. Such a state of affairs ... existed in the true church just prior to the reign of the so-called Christian emperors” (*The Revelation of Jesus Christ*, R. E. Streeter, Volume 2, page 39).

The woman travailed in pain because the pagan Roman government attempted to destroy Christianity. As a result of this evil intent, the Lord, as defender of God's people, overruled the political circumstances of the Roman Empire in order to stop the persecution of Christianity.

## TETRARCHY

In fulfillment of this prophecy an interesting change occurred in the way the Roman Empire was governed. The term “Tetrarchy” describes the form of government that Diocletian instituted in an attempt to regain the glory of the Roman Empire lost in the civil wars of the previous century. “Tetrarchy” literally means “leadership of four.” It describes a government where power was divided among four individuals.

Because the Roman Empire was so huge and difficult to govern, Diocletian divided it into more manageable pieces. The empire was divided into two major halves, each controlled by a ruler known as Augustus (named after Augustus Caesar, founder of the empire). Each Augustus would be assisted by a junior “ruler in training” known as Caesar. Diocletian established this policy by naming himself Augustus of the eastern half of the empire and Maximian, Augustus in the West.

Diocletian then chose Galerius to be his Caesar, while Maximian chose Constantius to be Caesar in the west. Constantius was the father of Constantine. The Caesars were subordinate to their Augustus, but maintained a large degree of autonomy. Each of the four rulers was given a separate territory to govern. So, in one way, they were also independent of one another. This new form of governing the Empire laid the groundwork for the war in heaven described in chapter 12.

Although power was shared in the Tetrarch system, the public image of the four emperors was carefully managed to give the appearance of a united empire (“Patrimonium Indivisum”). But this public image was only a facade.

In 305, Diocletian and Maximian both retired. As laid out in the original plans of Diocletian, the Caesars were elevated to the position of Augustus.

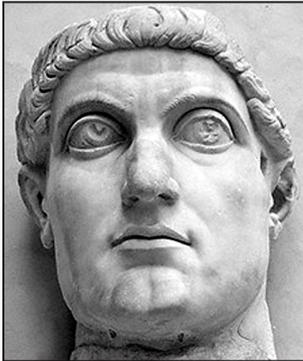


Four Rulers of the Tetrarchy

Galerius became Augustus in the East and Constantius became Augustus in the West. This was the only time that the succession of power worked the way Diocletian intended. This unique, short-lived situation suggests divine overruling in suggesting it to the mind of Diocletian. It created the political circumstances that made the war in heaven possible. Rapid changes were about to take place.

## CONSTANTINE

In the next year, 306 AD, Constantius died and his son, Constantine, named himself the new Augustus of the Western Empire. However, his claim was rejected by Galerius in the East, who was the chief Augustus of



Constantine

the whole empire. Rather than risk war with Constantine, Galerius declared that Constantine would be Caesar of the Western Empire while Galerius placed Licinius as Augustus of the West. For the time being, Constantine accepted his demotion to Caesar. However, even this position as Caesar was challenged by Maxentius, the son of

Maximian, the former Augustus of the West. Maxentius declared himself Caesar of the Western Empire.

The conflict resulted in a civil war between Constantine and Maxentius. At some time during the conflict with Maxentius, Constantine converted to Christianity. His conversion set the religious tenor of the conflict.

Whether Constantine's conversion was sincere is not the important issue. His reign marked a turning point in the way Christianity was viewed by the Roman world. What would happen in Constantine's reign would fulfill the war in heaven. In essence, Constantine fought for Christianity, while Maxentius and others fought for Paganism.

The armies of Constantine and Maxentius eventually battled outside of Rome, at a place called The Milvian Bridge. Though Maxentius had an army twice the size of Constantine's army, Constantine's skill as a general won the battle and Maxentius was drowned in the Tiber River, retreating from battle. This was a huge consolidation of power for Constantine as he now controlled Rome and all of the Western Empire. In the following years, Constantine continued to strengthen his military superiority over his rivals in the crumbling Tetrarchy. But Constantine had to deal with one last opponent.

