

THE
GREAT
PYRAMID

ITS
SYMBOLISM
SCIENCE
AND
PROPHECY

EDGAR





THE GREAT PYRAMID

Its Spiritual
Symbolism

BY MORTON EDGAR



THE
GREAT PYRAMID
ITS SPIRITUAL SYMBOLISM

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IN WHICH IS SHOWN HOW
THE GREAT PYRAMID OF GIZEH
SYMBOLICALLY CORROBORATES THE
PHILOSOPHY OF THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES

BY
MORTON EDGAR
Author of "Great Pyramid Passages," etc.

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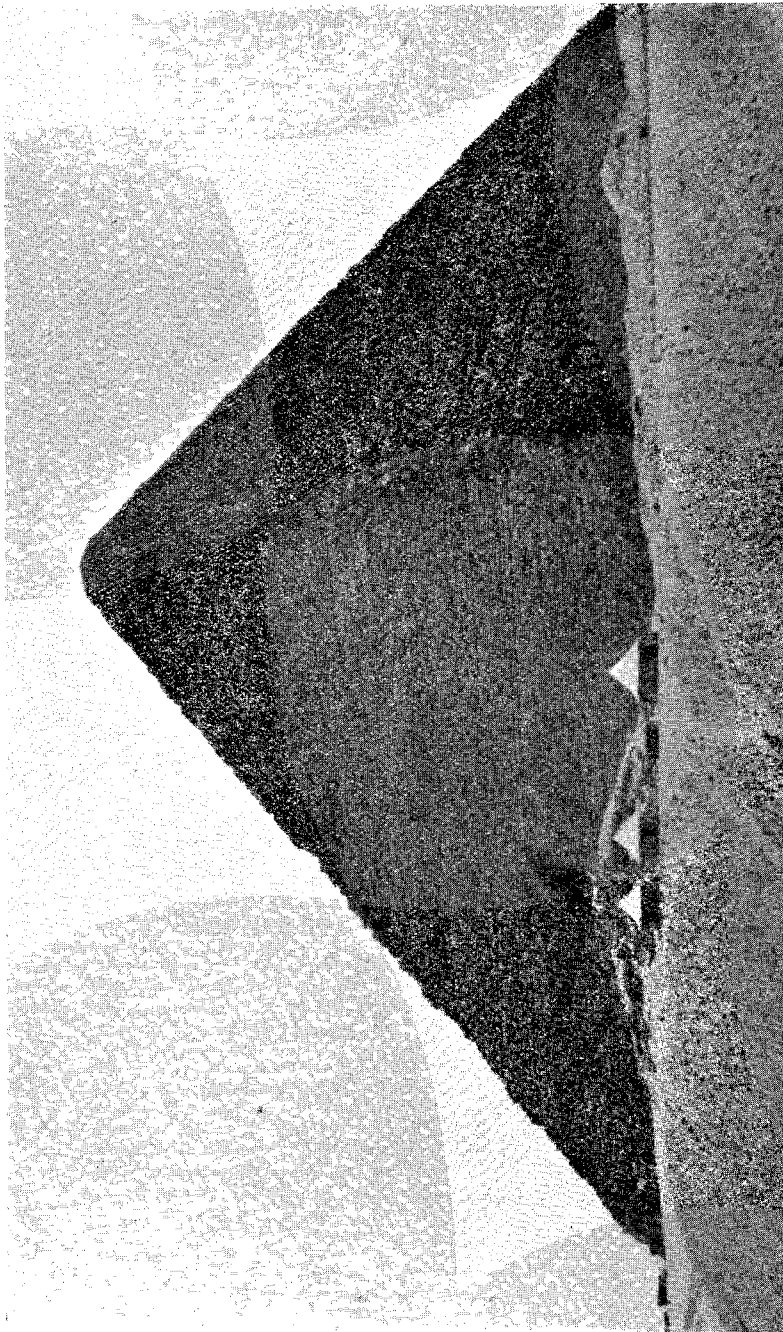
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The Great Pyramid of Gizeh in the Land of Egypt

THE GREAT PYRAMID

ITS SPIRITUAL SYMBOLISM

SECTION I

THE ORIGIN, PURPOSE, AND GENERAL DESCRIPTION
OF THE GREAT PYRAMID

FOR forty-one centuries the Great Pyramid has kept silent watch over the Delta of the Nile, at the southern apex of which it stands ; and each succeeding generation has asked itself the question : For what purpose was it built, and who was the architect ? Many have been the theories put forward in the past to answer this question, but all of them so inconclusive that, although the *true* answer has within recent years been brought to light by a few patient investigators, the lines of the Italian poet Petrocchi well expresses the attitude of men's minds in general toward this great monument :

" I ask'd of *Time* : ' To whom arose this high
Majestic pile, here mouldering in decay ? '
He answer'd not, but swifter sped his way,
With ceaseless pinions winnowing the sky.
To *Fame* I turn'd : ' Speak thou, whose sons defy
The waste of years, and deathless works essay ! '
She heaved a sigh, as one to grief a prey,
And silent, downward cast her tearful eye.
Onward I pass'd, but sad and thoughtful grown,
When, stern in aspect, o'er the ruin'd shrine
I saw *Oblivion* stalk from stone to stone.
' Dread power ! ' I cried, ' tell me whose vast design—'
He check'd my further speech, in sullen tone !
' Whose once it was, I care not ; now 'tis mine ! ' "

Among the theories which have been advocated to account for the existence of the Great Pyramid, the one which is the most popular, but which is now recognised by careful students to be wrong, is the *tombic* theory. Concerning all the pyramids

of Egypt, and particularly the Great Pyramid, the Rev. Andrew Thomson, D.D. wrote in his well-known work, *In the Holy Land*—

“ And who built those titanic structures, and what was the design of their builders? These are questions that have been repeated since the Father of history, more than two thousand years ago, looked upon those same time-defying piles, and thought them old. . . . The old and popular supposition which regards them as royal tombs or monuments continues by far the most probable, especially when it is considered that human remains have actually been found in some of the smaller pyramids. . . . On this supposition, with the name of the monarch that erected them to his own glory buried in impenetrable oblivion, what a monument are they at once of human power, folly, and crime!

“ Yet these mountain structures which were almost contemporaneous in their erection with the beginning of human history, and may very possibly be standing at its close, suggest more than one conclusion. They prove at how early a period human rule assumed the form of gigantic despotisms. We learn from Herodotus that twenty thousand men, relieved every three months, were employed for twenty years in erecting the one Pyramid of Cheops* [the Great Pyramid of Gizeh]. The energies of a whole nation were bent for so long a period, and its resources drained, to gratify the mad ambition of one of the earliest of the Pharaohs.

