

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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Jesus' Last Days

The last week of our Lord's human life was full and active. A good part of the Gospel accounts deal with his last days, and a surprising number of the teachings and parables recorded for us were delivered in them.

Sunday Nisan 9

We pick up the account of Jesus' last week in John 12:1.. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead." To identify this day it is crucial to understand which day is meant by "the passover." According to the Law, the passover lambs were to be slain on the 14th day of Nisan. But the feast day associated with the passover was the 15th day of Nisan. Which day does John mean by "the passover," the 14th or 15th? We think he means the 15th. The term "passover" was generally used for the feast day, the 15th. (Luke 22:1, Mark 14:1,2) By contrast John refers to the 14th day as the "preparation of the passover." (John 19:14). Therefore "six days before the passover" means six days before Nisan 15. That is Nisan 9, which in the year Jesus died (33 AD) was a Sunday. (Footnote - Six days before the 14th would be Saturday. If Jesus arrived in Bethany on Saturday, then he was traveling on the sabbath. We *think* Jesus would not have done that.) We will have an opportunity to check this deduction later.

That evening (after sundown, which was technically Nisan 10) was the occasion when Mary poured out her ointment and affection. Jesus recognized this as an anointing "against the day of my burying." But the disciples failed to appreciate the devotion of Mary's sacrifice, and some remonstrated against the apparent extravagance. Judas, who led the criticism, was specially incensed. He would have had the ointment be sold, ostensibly for the benefit of the poor, but really ". . . because he was a thief, and had the bag." (John 12:6) Matthew 26:6-16 infers that this was a turning point which led Judas to seek the "chief priest . . . And from that time he sought

opportunity to betray him." It is probably for this reason that Matthew and Mark *record* Mary's anointing just before Jesus' betrayal, though neither Gospel states that the anointing took place then.

Monday Nisan 10

"On the next day" (John 12:12) Jesus rode into Jerusalem on a colt. The crowds cried "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," fulfilling Zechariah 9:9. But rather than an expression of triumph and joy, Jesus spoke of his death. "The hour is come, . . . Except a corn a wheat fall into the ground and die, it abideth alone. . . Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour." (John 12:23-27) He spoke of his death, realizing that his formal presentation to Israel as their King was also his presentation as the passover lamb, soon to be slain. The day was Monday, Nisan 10. He thus fulfilled the provision of the type that the passover lambs were to be selected "in the 10th day" of Nisan (Exodus 12:3), the 4th day preceding his crucifixion. In a larger sense Jesus fulfilled this provision by his selection "from the foundation of the world" (Rev. 13:18) on the 4th thousand year day preceding his death at Calvary.

Jesus prayed audibly that God would glorify His (God's) name. A voice from heaven affirmed that He would (through Jesus' ministry). This no doubt was a reassurance to our Lord of his faithfulness, and a help in days following as he prepared for his betrayal. But Jesus pointed out that the voice came specially as an evidence to those about him, that they might believe in his messiahship. "This voice came not because of me, but for your sakes." (John 12:30) He continued teaching the people, answering questions, and admonishing them. "But though he had done so many miracles before them, yet they believed not on him . . . Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." (John 12:37-42)

John's account does not continue a daily record of Jesus' activities. Of the other Gospels, Mark's is most particular in sequencing the days, so we will follow his account now. He adds, concerning Monday, that "Jesus entered . . . into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." (Mark 11:11) What Jesus saw displeased him. That evening he no doubt considered carefully his responsibilities, and the next day was prepared to act.

Tuesday Nisan 11

"On the morrow" (Mark 11:12) - Tuesday, Nisan 11-we have the occasion of Jesus' curse upon the fig tree, representing the punishment to be brought upon Israel for their lack of fruitage. (Footnote - The Matthew account might be misunderstood to imply that the fig tree withered before the eyes of the apostles. But the Mark account makes it clear that it was not until the following day that Peter remarked "the fig tree . . . is withered away." Still a miracle of course! Matthew's account also fails to distinguish that Jesus' cast out the money changers the day *after* he was acclaimed king, riding on the colt. Matthew often gives more detail than Mark, but does not distinguish the days as carefully.)