## EDICT OF MILAN

Licinius was still formally Augustus of the West, but he had gained much of the Eastern Empire as well at the death of Galerius, and was stationed primarily in the East. In 313 AD Constantine and Licinius met in Milan, Italy, to

form an alliance and end the hostilities between them. As a result of their meeting they issued "The Edict of Milan." This edict officially granted tolerance to all religions of the empire. This marked the end of intense persecution of Christianity that began 10 years earlier under Diocletian.

In the year 320 Licinius reneged on the religious freedom promised by The Edict of Milan and began confiscating Christian possessions. This became a challenge to Constantine in the West and tensions rose again, climaxing in another civil war. The decisive battle occurred in 324 AD at Chrysopolis in Asia Minor, with Constantine victorious. Licinius was hanged the next year.

"Licinius ... represented the past and the ancient pagan faiths. Constantine ... marched under the (Christian) standard of the labarum, and both sides saw the battle in religious terms. Outnumbered, but fired by their zeal, Constantine's army emerged victorious. ... Thus, Constantine became the sole Emperor of the Roman Empire. Licinius's defeat came to represent the defeat of a rival center of Pagan and Greek speaking political activity in the East, as opposed to the Christian and Latin speaking Rome, and it was proposed that a new Eastern capital should represent the integration of the East into the Roman Empire as a whole" (Wikipedia).

Constantine's victory over Licinius and his pagan philosophy is the historical fulfillment of the battle between Michael and the Red Dragon. Constantine was the agent of our Lord, while Diocletian, Maxentius, and Licinius were agents of the Adversary. The Lord's goal in this conflict was achieved with the Edict of Milan, the battles that raised Constantine to power, and the lifting of persecution.

So the war was fought that cast Paganism out of the ecclesiastical heavens. The man child was then poised to become the "Man of Sin" and the Beast of Revelation 13. However, at least for a time, the persecution of the previous 10 years was over. Michael defended his people and the true saints could now say the words of Revelation 12:10,11, "Now is come salvation and strength in the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night and they overcame him by the blood of the lamb and by the word of their testimony; and they loved not their lives even unto death."

Did the kingdom of God really come back then? In one sense the kingdom had begun at the First Advent of Jesus. His disciples preached "The Kingdom of heaven is at hand" (Matthew 10:7). So, in the view of 4th century Christians, they could say that salvation had come. During the reign of Diocletian their possessions were confiscated, their homes taken away. Those who refused to sacrifice to idols were considered heretics and treated accordingly. Many were paraded through the Coliseum and fed to lions.

Christians viewed Constantine's conversion and victory as the hand of God and The Edict of Milan was considered almost a divine decree. Christians living through that

experience believed that the kingdom of God was beyond the initial stages, as described by the apostles. To these Christians it was about to be fully realized. Christianity had won the battle over Paganism. History relates the sense of victory that Christians felt at the time. That is the sentiment being conveyed in verses 10 and 11.

These verses also suggest an even more important battle was fought by our brethren. They overcame the dragon by the blood of the lamb and by the word of their testimony and they loved not their lives even unto death. This suggests a personal battle in the hearts of every true Christian. Here is the formula for success in any spiritual battle we encounter. By calling upon the blood of the lamb we, too, can be victorious. His blood makes our sacrifices perfect in the eyes of God. No matter what outside influences test, try, or persecute us, what matters is that we rely on the blood of Christ. Michael stands and defends his people in whatever way they need his help. He has done it in ages past and continues to do so in our day.

These true saints also overcame the dragon by the word of their testimony. Imagine the power of their testimony as they stood calmly before blood thirsty crowds and accepted their fate with a quiet dignity. There is no greater testimony to one's faith than being willing to die for it. These noble souls trusted in Christ for their eternal future, no matter what was done to their flesh.

## WAR WITH THE WOMAN

Revelation 12 goes on to show that, although there was a brief time of euphoria within the church, the Adversary was still at war with the woman. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (13) And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. (14) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (15) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (16) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. (17) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12:12-17).

Constantine was not the great deliverer that he was first thought to be. Satan's well-organized Paganism had lost its power and Satan was angry. He had already corrupted the man child and now he determined to persecute the woman. She fled into a wilderness condition. In other words, the true saints were outside the pale of recognized Christianity. These were ones like the Waldensians, the

Huguenots, the Lollards, the Hussites, the Anabaptists, and others. They were not part of the recognized church. In fact, many had to hide in the mountains or live in isolated communities.