“ And they also place it beyond doubt that Egypt must have been one of the first peopled countries, as well as one of the earliest cradles of the arts. There must have been something more than mere brute strength—a considerable knowledge of some of the great mechanical laws, as well as of the rules of masonry—to be able to raise those huge blocks to their appointed place, and to rear those Pyramids. And when we find among Egypt's earliest tomb-paintings and imperishable frescoes, pictures of the shoemaker's knife, of the weaver's handshuttle,

* These are the words of the Rev. Thomson. More accurately, the statement of Herodotus is to the effect that, for thirty years one hundred-thousand men, relayed every three months, were employed at this great work, ten years of the time being spent in preparatory quarrying, etc.

and of the whitesmith's blowpipe as it is used in our own days, we cannot admit that there is a shade of extravagance in those lines of the old bard—

‘ The fertile plains of Egypt flourished then,
Productive cradle of the first of men.’ ”

The Builders of the Great Pyramid

However true it may be that some, possibly all, of the smaller pyramids were built as tombs, we hope to give abundant proof that the Great Pyramid of Gizeh, at all events, was not intended as a tomb, but that, while constructed by man, it is like the Bible of Divine origin, erected for the purpose of teaching the important truth of God's infinite wisdom and foreknowledge. The first to propose and prove this view was John Taylor of London in a book published in 1859, and entitled *The Great Pyramid: why was it built? and who built it?* What convinced him was mainly the many important *scientific* truths which he found to be embodied in this wonderful structure, but he was assisted greatly in coming to this conclusion by reasoning on the basis of information derived from the writings of Herodotus and Manetho.

Herodotus recorded that the Egyptians detested the memory of the kings who caused their forefathers to build the Great and Second Pyramids, partly because of this, and partly because they made them close their temples, and that for this reason they were not willing to mention their names, but called the two pyramids after Philition, a shepherd who at that time fed his cattle about the place. Manetho, himself an Egyptian, wrote: “ There came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled *Hyksos*, that is, Shepherd Kings.” He then related how afterwards they departed for Judea and built a city there, named Jerusalem. This was long before the Exodus under Moses.

John Taylor, remembering the idolatrous and immoral practices of the Egyptians, reasoned that these invaders whom they detested, were probably of purer worship and character;

and he thought that the evidences pointed to their being members of God's chosen race in the direct line of, but preceding, Abraham,—possibly under Shem himself or Melchizedec. If so, this would easily account for the Egyptians' hatred of their rulers, because, not only were the Egyptians as a subject people forced to build the Pyramid and to close their own temples, but they must have seen the bulls, which they worshipped, sacrificed by these "men of an ignoble race." From that day every shepherd was "an abomination to the Egyptians"—Compare Gen. 46: 32-34; Exod. 8: 25, 26; Gen. 43: 32. Whether or not this surmise be correct, evidence will be given in the following pages that John Taylor was right when he declared that the Great Pyramid was of Divine origin.

Concerning the Shepherd Kings, the following extract from John Taylor's work is full of suggestive interest: "They came into the country as strangers; they were not of the same religion with the Mizraim [Egyptians], who preceded them in its occupation; they did not invade it as conquerors, though, as Manetho tells us, 'they easily subdued it by their power *without a battle.*' They must, therefore, have come either in such large numbers as to make opposition hopeless, or they must have been received as benefactors by the common people whom they employed; and it was only after their departure that their memory was calumniated by the stories told of their oppression. They were evidently animated by a strong desire to perform a certain task, and when they had accomplished it they left the country of their own accord, confiding to the care of the original inhabitants those wonderful works by which they had enriched and ennobled the land. They never returned to claim any interest in the fruits of their labours, but occupied some other country, in which they erected no such monuments as these. They were so far like conquerors, or tyrants as they were called, that they were, for the time being, the ruling power of the country. They employed the common people in realizing their magnificent conceptions, for which they must have given them the most minute directions; and this evident superiority of intellect may have caused the ignorant to envy and misrepresent them. But that they improved the condition of the people among whom they took up their abode during not less than 100 years, must

be admitted by all who know how greatly an inferior race is benefited by the invasion of a superior."

Before his death, John Taylor requested Professor C. Piazza Smyth, at that time Astronomer Royal for Scotland, to go to Egypt and make a thorough scientific examination of the Great Pyramid. This Professor Smyth did during the winter 1864-5. In his *Life and Work at the Great Pyramid*, he has left on record minute measurements of every important part of the structure.

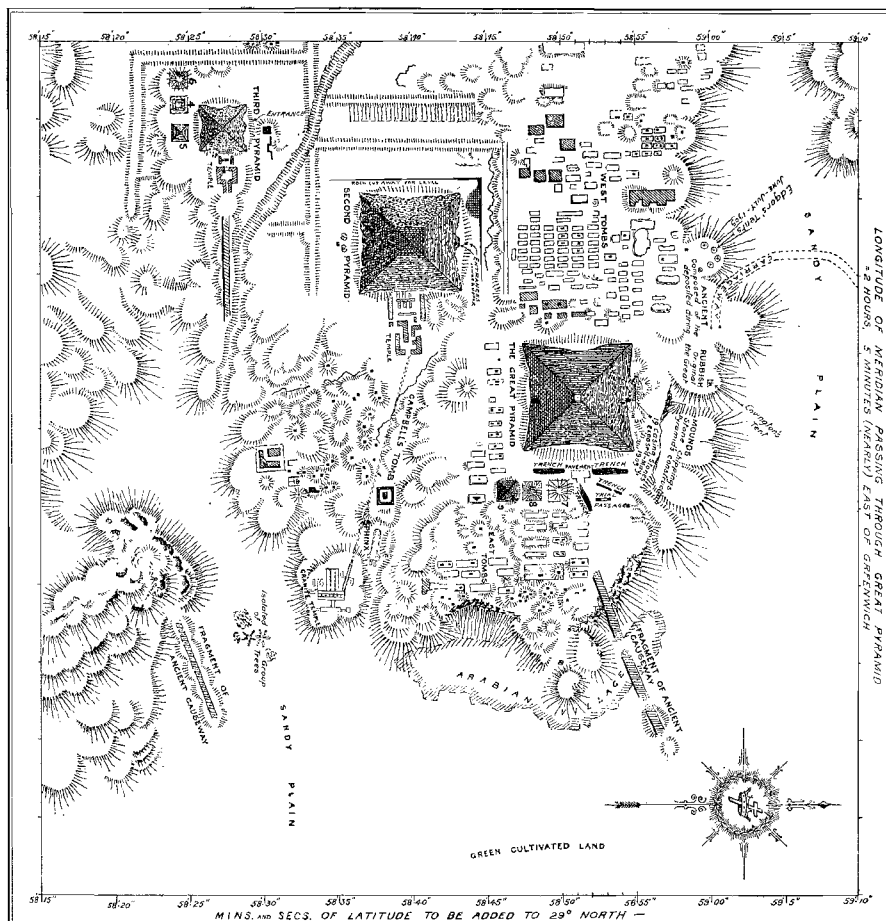
Later, in 1881, Professor (now Sir) W. M. Flinders Petrie also visited the Great Pyramid, and conducted extensive measuring-operations, the results of which he published in his volume *The Pyramids and Temples of Gizeh*. His figures are, in the main, confirmatory of those of Professor Smyth.

Still later, in 1909, the writer of this booklet, in company with his brother the late Professor John Edgar, visited Egypt and worked long and closely in the Great Pyramid, measuring especially those parts of the monument which had been omitted by the previous measurers, or had not been so minutely examined as their importance seemed to require. The volumes of *Great Pyramid Passages* contain the account of this later investigation; and full explanations of the religious and scientific theories based upon the Pyramid's symbols, measures, and angles are also contained in these volumes.