When they came to Jerusalem “Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple.” (Mark 11:15,16. This experience was recorded by John early in his Gospel, which was not written in chronological order. John 2:13-22) Jesus evidently exhorted the people for some time on this day also, “. . . all the people were astonished at his doctrine” (Mark 11:18), though Mark records no details of his words. Luke says “. . . he taught daily in the temple.” (Luke 19:46, 47) Matthew records that “the blind and the lame came to him in the temple; and he healed them.” (Matt. 21:14. It is possible that this expression belongs to Monday) Then, “when even was come he went out of the city.” (Mark 11:19)

Wednesday Nisan 12

The scribes and chief priests had already determined to slay Jesus, even before the activities of his last week. (John 11:49-54) But they were specially incensed at his attack on the temple exchange business. That, after all, put money in their pocket. But though they “sought how they might destroy him: for they feared him,” they could not take him openly, without a feasible charge, for the fear of retribution from the crowds. But they did confront him. “In the morning” (Mark 11:20) - now Wednesday, Nisan 12-after noting the withered fig tree, Jesus and the disciples “come again to Jerusalem: and as he was walking in the temple, there come to him the chief priest, and the scribes, and the elders. And say unto him, By what authority doest thou these things? And who gave thee this authority to do these things?” (Mark 11:27,28) He had indeed assumed authority the day previous, and they challenged him on it. It was not characteristic of our Lord to *declare* his heavenly authority, even as he did not *proclaim* himself as the Messiah. Had he done so on this occasion, he would probably have been charged with blasphemy and arrested. But if he declined to indicate the source of his authority it might appear that he had none. So He inquired of them the nature of John the Baptist’s authority, knowing the predicament they would be in to answer. “They reasoned with themselves, saying, If we shall say, From heaven: he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered . . . We cannot tell. And Jesus . . . saith . . . Neither do I tell you.” (Mark 11:29-33) He who spake as “never man spake” had turned the tables again!

He gave the parable of the vineyard (Matthew adds the parable of the wedding), and evidently addressed it to the priest and scribes and elders. They got the point. “They sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.” (Mark 11:120) But they sent replacements, Pharisees and Herodians, to trap Jesus in his words. They asked concerning paying tribute to Caesar. The Sadducees argued against the resurrection, posing the problem of the woman with seven husbands. A scribe asked concerning the “first commandment of all,” and unlike the others seemed to recognize the wisdom of Jesus’ answer. After that “no man durst ask him any question.” (vs.34) Then Jesus took the offensive. He rebuked the conduct of the Pharisees. Matthew records that Jesus then gave his eight stinging “woes” against them. (Matt. 23:13-39) He labeled them hypocrites, fools, blind guides, whited sepulchres, serpents, vipers and murderers. He of course knew of their

design to slay him, and also to slay Lazarus (which was not accomplished), who was a living testimony to Jesus' power. (John 12:10) He observed the rich donate to the temple treasury of their abundance, and commended the widow for casting in her two mites.

As the disciples left the temple they remarked on the magnificence of the edifice. This led to Jesus' prophecy of the destruction of the temple, and to the question of his return at the end of the age. Matthew tells us he gave the parables of the virgins, talents, and sheep and goats also.

This last day of Jesus' public ministry was a demanding one, which must have tested the fiber of his resolve. How noble an example, in all these experiences, he left for us! In the discipline and carefulness of his words, in the calm reason of his replies. In his fortitude before the chief priests and Pharisees. In his concern for his disciples' instruction.

We mentioned earlier that we would have an opportunity to check the placement of our days, and it is here. As our Lord finished his parables he said to his disciples, "Ye know that after two days is the feast of the passover." (Matt. 26:2) Mark (14:1) says "After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people." This informs us that the feast day (Nisan 15) was "after two days" from Wednesday, Nisan 12. This exactly fits, as Thursday and Friday, Nisan 13 and 14, are two full days "after" which the feast day would come. But if we had assumed that John 12:1 meant six days before Nisan 14, then we would need three intervening days in Matt. 26:2 and Mark 14:1, rather than the two which they allow. (Footnote - Matthew and Mark both use the expression "after [so many] days" to mean a full number of *intervening* days. This can be seen by comparing Matt. 17:1, Mark 9:2, Luke 9:28. Though all describe the same situation, Matthew and Mark say "after six days," while Luke says "after eight days." We can only harmonize the accounts by assuming Luke is counting the first and last days as part of his "eight," while Matthew and Mark mean six *intervening* days. (In this case, between the day Jesus said some of them would "not taste of death, till they see the Son of man coming in his kingdom,," and the transfiguration.))

Thursday Nisan 13

So far we have had the expressions "on the next day," "on the morrow," and "in the morning" to link up consecutive days. Between Nisan 12 and 13 we are missing such an expression. But since Jesus died on Nisan 14 (before the 15th, the Feast day), it is clear that the day on which Jesus sent his disciples into Jerusalem to arrange the last supper must have been Nisan 13. Therefore the account of days in Jesus' last week is complete. We have no days unaccounted for.