Revelation 12:15 says that Satan cast out of his mouth water as a flood to destroy the woman. One interpretation of this suggests that this flood represents the French Revolution. However, the French Revolution ended the 1260 years of Papacy's reign. So chronologically, that interpretation does not fit here. This verse is near the beginning of Papacy's reign. An interpretation that fits better is that this flood represents all the false doctrines that were introduced as Papacy became more influential. This was meant to be a destructive flood. It represents false doctrines held up as the standard for Christian purity. Those who would not accept them would be outcasts.

To escape the flood of errors and superstitions, the woman was given two wings of a great eagle to lift her up. These wings picture the Old and New Testaments. She was nourished with truth in spite of the dragon's hatred and the flood of errors meant to deceive her. This reminds us of Elijah's experience as he fled from Jezebel and journeyed into the wilderness, fed by ravens.

"The earth which absorbed that flood, denotes the people generally of the empire, who eagerly embraced the religion thus adulterated to their taste, and by their conspicuous and exulting reception of it, occupied the attention of the rulers, and allowed the small body of dissentients to escape their sight" (*The Revelation of Jesus Christ*, R. E. Streeter, Volume 2, page 70).

## SUMMARY

The war in heaven was the struggle of Christianity versus Paganism. It pictures the Lord (Michael, as the defender of God's people) casting out Paganism in order to stop the persecution being heaped upon Christianity. Satan's response was to regain power over the Roman Empire that he lost when Paganism fell.

The 12th chapter then covers the first 350 years of the Gospel Age, taking us to the introduction of many of the false doctrines brought into Christianity. The 1260 years mentioned in chapter 12 — 3½ times — would not begin until the man child became the beast of Revelation 13. As the beast ascended out of the sea, picturing the masses of humanity, it was given power by Justinian, head of the Roman dragon. During his reign, with newfound power and authority, the 1260 years of Papal dominance began. Revelation 12 then focuses around the time of Constantine, while Revelation 13 focuses initially around Justinian.

The blessing to be seen in this lesson is that Michael stands for the needs of God's people in whatever age they live. Their portion is to trust in the blood of the Lamb, to continue giving their faithful witness and to not love their lives so much that they compromise their stand for God and His truth.

— Br. Tom Ruggirello

# The Manifold Works of God

*“O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches” (Psalms 104:24).*

Matthew Poole commented on Psalm 104 about the year 1676, saying, “This psalm declares and celebrates the wonderful and gracious works of God to all mankind in the creation of this visible world, and in the wise and powerful disposition of all things therein to man’s use and comfort.” In other words, this psalm shows how God is using all of the natural creation for the benefit of man.

God spares no amount of time, material, effort, personnel, or attention to detail, to bring about his intelligent creation and then give them full opportunity to receive the maximum possible blessings. But mankind’s appreciation of these blessings is sorely limited. Most are like small children as they encounter the “miracles” of Christmas morning.

The children awaken to the smell of wonderful food and treats, to a tree with lights and ornaments, to presents under the tree, a new sled, a bicycle, a new doll house. They have no understanding of how these wonders came to be. Dad worked to earn the money; Mom did the shopping, wrapping and cooking. Both stayed up into the wee hours of the morning to put the bicycle and doll house together and all for the joy of seeing their children’s happy faces on Christmas morning. And then, after all this work, these miracles are attributed to “Santa Claus!”

The miracle of earth is similar. Recall the Apollo mission photo of the “earth rise” as the astronauts orbited the moon. They were living the harsh reality of a lifeless solar system, and were then overwhelmed by the “jewel of life,” their home, the good earth, rising above the lunar surface. Our earthly home is a miracle in every sense of the word. For every parameter necessary for life, earth is in the “Goldilocks” zone where everything happens to be “just right.” But most people attribute this multitude of miracles to the “Santa Claus” of Mother Nature — with no acknowledgment to the one true God Who planned it all and made it happen through His manifold works.

## CREATION OF THE ELEMENTS

If we go back to the time when there were no works of God, when the earth was not full, when there were no riches, we see from Isaiah 46:10 that God had planned all things, declaring the end from the beginning. Where did it all begin? It began with the creation of the Logos, who in turn created all things — Lucifer, the angelic host, and then the universe.