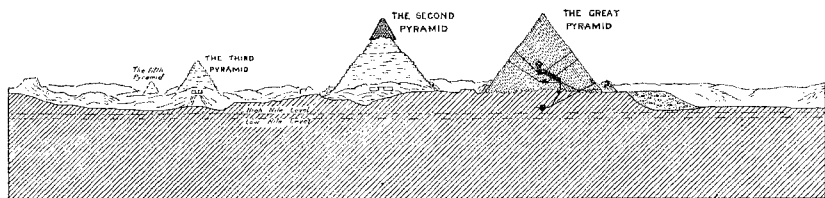
The Great Pyramid is Pre-eminent

There are in all about thirty-eight pyramids in Egypt, all of them situated on the western side of the Nile on the border of the Libyan portion of the great Sahara Desert, and all of them square-based, with four triangular sloping sides meeting at the top in a point over the centre of the base. But of these, only about seven of the largest are of importance; the remainder are much smaller, and are of such inferior material and workmanship, that they collapsed long ago into rounded ruins, with the result that they are now no longer recognizable as pyramids.

Of all the pyramids the one which pre-eminently attracts the attention of tourists as well as of pyramid students, is that which by common consent has been named the Great Pyramid,



MAP OF THE PYRAMIDS OF GIZEH
 SHOWING THEIR POSITION ON THE FLAT-TOPPED HILL OF ROCK WHICH
 RISES JUST SOUTH OF THE LOW DELTA LAND OF LOWER EGYPT.
 SHOWING ALSO THE NUMEROUS TOMBS IN THEIR VICINITY.



MERIDIAN SECTION THROUGH THE GREAT PYRAMID
 AND ITS HILL (LOOKING WEST)

or simply The Pyramid. This is partly because of its superior size, but chiefly because of the extraordinary skill of workmanship which it displays.

Location of the Great Pyramid

It is one of a group of nine, known as the nine pyramids of Gizeh, erected on a rocky plateau about ten miles to the west of the modern city of Cairo. The Great Pyramid is the most northern of the group, and is situated near the cliff which forms the edge of the plateau. A short distance directly south-west from it is the Second Pyramid, which, though smaller, appears from some view-points, because its foundation is higher, as if it were larger than the Great Pyramid. Still further to the south-west is the Third Pyramid, which is much smaller than the other two. The remaining six are in two groups of three, one to the south of the Third Pyramid, and the other to the east of the Great Pyramid. These are comparatively very small and are in ruins. To the south-east of the Great Pyramid lies the Sphinx, carved out of the rock, and with its gaze directed towards the rising sun.

Magnitude of the Great Pyramid

Owing to the difficulty of making exact measurements on account of the absence of almost all the casing stones, and especially because of the presence of huge mounds of rubbish round the base of the Great Pyramid, it has hitherto been impossible to state with absolute accuracy the magnitude of this mountain of stone. Professor C. Piazzi Smyth calculated the vertical height of the ancient apex above the mean socket floor as 485 feet; the vertical depth of the Subterranean Chamber below the mean socket floor as 100 feet; each base-side breadth between the corner sockets as 761 feet 8 inches; each base diagonal between the sockets as 1077 feet. Professor Flinders Petrie makes the various measurements slightly less.

Unless one is accustomed to think of great dimensions, these figures do not convey an adequate idea of the magnitude of the Great Pyramid. The best plan is to compare it with something

with which one is familiar. The area of the square base is more than thirteen acres. The total distance on the level between the four corner sockets is only 160 yards less than two-thirds of a mile, although at present, owing to the large rubbish mounds at the bases of the four sides, one requires to walk for nearly a mile in order to make the circuit. The vertical height is approximately a hundred feet more than that of St. Paul's Cathedral, London, and only 70 feet less than the monument at Washington, D.C., U.S.A. It is 180 feet higher than the statue on the summit of the dome of Washington capitol, which building covers an area of three and a half acres. The bulk of the building is more than ninety million cubic feet, that is to say, there is enough stone in the Great Pyramid to build a wall four feet in height and one foot in thickness, which would extend for more than 4400 miles, the distance across the Atlantic Ocean from Great Britain to Newfoundland and back.

As the purpose of this small work is to show forth the religious teaching of the Great Pyramid, only a brief mention will be made of a few of the more prominent scientific features embodied in the Great Pyramid. For a full description of these and many other features, the reader is referred to Vol. III of *Great Pyramid Passages*.

Squaring the circle

The scientific feature which was first discovered, was that the ancient vertical height of the Great Pyramid was to twice the breadth of its square base, as the diameter of a circle is to its circumference, that is, 5813 inches is to twice 9131 inches, as 1 is to 3.14159. This ratio of the diameter of a circle to its circumference receives from mathematicians the name of the Greek letter π (Pi), and was first accurately determined by Von Ceulen in the sixteenth century. (Von Ceulen caused his discovery to be engraved upon his tomb.) It follows that the ancient vertical height of the Great Pyramid is the radius of a circle, the circumference of which equals the total measurement of all four sides of the Pyramid's square base.

Professor C. Piazzi Smyth, commenting on this, claims it as a practical solution of the old problem of "squaring the circle,"

and adds, "the thing was thus practically done, truly and properly, at the Great Pyramid thousands of years before those Medieval days of our forefathers. . . . Not one out of all the thirty-seven other measured pyramids in Egypt has been proved to be endowed even approximately with this particular proportion of height to breadth of base." It is to John Taylor that the credit of this discovery is due.

The Great Pyramid unit of measure

As a result of painstaking investigation, Professor C. Piazzi Smyth ascertained that the unit of measure employed by the builders of the Great Pyramid, is a *cubit*, divided into five parts, and each of these into five smaller parts, named by Professor Smyth, *Pyramid inches*. Thus there are 25 Pyramid inches in a Pyramid cubit.

To convert a British-inch measure to its corresponding value in Pyramid inches, we must *deduct* one-thousandth part of the British-inch measure from itself. Therefore, a round 1,000 British inches equal 999 Pyramid inches. Then to convert a Pyramid-inch measure to its corresponding value in British inches, *divide* the Pyramid-inch measure by .999.

Sir Isaac Newton, in his *Dissertation on Cubits*, claimed that the sacred cubit of the Israelites approximately equalled 25 British inches, while the Egyptian cubit measured 20.68, and the Greek and Roman cubit 18.24, British inches.

The relation of the Pyramid inch and cubit to the earth's axis of rotation

The earth's axis of rotation, or distance through the earth from the North Pole to the South Pole, is, according to the most careful calculations of scientists, a little more than 7899.3 British Statute miles, or 500,500,500 inches by British measure. It follows, therefore, that the earth's axis of rotation measures an even five hundred million Pyramid inches, or twenty million Pyramid cubits, and the semi-axis of rotation, the distance from either Pole to the centre of the earth, measures two hundred and fifty million Pyramid inches, or ten million Pyramid cubits.

Accordingly, Professor Smyth argued that the unit of measure employed in the design of the Great Pyramid was deduced from the earth's semi-axis of rotation.

The French metre was deduced from the measurement of the earth's curved surface from the North Pole to the Equator. It was supposed to be the ten-millionth part of this measurement, though, owing to an error in the calculation, it is not really so. Both Sir John Herschel and Professor Smyth contended that the French method of basing their unit of measure on the *curved* line from Pole to Equator, is not so scientifically true as that employed by the builders of the Great Pyramid, which was based upon the *straight* line of half the earth's polar axis.