On Thursday, Nisan 13, our Lord did not enter Jerusalem to teach the people. He evidently spent the day in Bethany with his disciples until he sent two of them into Jerusalem to prepare the supper. He knew what awaited him in the evening. He knew that his last opportunity to exhort his disciples was at hand." And in the evening he cometh with the twelve." (Mark 14:17) "And he said unto them, With desire I have desired to eat this passover with you before I suffer." (Luke 22:15)

Correspondence

Concerning "Two Groups in the Revelation"

"Seven times in Revelation this similar four-grouping occurs, (Below, from Marshall's Diaglott)

| | | | | | | |
|--------|---------|---------|---------|--------|--------|---------|
| 5:9 | 7:9 | 10:11 | 11:9 | 13:7 | 14:6 | 17:15 |
| tongue | tongues | tongues | tongues | tongue | tongue | tongues |
| people | peoples | peoples | people | people | people | peoples |
| nation | nation | nations | nations | nation | nation | nations |
| tribe | tribes | kings | tribes | tribe | tribe | crowds |

"Note the two times that 'tribe' does not appear, it is replaced in 10:11 by 'kings' and in 17:15 by 'crowds.' Does the context of these passages indicate a group that would be excluded in these two instances, but which would be included in the other five? Might 'tribe' refer to the Jews? . . ."

The correspondent suggests that in 17:15, 10:11 the context excludes Jews, but the five contexts using "tribe" or "tribes" do not exclude them.

In reply: We appreciate this kind of investigation, but are not inclined to this particular conclusion. 17:15 and 13:7 seem to apply to the same classes and in 11:9 the context is of those who had been nominally Christian during the French Revolution.

-BT

On The Great Pyramid

"Your current issue of *Beauties of the Truth* is very interesting, especially 'Units of measure in the Great Pyramid.' Have you ever considered why the acre contains 43,560 square feet, or a square of 208.71 feet per side? My curiosity prompted me to look for some unit of measure from which it might have been derived.

The Pyramid Cubit with a value of 25.0265 inches seems to fill the bill since a square, 110 PC per side, comes very close to 43,560 square feet.

Assuming 10,000 square PC = 43,560 square feet,
1 square PC = 4.356 square feet,
1 PC = the square root of 4.356, or 2.0871032 feet,
X 12 inches = 25.045238 inches per PC

The accuracy compared to your value is .99925183 . . . well within the difference between the Pyramid inch and the British inch. So it appears logical that someone along the line simply converted the acre of 10,000 square PC's into feet and arrived at 43,560 square feet."

In reply: It is strikingly close! Our interest heightens when we remember that the basic ancient Egyptian measure of land area was the *Arura*, of 10,000 square *Royal* Cubits. The suggestion of the correspondent is an acre of 10,000 square *Pyramid* Cubits. So we have not only a striking closeness numerically, but even the same concept-10,000 square units. We appreciate having this brought to our attention.-BT

"I'm always delighted to see something on the Pyramid. I'd like to comment on a few things in regard to that used in *Beauties of the Truth* [January issue].

(1) Although all books on the Pyramid are interesting, I'm persuaded the Edgars are our best .

...

(2) Though, as was said, any consistent set of mathematical units would [yield] the same [conclusion], it seems that units used within the building, if we believe it is God's building, are reasonably emphatic Applying the equations given to the Edgar's theoretical standards I find this proves them kosher to my persuasions. [Let "" = Pyramid inches]

Grand Gallery = $515.164 \text{''} \times 365.242 \div 100 = 1881.595 \text{''}$

Horiz. Pass. = $515.164 \text{''} \times 29.530 \div 10 = 1521.279 \text{''}$

1st Asc. Pass. = $(515.164 \text{''} \times 29.530 \div 100 \times Y/P = 1543.431 \text{''}$

Edgar's Measures, respectively (rounded to 3 decimals):

1881.599", 1521.311", 1543.464"

(3) One other thing on my mind. The Horizontal Passage I'm sure portrays mankind's entire journey *in hope* from the fall to perfection, if so be the individuals find their way through the well, and not the time under the New Covenant . . . even though it is level. The fall is shown elsewhere but this depicts the flawed condition and progress.

(4) Have you ever noticed how 21 PI is used in the Pyramid?

- 1) 21"" from north wall to the antechamber to granite leaf
- 2) 21"" 7 overlaps in walls of Grand Gallery, 3"" each.
- 3) 20.85"" height of ramps with each passage 42, "" twice 21.
- 4) 20.85"" drop in Horizontal Passage.
- 5) 20.85"" depth of platform.

I've enjoyed thinking on many subjects so far in *Beauties*."

In reply: (1) Our use of varied sources on the Pyramid is generally for factual data. Writers who have no appreciation of the Divine Plan of course cannot directly assist us in Scriptural applications of the Pyramid, which the Edgars have concentrated on.