Psalm 19:1 speaks to the wise. “The heavens declare the glory of God; and the firmament showeth his handiwork.” As suggested in Psalm 8:3, let us “consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.” To make all these things, God needed to first create the building blocks for what we see today. This means the creation of all the 92 elements in the periodic table. But how was this done from the beginning?

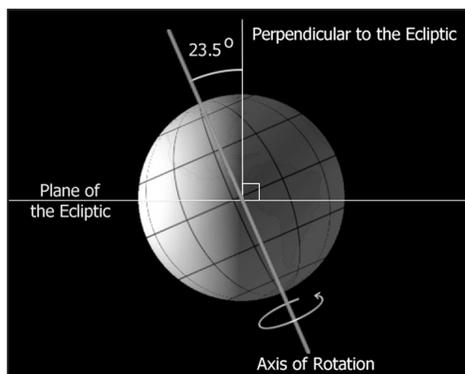
Over 13 billion years ago God was the Great First Cause which brought forth unthinkable amounts energy in what science terms the “big bang.” After a few seconds, this energy coalesced into atomic particles of protons, neutrons and electrons, which then formed the simple elements hydrogen and helium. But this was not adequate for building planets and eventually all the things needed for life. To make the other elements God planned for the helium and hydrogen to be concentrated into stars which become the factories to produce the heavier elements over the course of billions of years.

This happens through nuclear fusion in the core of stars, where tremendous heat and pressure fuse lighter elements together to form heavier elements, while producing even more energy. In the core of giant stars, heavy elements continue to fuse, until the star begins to form iron. At this point the entire star collapses in a colossal implosion, followed by a super-nova explosion, which frees more energy than during the entire previous life of the star. The next few seconds witness the creation of all the heavy elements, which are blown out into space to form a nebula. The nebula then becomes a nursery for future stars and planets. This is how elements such as copper, silver, and gold were made for later use in the Tabernacle. They were forged in the hearts of exploding stars!

About 4.6 billion years ago the nebular remnants of a super nova began to coalesce and spin, forming the star we call the sun. Rocky masses that continued to orbit the sun became the inner planets, while gasses and dust far from the sun formed the outer gas giants. Meteors and comets rained down on the planets increasing their mass and size.

## TILTING OF THE EARTH

The early earth was smaller than what we know today, until a rogue planet, about the size of Mars, collided with the early earth in a stupendous collision. This event tilted earth’s axis and ripped material from the inner earth which then rained down on the surface to deposit heavy elements in locations where man could easily reach them in due time. This included elements such as iron, copper, and nickel, which man would



need, especially in the times of restitution. The tilt of the earth's axis was necessary to produce earth seasons, demonstrated by the sun's noonday position being higher in summer than in winter. This happens because earth's tilted axis points toward the sun in summer and away from the sun in winter. After all, if God was going to give man time prophecies, he must also give man a way to tell time. So, God made the entire earth into a giant clock which counts years!

**PREPARING THE EARTH**

Everything discussed thus far is contained in the simple statement of Genesis 1:1. "In the beginning, God created the heaven and the earth." The next steps in the creative process were to prepare earth for man. Opaque layers of gas and dust covered the earth for long periods of time. With the first two seven-thousand-year creative days (Genesis 1:2-8), God designed that the layers which blocked sunlight would fall and an atmosphere would form above the earth. The next two creative days (Genesis 1:9-19) prepared the oceans and cleared the atmosphere so that the sun and moon would be visible and bright.

Tremendous growth of shellfish and vegetation laid down the deposits of limestone and coal to be stored for man's later use for energy, concrete, steel production, and other future needs, especially in the times of restitution. During this carboniferous period of lush plant growth, insects, many times the size of modern day insects, were common. The fossil evidence supports the Vailian theory of a canopy above the atmosphere, which caused higher air and oxygen pressure than we have today. This permitted the growth of much larger insects than today, as found in the fossil record.