The Pyramid, also, by its own unique system of proportions, shows the lengths of the earth's maximum and minimum Equatorial diameters; and the longest unit of linear measure, namely, the *Pyramid Mile*, which is nearly the same length as the Standard Geographical mile in use to-day. These, and other facts of a similar nature, are dealt with in detail in Vol. III of *Great Pyramid Passages*.

The measurement of the day and year in the Great Pyramid

Having seen that the Pyramid unit of measure, the cubit, was deduced from the earth's axis of rotation, it is not surprising to find it employed to symbolize a day, the period of the earth's revolution round its axis; nor to find the breadth of the Pyramid between the corner sockets employed to symbolize a solar year the exact period of the earth's revolution round the sun.

Both the day and the year are thus recorded in the Great Pyramid, for, on calculating the length of the four sides of the Pyramid's square base, Professor Smyth found that they each measured 365·242 Pyramid cubits, or as many cubits exactly as there are days in a solar year to the fraction. Thus, the four sides measure as many cubits as there are days in four years including the leap year.

Another method of representing the fact that the Great Pyramid records the exact length of the solar year is to consider its topstone as the sun; and then measure round the square base by lengths of four cubits (100 Pyramid inches). The total

length of the base thus ascertained is 365·242; it thus represents the annual revolution of the earth round the sun at the rate of four cubits per day.

And not only is the day-value of the Solar Tropical year monumentalized by the Great Pyramid, but the day-value of the moon's apparent complete circuit of earth also; for the duration of the Lunar or Synodic month is indicated with minute exactness.

The mean distance of the earth from the sun

William Petrie, the father of Professor Flinders Petrie, reflecting on the fact just stated, connected it with John Taylor's discovery that the vertical height of the Great Pyramid is the length of the radius of a circle, the circumference of which equals the total measurement of the square base. He came to the conclusion that as the topstone of the Pyramid, from this point of view, symbolizes the sun, its vertical height should indicate in some way the mean distance of the sun from the earth.

The problem was to find the scale. This he ascertained to be ten to the ninth power (or to use the mathematical sign, 10^9), as practically shown by the Great Pyramid itself; for, if a measurement be made from one of the corner sockets to the central vertical axis of the structure, and for every ten linear units horizontally inwards, nine linear units be measured vertically upwards, when the total horizontal and vertical measurements are completed, the original apex of the Great Pyramid will be reached to within about 2 inches, according to the precise measures. That is, the horizontal length from one of the corner sockets to the centre bears the same proportion to the vertical height of the Pyramid, as ten does to nine (6456·63 Pyramid inches : 5813·01 Pyramid inches :: 10 : 9, nearly).

Having found the scale, it was a simple calculation to find how many miles are represented in the vertical height of the Pyramid. Converting the 5813·01 Pyramid inches (the vertical height of the Pyramid) to British inches by *dividing* these Pyramid inches by ·999, and multiplying this by 10^9 (i.e., 1,000,000,000), and turning the result into British miles, he brought out the quantity of 91,837,578 of these miles, or as

near the mean distance of the sun from the earth as modern astronomers can determine.

Another appropriate method of expressing this scientific feature of the Pyramid is as follows: The rotation of the earth on its polar axis causes the duration of the day, and the rotation of the earth round the sun causes the duration of the year. Representing each day of the cycle of the year by an even 100 units, we find that by multiplying the *diameter* of the complete circle of the year so represented, by the actual Polar *diameter* of the earth, we get the mean *diameter* of the earth's yearly orbit round the sun divided by 2 (that is, the radius of the orbit, the mean distance separating the sun and earth), namely, 91,837,578 British statute miles. In this, as in nearly all the scientific features of the Pyramid, the duration of the *Solar Tropical* year is calculated upon,—a little less than 365·2422 Solar days.

Commenting upon the exactitude with which the Great Pyramid indicates the measure of the sun-distance, and man's independent efforts to reach a definite conclusion thereon, Professor C. Piazzi Smyth says: "Nothing that all nations can do, whether by taking their astronomers away from other work, or enlisting naval and military officers, non-commissioned officers and soldiers as temporary astronomers and photographers; furnishing them, too, with instruments of precision of every serviceable science, and sending them to every inhabitable and some uninhabitable parts of the earth, is thought too much to devote towards a hoped-for, slightly improved, knowledge of the near number of miles to be set down for our earth's mean distance from the sun. Yet even the best of modern nations are far from having arrived at even tolerable exactness. Nevertheless *there* of old, before the beginning of any human science, is the numerical expression for that cosmical sun-distance quantity to almost any refinement, nailed to the mast of the Great Pyramid from the earliest ages."

That the top-stone represents the sun is interesting, seeing (as will be proved later) that it symbolizes Christ, who is called by the prophet Malachi the Sun of Righteousness, who will arise with healing in his wings—Mal. 4: 2. It will be pointed out further on that the King's Chamber represents Christ's heavenly inheritance which he has obtained in order to shed

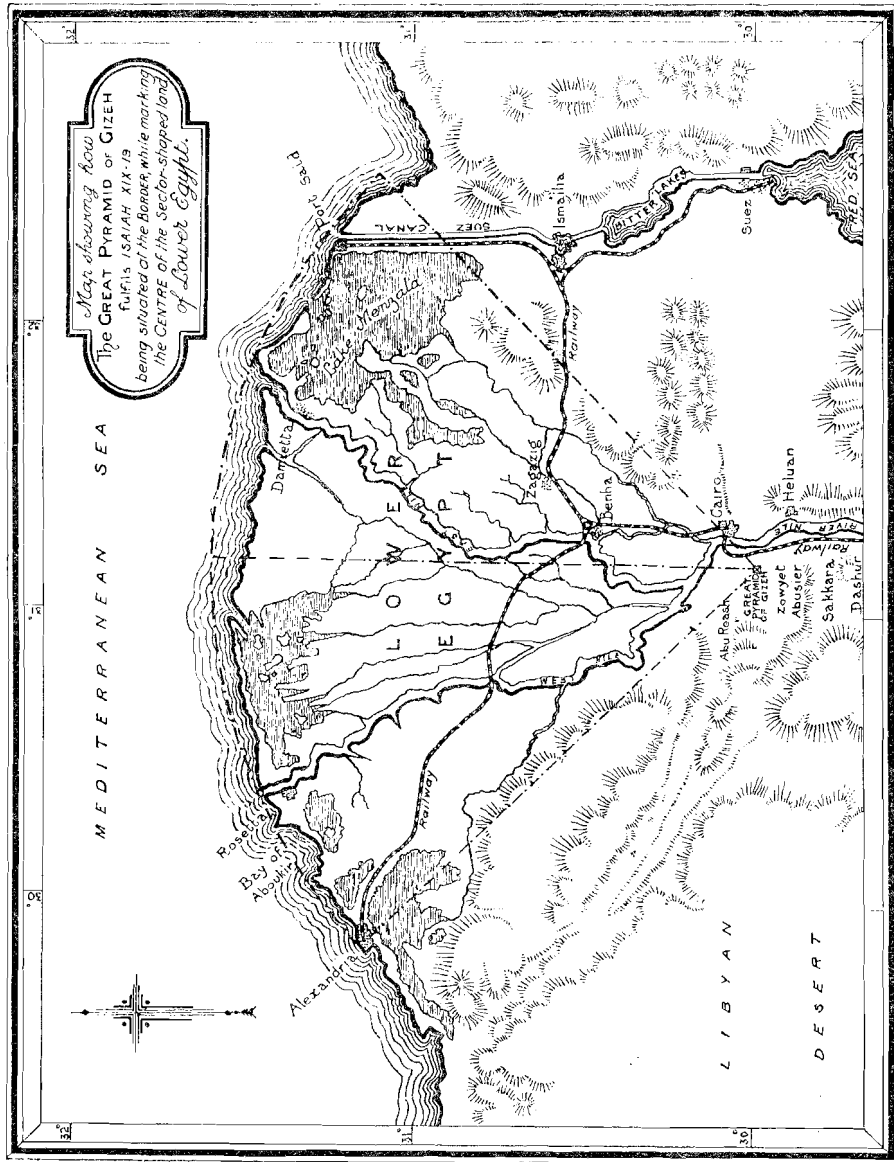
forth the blessings of light and life. It is interesting, therefore, to learn that twice the length of the King's Chamber in Pyramid inches, taken in conjunction with the angle of the passages which leads up to it, also indicates the period of the earth's revolution round the sun; for if twice the length of the King's Chamber ($412 \cdot 132 \times 2$) be marked off on the floor of the ascending passages, and a right-angled triangle be formed by drawing a perpendicular and base-line from the upper and lower extremities respectively of this portion of the floor, the perpendicular will be found to measure exactly the number of days in the solar year, or 365·242 in Pyramid inches.