(2) This letter predates the February article, in which we express agreement with Pyramid units. We also endorse standard theoretical measures for the passages, and then for the chambers. But we based our figures on a measured length for the King's chamber so as not to make our

suggestions *dependent upon* an assumption of a particular theoretical length. The February article suggests (not original with us) that the King's chamber was designed to measure 10 x 20 Egyptian Royal Cubits. Bro. Adam Rutherford, and others, believe there is a mathematical relation

between the Royal Cubit and the Pyramid Cubit, namely: 1 Royal Cubit = $Y \div (250 \times \sqrt[4]{\delta})$ Pyramid Cubits. We think the evidence for this conclusion (not given here) is reasonable. To boil it down quickly, this means the theoretical measures of the Grand Gallery, the Horizontal Passage, and the

First Ascending Passage, respectively, are: $Y^2 \div (40 \sqrt[4]{\delta})$, $YM \div (4 \sqrt[4]{\delta})$, $Y^2M \div (4P \sqrt[4]{\delta})$. (Y=days in a solar year, M=days in lunar month, P=days in prophetic solar year.) These are *precisely* identical to the theoretical measures used by the Edgars, and, *so far as we know*, by all who endorse theoretical measures for those passages. (Even if they do not use Egyptian Royal Cubits in their reasoning.) If we use Y=365.24220, M=29.53059, P=360, the respective lengths, rounded to 3 decimals, are 1881.599^{``}, 1521.311^{``}, 1543.464^{``}. These agree exactly with the Edgar's values. Authors who use slightly different values for the year and a month have slightly different results.

(3) Your thought does endeavor to express a consistent meaning for the Horizontal Passage. We are more inclined to think there are just two distinct thoughts expressed by that passage. In that it is constricted for most of its length, and enlarged at the end, it represents the entire history of mankind in their eventual course to the perfected state. But in that it is only accessible from the well (since the First Ascending Passage is blocked), it pictures mankind walking to life in the Kingdom, *after* the ransom has benefited them. (Two distinct perspectives are also shown in path to the King's Chamber, by the Grand Gallery and the Antechamber-though in a different way.) That the symbolism of the moon (in this case the *New Law Covenant*) attaches to the whole passage seems additional reason to express it this way.

(4) We understand these to be intended as Royal Cubits of approximately 20.6" Incidentally, to the instances of the Royal Cubit mentioned in the February article, one may be added. "An oblong hole 20.6 Pyramid inches long (*i.e.*, 1 Royal Cubit), 5.8 inches broad and 5.3 inches deep is to be found at the south-east corner and also at the south-west corner of the top surface of the Great Step . . . The bottom of each hole, at the back, . . . appears to mark the level to which the sloping floor of the Grand Gallery would have reached had there been no Great Step . . . the virtual end of the Grand Gallery floor." (Rutherford, *Pyramidology*, Book 3, pg. 979) Also, our 7th listed appearance of the Royal Cubit (February issue) is stated incorrectly. We misread our source (*Pyramidology*, pg. 976). And in checking further, we found the matter stated differently in another source (*The Great Pyramid Decoded*, pg. 86). So we will not venture to restate the 7th point yet.-BT

Two Women Compared

Revelation 17 and 21 present contrasting pictures of the “great whore” and “the bride, the Lamb’s wife.” There are several particulars of the passages which are so closely related, either by similarity or contrast, that it is apparent to the reader was intended to note a contrast between the chaste Bride of Christ and the adulterous pretender. We list them here:

| <i>Revelation 17:1-8</i> | <i>Revelation 21:9-27</i> |
|---|--|
| “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore . . . | “And there came unto me one of the seven angels which had the seven vials . . . and talked with me, saying, Come hither I will shew thee the bride, the Lamb’s wife. |
| So he carried me away in the spirit into the wilderness: and I saw . . . | And he carried me away in the spirit to a great and high Mountain, and shewed me . . . |
| The woman was arrayed in purple and scarlet colour . . . | Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;” |
| decked with gold and precious stones and pearls a golden cup in her hand . . . | city of pure gold foundations of precious stones 12 gates of pearl street of pure gold |
| . . . full of abominations and filthiness” | “There shall in no wise enter into it any thing that defileth . . . worketh abomination, or maketh a lie . . . |
| “ . . . they that dwell on the earth shall wonder, whose names were not written in the book of life . . . “ | . . . but they which are written in the Lamb’s book of life.” |
| “Mystery, Babylon the Great” | “The great city, the holy Jerusalem” |

At this point there was a Scriptural index for the issue

We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good." We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request. Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.