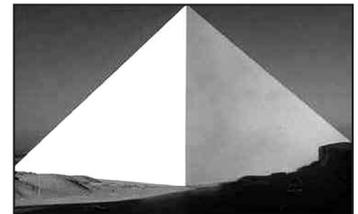
The fifth and sixth creative days were marked by the creation of large land and sea animals. But God's greatest design in this three-dimensional universe was the creation of perfect man — male and female — in the last two years of the sixth creative day. Here was a living, physical being made in the image of God, made from the dust of the earth and animated with the breath of life. This was God's masterpiece of physical creation. "Studies in the Scriptures," Volume 1, page 201, states: "The character of the mental operations of each [the divine mind and the human mind] are the same. With the same data for reasoning, and under similar conditions, these different natures are able to arrive at the same conclusions." This ability to think and reason was absolutely necessary in man, otherwise there could be no higher relationship with the Creator, and God could not say, "Come now, and let us reason together" (Isaiah 1:18).

God's greatest work was in the genius and simplicity of the ransom. Perfect man was first given God's perfect law. All mankind were then condemned in the sin of the one man Adam. This would allow all mankind to be ransomed by the one "man Christ Jesus."

In the 7th creative day, God rested from all the creative work which he had made. (This is why the Christ, head and body are referred to as the "New Creation" — they are entirely different from the creations of the first six creative days.) During God's rest, most of mankind became corrupt and had to be destroyed in the flood.

**THE GREAT PYRAMID**

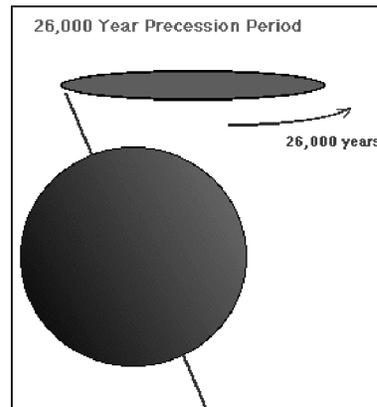
As the waters of the flood subsided, Noah and his family left the ark and mankind began to spread and repopulate the earth. Later, when the nation of Egypt was formed and monuments were erected, God arranged that the greatest monument of all time would be built — the Great Pyramid. Its purpose was to show the preeminence of God's plan in all the universe. Looking at the outer dimensions of the pyramid, we find that the length of four sides is 365.242 pyramid cubits. This is exactly equal to the number of days in earth's solar tropical year. Thus, the Pyramid is describing earth with great precision.



**THE PRECESSIONAL CYCLE**

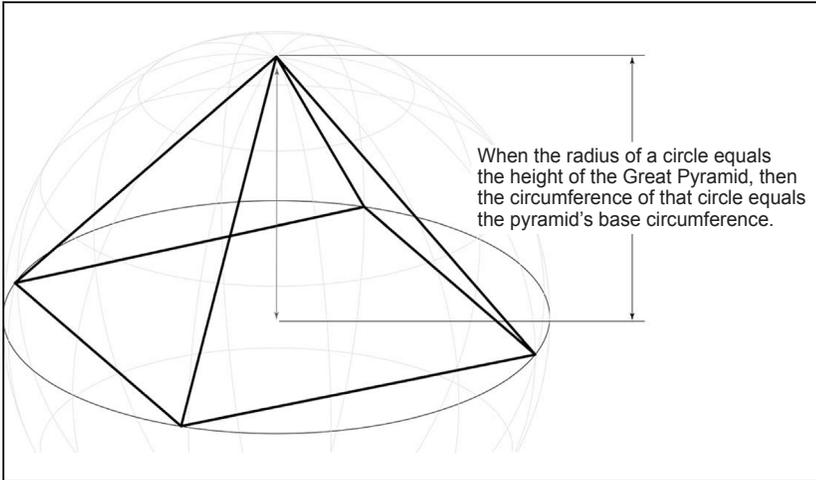
Scientists have discovered that there is a very slow "wobble," or precession, in the earth's rotational axis. This causes the rotational axis of the earth to slowly change its position over about 26,000 years until it returns to return to its original orientation. This cycle is cleverly shown in the Great Pyramid. Taking the sum of the diagonals of the square base of the pyramid, we find the total to be 25,827 pyramid inches. This measurement is within 0.2% of the measured/calculated precessional cycle of the earth. Currently, the rotational axis of the earth is pointing to Polaris, the North Star, but in several thousand years the

earth will precess away from the north star. After 25,770 years, earth's axis will again point at Polaris, given that Polaris is still in its current position. The Great Pyramid is again describing earth by this amazingly close indication of this terrestrial parameter.