Another of the methods by which the King's Chamber shows its connection with the solar year, is explained by Professor Smyth: "Take the length of the King's Chamber $412 \cdot 132$ (Pyramid inches) to express the diameter of a circle. Compute, by the best methods of modern science, the area of that circle; throw that area into a square shape, and find the length of a side of such square. The answer will be 365·242."

The Precession of the Equinoxes

Having noted these facts, and learning from them that the architect's knowledge of astronomical matters was abreast of that of modern science, the next astronomical problem to which Professor Smyth applied himself was the determination as to whether the Great Pyramid might also record by its construction the duration of the precession of the equinoxes, the longest regularly recurring period in the solar system known to astronomers.

The return of spring each year is ever received with joy; hence arose the desire to forecast its coming by astronomical data. Long ago it was found that it was always heralded by the equinox, when the sun crosses the celestial equator, and day and night are therefore equal all the world over. "Hence, to mark the equinoctial point among the fixed stars, and to note the place of some brilliant star, whose appearance in the early morning dawn would announce the sun's approach to the equator, was early accomplished with all possible accuracy. This star once selected, it was believed that it should remain for ever in



its place. . . . But a time arrives at last when the bright star, which for more than five hundred years had, with its morning ray, announced the season of flowers, is lost. Each year the interval from the first appearance of the star in the early dawn, up to the equality of day and night, had grown less and less, and now the equinox came, but the star remained invisible, and did not emerge from the sun's beams until the equinox had passed.

"Long and deeply were these facts pondered and weighed. At length the truth dawned, and the discovery broke upon the unwilling mind that the sun's path among the fixed stars was actually changing, and that his point of crossing the equator was slowly moving backwards towards the west, and leaving the stars behind. . . . The retrograde motion of the equinoctial points, caused the sun to reach those points earlier than it would have done had they remained fixed, and hence arose the precession of the equinoxes. . . . Its rate of motion has been determined, and its vast period of nearly twenty-six thousand years has been fixed.

"Once revealed, the slow movement of the equinox makes it a fitting hour-hand on the dial of the heavens, with which to measure the revolutions of ages. As the sun's path has been divided into twelve constellations; each filling the twelfth part of the entire circuit of the heavens, for the equinox to pass the twelfth part of the dial, or from one constellation to the next, will require a period of more than two thousand years. Since the astronomer [Hipparchus] first noted the position of this hour-hand on the dial of the stars, but one of its mighty hours of two thousand years has rolled away. In case any record could be found, any chiselled block of granite, exhibiting the place of the equinox among the stars, at its date, no matter if ten thousand years had elapsed, we can reach back with certainty, and fix the epoch of the record. No such monument has ever been found."

These words were written in the year 1853 by Professor O. M. Mitchell in his *Discoveries of Modern Astronomy*. Only a dozen years later, Professor C. Piazzi Smyth demonstrated that such a monument did exist, namely, the Great Pyramid of Gizeh; and not only so, but that it recorded in its measurements the

exact duration of the precession of the equinoxes, a period of fully 25,694 years.*

This peculiar celestial cycle, the grand chronological dial, in fact, of the Great Pyramid,—so much is its architecture found to base upon it,—is further defined at that Pyramid, but at no other throughout all Egypt, by, amongst other intentional features, the lengths of the two diagonals of the base at the level of the top surface of the *Platform* on which the casing-stones of the building rest, when their sum is reckoned up in inches, at the rate of a Pyramid inch to a year. For they amount to 25,694 fully.

Further still, this feature is memorialized again at that level of the Great Pyramid which is marked by the upper, virtual, floor-terminal of the Grand Gallery; for the circuit of the Pyramid at that level equals 25,694 Pyramid inches, or the same number of inches to the fraction as the sum of the two diagonals of the *Platform* base.

And if the whole vertical height of the Great Pyramid, 5813 inches, typifies the sun-distance, the partial vertical height from the level of the upper floor-end of the Grand Gallery upwards, 4089.38, indicates the radius of the precessional circle of the equinoxes, in years.

The Great Pyramid's Geographical Position

Professor C. Piazzi Smyth first drew attention to the fact that the Great Pyramid is exactly oriented, that is to say, its four sides are directed to the four cardinal points of the compass; and he pointed out further that when the vertical plane of the Pyramid's passages is produced northward, it passes along the central axis of the Delta region; while the north-east and the north-west diagonals of the building similarly produced, enclose the Delta "in a symmetrical and well-balanced manner."

In 1868, Mr. Mitchell, chief hydrographer to the United States Coast Survey, was struck with the regularity of the