**THE VALUE OF PI**

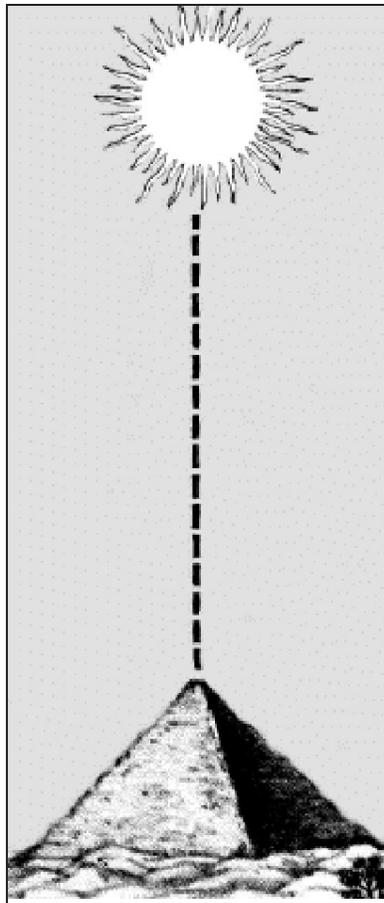
Another amazing feature of the Great Pyramid is how its height is related to the length of its side. If the length of the square base perimeter is considered as the circumference of a circle, the height of the pyramid is exactly the radius



of that circle. In other words, if the length of one side of the base is called (s), then the height (h) of the Pyramid is  $2s/\pi$ , or  $\pi = 2s/h$ . This means that God put the value of pi into the Great Pyramid, and with this, linked the height of the Pyramid to the length of its side.

What can we conclude from these facts? The length of the side of the Great Pyramid determines three independent features of the earth; (1) the solar tropical year, (2) the precessional cycle, and (3) the earth-sun distance. If we found ourselves on another planet in another solar system, and were tasked to build a pyramid with the same features, would this even be possible? We would begin by (1) making a square base with the sides equal to the solar tropical year for that planet. We could easily make the height of the pyramid one billionth of the distance to the sun. But, putting the pi relationship would require an incredible coincidence where the resulting height of the pyramid would just happen to be the exact radius of a circle whose circumference is equal to the perimeter of the square base.

We would be stopped again when required to make the length of the base diagonals equal to the planet's precessional cycle, because those diagonals would already be fixed. The Great Pyramid is what engineers refer to as an "over-determined" system, where one measurement, the length of the side, determines three completely independent planetary features. An over-determined system always indicates deliberate design. The Great Pyramid shows us that God specifically designed the earth and sun to fit His design in the Great Pyramid, and not vice versa. The scriptures tell us this in Psalms 121:2, "Our help cometh from the Lord, who made heaven and earth."



## DISTANCE TO THE SUN

If the height of the Pyramid (484.9 feet) is multiplied by one billion, it equals the earth-sun distance, between the aphelion (farthest distance) and the perihelion (closest distance). So again, the Pyramid is precisely describing earth.

## THE PATH TO LIFE

The Great Pyramid also shows the only path to life. If we found ourselves shut inside the Pyramid with the entry hermetically sealed, we would have to climb to either the King's Chamber or the Queen's chamber to get to the air channels and life. The most immediate path to these chambers, through the First

Ascending Passage, is blocked by the granite plug. But the well shaft is open and leads to both, showing that the ransom is the only path to life. The ransom is the center of God's plan. God has made all of creation, all the universe, to center on the ransom sacrifice of His son. The ransom is the focal point of the "manifold works of God."

We now return to the meaning of "manifold" in Psalm 104:24. The word manifold (Strong's #7231) means "to multiply by the myriad," and Professor Strong compares this to #7241 "a rain (as an accumulation of drops)." How beautifully descriptive this is of the scope of God's creative work and blessings for mankind. The prophet Isaiah described the harmony of the earthly creation and God's blessings for all mankind. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 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" (Isaiah 55:10,11).

— Br. Harry Wildblood

*It is the glory of God to conceal a thing: but the honour of kings to search out a matter.*  
(Proverbs 25:2).

## **Financial Report**

(Please see next issue)