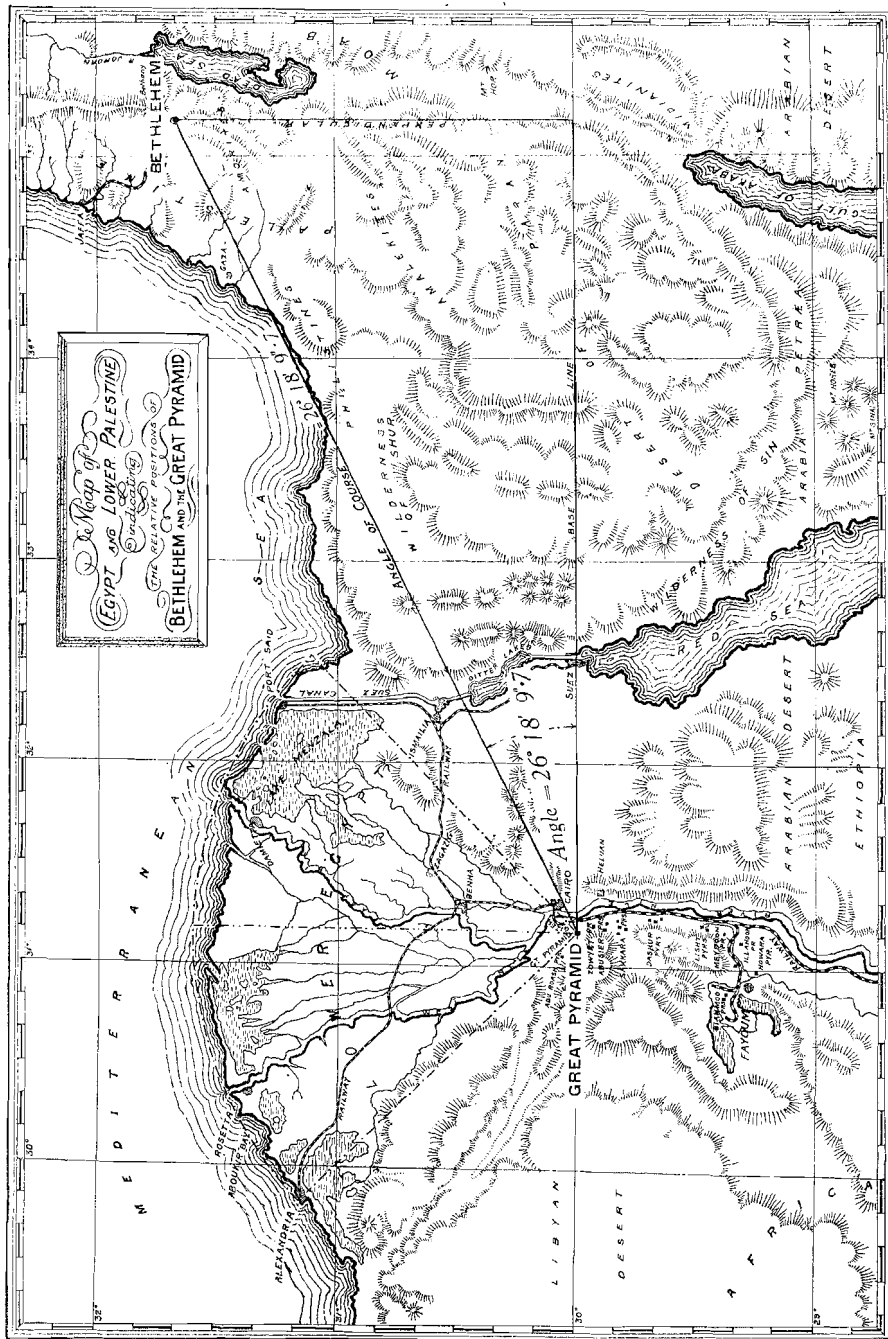
* Sir Robert Stawell Ball shows that the duration of the Precessional Cycle is 25,694 to 25,695 years.—*Elements of Astronomy*, published in 1896, page 365.

general convex curvature of the northern coast of the Delta. Taking a good map and a pair of compasses, he tried various lengths and directions of radii till "he had got all the prominent coast points to be evenly swept by his arc; and then looking to see where his southern centre was, found it upon the Great Pyramid."

Commenting upon this, Professor Smyth writes: "Now Lower Egypt being as already described, of a sector, still more exactly than of a Delta, shape, it must have its centre, not like a circle in the middle of its surface, but at one extreme corner thereof. Whereupon Mr. Mitchell has acutely remarked that the building which stands at, or just raised above, such a sectorial centre, must be at one and the same time both at the border thereof, and yet at its *quasi*, or practically governing, middle. That is to say, just as was to be that grandly honoured prophetic monument, pure and undefiled in its religious bearing, though in the idolatrous Egyptian land, alluded to by Isaiah (ch. xix); for was it not fore-ordained by the Divine Word to be both 'an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof,'—an apparent mechanical impossibility, yet realized in the sectorial centre condition of the Great Pyramid."—See Note below.

Of several other geographical peculiarities possessed by the site of the Great Pyramid, mention may be made of the fact that there is more land surface in both its meridian and its latitude than in any other meridian and latitude; while its nether meridian, the longitude continuous with it on the other side of the globe, ranges its whole length through water except for a short distance near Behring's frozen straits. For this reason, Professor C. Piazzi Smyth claimed that the meridian of the Great Pyramid is by far the most suitable zero of longitude for all nations.

Note.—The Hebrew word translated "pillar" in Isa. 19:19 is *Matsebhab*, and signifies anything set up or erected to commemorate something remarkable.



The Pyramid to Bethlehem connection

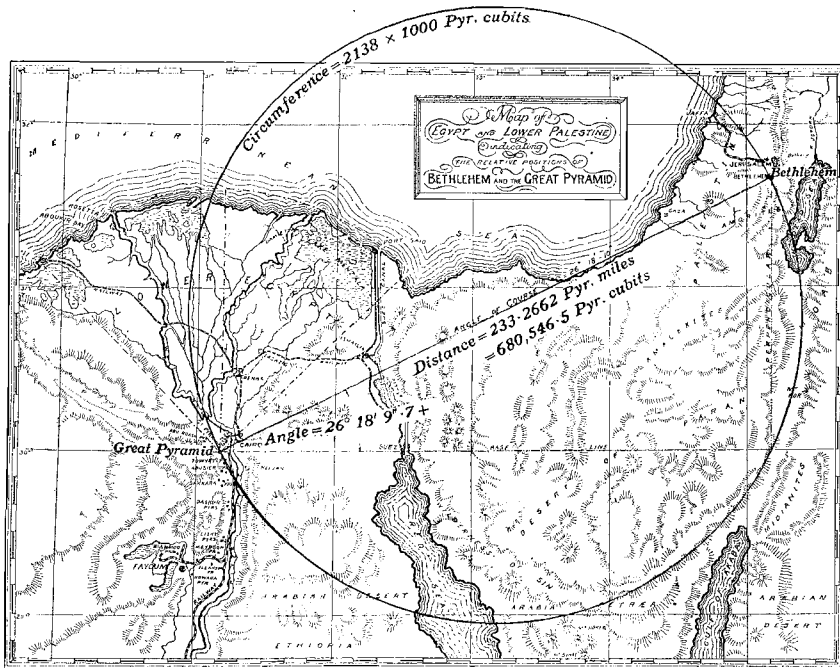
Within recent years it has been revealed that the Great Pyramid in Egypt has direct connection with the ancient city of Bethlehem in Palestine. According to the Scriptural symbolism, Canaan represents heaven, while Egypt represents the world. Soon after the birth of Jesus, the world's Saviour, in Bethlehem, he was carried down into Egypt; and after the death of Herod he came up into the Holy Land again. The Scriptures expressly state that this was to fulfil the word of the Lord spoken by the prophet: "Out of Egypt have I called my son"—See Matt. 2nd chapter.

In this journey into Egypt and subsequent return to the land of His birth, we have a picture of the heavenly Father sending His beloved Son into this world of sin and sorrow to be "perfected through sufferings," and so become qualified to be installed as the Head-stone of God's great Spiritual Pyramid. For the exalted Jesus Christ is called the "Head corner-stone" of Jehovah's great plan for the salvation of mankind. The words of the prophet, "Out of Egypt have I called my son," apply in their truest sense to our Lord's ascension from earth to heaven.

The Great Pyramid in Egypt, declared by Isaiah to be the "Sign" and "Witness" to Jehovah in the great Day now begun, is well known to be the material type of the Spiritual Pyramid of which Jesus Christ is the Corner-stone. The Descending, and Ascending, Passages in the interior of the Pyramid in Egypt, also, illustrate the descent of our Lord to this earth, and his ascent into spiritual glory after his resurrection from the dead.

It is, therefore, most instructive and interesting to find that the Great Pyramid in Egypt indicates its direct connection with Bethlehem, the birthplace of our Lord, by means of the angle of its passages, namely, $26^{\circ} 18' 9.7''$. For if we use the parallel of latitude on which the Great Pyramid stands as the base-line of a right-angled triangle, and draw a straight line between the Great Pyramid and Bethlehem, the angle which is formed at the Pyramid by these two lines will be found to be $26^{\circ} 18' 9.7''$ (usually stated in round figures as $26^{\circ} 18' 10''$).

But not only is the "angle of descent" from the Holy Land into Egypt, as represented by the straight line between Bethlehem and the Great Pyramid, the same as the passage-angle in the symbolical Great Pyramid, but the actual distance between these two points, expressed in Pyramid, earth-commensurable, units of measure, agrees absolutely with the period of years between



the building of the Great Pyramid in Egypt, and the date of the birth of the Man Christ Jesus in Bethlehem. This time-measurement is indicated by a proportion pre-eminently characteristic of the Great Pyramid. The precise number of years between the Pyramid's erection in 2140 B.C., and our Lord's birth in 2 B.C. (for these are the correct dates) is 2138.

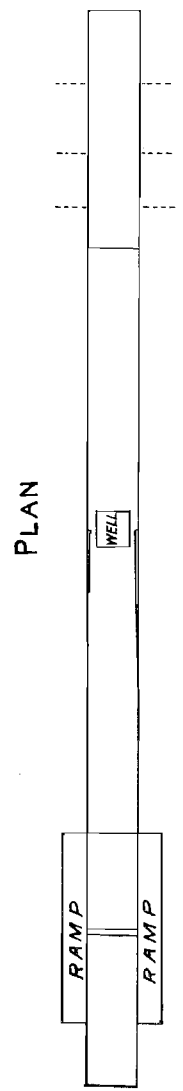
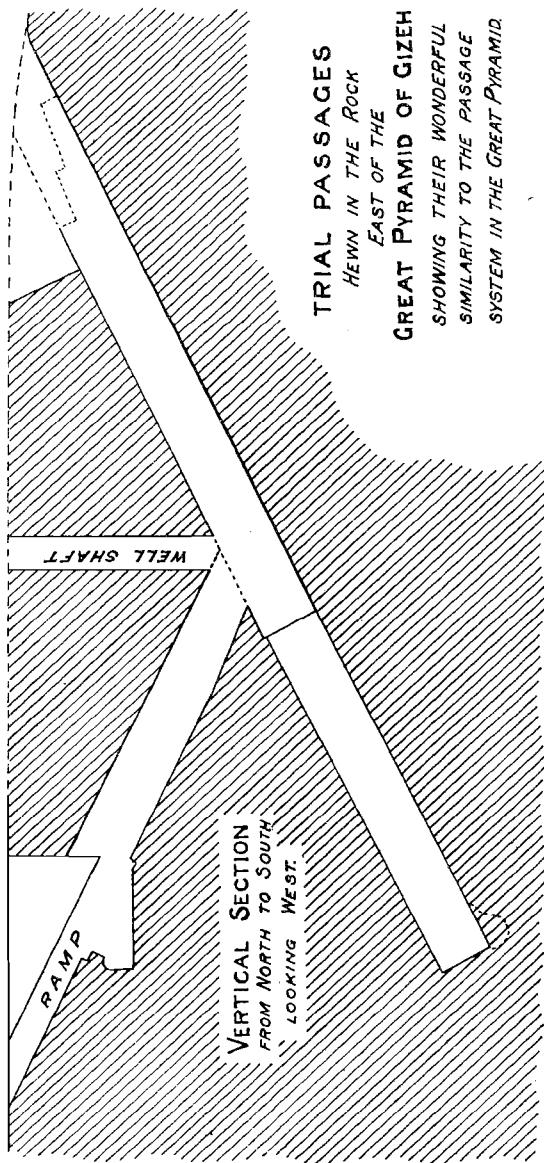
The distance between the Great Pyramid and Bethlehem, as computed mathematically from the known latitudes and longi-

tudes of the building and the city, is between $233\frac{1}{2}$ and $232\frac{1}{2}$ geographical miles. These two measures may be said to be, approximately, the maximum and minimum distances; for as Bethelhem is a city, covering a much larger area than the Great Pyramid, it is obvious that there is, within limits, a number of straight-line distances between it and the Pyramid.*

According to *Whitaker's Almanac*, the "Standard Geographical Mile" is 6082.66 British feet. This is 2.66 feet more than the "British Admiralty Knot," which is 6080 feet. Both of these purport to be based upon the equatorial circumference of the earth; yet neither of these values agrees with the published figures of the British Ordnance Survey. But just as the Great Pyramid, by its scientific proportions, gives the true Polar diameter of the earth, so here also it indicates that $6084.141 +$ British feet (or $2917.467 + Pyr. cubits$) is the true length of the geographical mile. This value, directly based upon the dimensions of the Great Pyramid (namely, twice the perimeter of the building at the levelled rock base-line), and therefore named by us the "Pyramid Mile," is barely a foot and a half more than the usually accepted Standard Geographical Mile. Volume III of *Great Pyramid Passages* will explain this fully.

The direct line between the Great Pyramid and Bethlehem is to be regarded, in this particular feature (for there are others), as the diameter of a circle. This diameter is so proportioned, that the circumference of the circle described upon it when divided by an even 1000, and expressed in Pyramid cubits, is as many cubits as there are solar tropical years between the dates of the Pyramid's erection, and Jesus' birth. The exact period of years between these two dates is 2138. This corresponds precisely with the 2318×1000 Pyramid cubits in the circumference of the circle, of which the straight-line distance

* As we say, the calculations demonstrate that the maximum and minimum are, approximately, $233\frac{1}{2}$, and $232\frac{1}{2}$, geographical miles respectively. Taking this into account, the straight-line distance, and its angle, shows by means of marvellously balanced proportions every feature of the Plan of Salvation, and also the dimensions of the Great Pyramid itself. (These additional features will be dealt with in the third volume of *Great Pyramid Passages*.) This straight line between the Great Pyramid in Egypt, and Bethlehem in Palestine, is proved to be the most important and most wonderful straight line on earth.



between the Great Pyramid and Bethlehem is the diameter. In this time-measurement an even 1000 cubits represents one year. This is in accord with the Pyramid's proportionate system; for the *basic* number of the Pyramid is 10; and multiples of 10, and divisions of 10, are embodied in many of the building's symbolic and scientific features.

The Trial Passages

Just as modern shipbuilders and others work to carefully prepared patterns, so, it appears, the builders of the Great Pyramid had a pattern cut in the rock to guide them when arranging the passage-system of their huge monument. This rock-cut pattern, which is situated about a hundred yards east of the Great Pyramid, has been named "Trial Passages."

With the single exception of the position of the Well-shaft, these passages are an exact model of the Great Pyramid's passage-system, shortened in length, but of full size in width and height. The resemblance is striking, even to the beginning of the Horizontal Passage to the Queen's Chamber, the Ramps at the sides of the Grand Gallery, and the contraction at the lower end of the Ascending Passage to hold the Granite Plug (excepting that in the Trial Passages, this contraction occurs additionally in the height, as well as in the width of the Ascending Passage). Although the vertical shaft is in a different position in the Trial Passages, it is evidently intended as a model of the Well-shaft in the Great Pyramid, the bore of each being the same. The total lengths of the Descending and Ascending Passages are 66 feet and 50 feet respectively.

SECTION II

THE DIVINE PLAN OF THE AGES

AS the object of this booklet is to show how clearly the Great Pyramid of Gizeh in the land of Egypt, that "Miracle in Stone," as Dr. Seiss has named it, sets forth the plan of salvation presented in God's Holy Word, it will be necessary, in order to a proper appreciation of the subject, that the reader should acquaint himself with at least the outlines of that plan; but the more complete his knowledge of the plan, the more his appreciation of the Great Pyramid will increase, and sooner or later he will find himself fully convinced that the Architect of this marvellous structure could have been none other than God himself, and that it is indeed the Lord's "Stone Witness" in the land of Egypt. Then the wonder which may have been evoked in him by its immense proportions, the marvellous skill displayed in its construction, its great antiquity and quality of endurance, and the many scientific features which it embodies, will give place to a new wonder inspired by reverence for the infinite wisdom of God, when he reflects how the Great Architect, by a few simple Passages and Chambers, could portray in it the whole of his plan of salvation, not merely the symbolical features of that plan and the various dispensations into which it is divided, but even also all the important time-features marked off in the outworking of it.

Many have ignorantly misjudged the wisdom of God, and thought that he has had no definite, pre-arranged plan, but that he has been relying on the puny efforts of a few well-intentioned men to accomplish the great task of bringing the world into harmony with him and his law of righteousness. The message of the Gospel has been carried hither and thither from individual to individual, and from nation to nation, with the result that now, at the end of this age, nearly nineteen centuries after the

death and resurrection of Christ, it has been preached for a witness to every nation.

In spite, however, of the strenuous efforts put forth, and the untold wealth spent in the propagation of the Gospel message, and even though at least some portions of the Scriptures have been printed in every language, it is recognized that the number of converts to Christianity has been small indeed compared to the vast majority who have died in heathen darkness. It has been estimated that there are "856,000,000 people in Pagan lands; a generation passes away in 33 years; divide this by 365, we get the death rate per day 71,066" (Extract from a *Missionary Magazine*). Every day more than 71,000 men, women and children are dying without having heard that only name under heaven given among men whereby we must be saved, and the Apostle adds, "neither is there salvation in any other"—Acts 4:12. What does this mean? If the usual misconception were true, that God was altogether relying upon the missionary and other well-meaning efforts put forth by good men to save the heathen by bringing the name of Jesus to them before they die, it would mean that God, however benevolent his intentions may have been, has failed, and that Satan, who has blinded the minds of them that believe not, has been the victor. While God has gained his thousands, the great deceiver has now under his power his thousands of thousands!

Calvin, strong in his belief in the power of God, and perceiving in the Scriptures that Jesus himself said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," seized upon this as the explanation of the apparent weakness of God's plan. He revived the teaching of St. Augustine that God's pre-determinate purpose was to save only the few, and to condemn to an eternity of torment all the remainder of mankind. Surely a terrible blasphemy this of the character of God, the Holy One of Israel, whose name is Love! Not that Calvin intended to misrepresent God, for it must be remembered that the general teaching of his time was that all power, both present and future, was in the hands of the clergy. In his honest endeavour to get away from the one extreme, he followed the usual course of going to the other extreme.

But though we must discard Calvin's teaching, which, while

vindicating the power of God, ignores his justice, wisdom and love, we cannot discard the saying of Jesus, that the way to life is narrow and few there be that find it. How is it possible to reconcile this saying with the four attributes of God just enumerated? Very simply, when we disregard the creeds and go directly to the Bible. "God is his own interpreter, and *He* will make it plain." The key to the answer is found in God's promise to Abraham: *In thee and in thy seed shall all the nations of the earth be blessed*—Gen. 12:3; 22:18.

To understand this, let us follow briefly the course of God's dealings with men; and though at first it may have been difficult to comprehend wherein the Divine plan for man's salvation availed anything, or to understand how God's attribute of love is displayed in it, the careful and thoughtful student will presently perceive a beauty and harmony throughout the whole of the Divine purposes, which will appeal to both heart and head as nothing else can do. He will see that God is not working in any haphazard fashion, nor relying on the feeble power and resources of man. God declares in his own Word that all things are known unto him from the beginning, and that his Word, the revelation of his purposes, shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it—Acts 15:18; Isa. 55:11.

The teaching of the Scriptures, properly understood, is more reasonable and more honouring to God than any theory founded on man's reasoning apart from Holy Writ. The Lord himself declares this truth through the prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

When God created Adam and placed him in the Garden of Eden, he imposed on him the restriction that he must not eat of the tree of the knowledge of good and evil. The penalty of disobedience to the Divine will was death. Accordingly when Adam disobeyed God, the death-sentence was passed upon him. Through the law of heredity, which declares: "The fathers have eaten a sour grape [of sin], and the children's teeth are set on edge," all Adam's posterity have been "born in sin and shapen

in iniquity," and therefore share in that death-sentence. It was a dying life that the dying Adam gave to the race, for "by one man sin entered into the world, and death by [as a result of] sin; and so death passed upon all men"—Rom. 5:12.

God, however, did not leave Adam without a ray of hope. While pronouncing the curse upon the serpent, he intimated that the "seed of the woman" would "bruise the serpent's head,"—that some day and somehow a Saviour, a seed of the woman, would arise and destroy the tempter and annul the death sentence. But many centuries rolled by, and no apparent progress was made in the salvation of the human race. Abel, Enoch, and Noah, were commended because of their faith, but of the great majority it is recorded "every imagination of the thoughts of their hearts was only evil continually." So corrupt did they become, that the Lord was forced by his love and wisdom no less than by his justice to destroy them all—men, women and children—in the Deluge, and repeople the earth afresh through Noah, who was "perfect in his generation" and a "preacher of righteousness." So ended the First Dispensation, a period of 1656 years.

During the 659 years of the Patriarchal Age which followed, when God bestowed special blessings upon Abraham, Isaac and Jacob, the same conditions of affairs prevailed. In spite of the terrible punishment which the Lord had inflicted upon their forefathers, the people once more relapsed into gross wickedness, so much so, that there were not even ten righteous men in Sodom. Lot, the only righteous inhabitant, was rescued before it and the other cities of the plain were destroyed by God. In this stage of the Second Dispensation, two thousand years after the promise that the seed of the woman should bruise the Serpent's head, God made his oath-bound covenant with Abraham, that it would be in *his* seed that all the families of the earth would be blessed—Gen. 12:1-3; 22:16-18. The record shows that Abraham believed God, and that his faith was accounted to him for righteousness—Gen. 15:5, 6.

After a long period of waiting, Isaac, the seed of promise, was born; and God renewed the covenant with him. It must have seemed as if the promise was then about to be fulfilled;

but Isaac died, and the blessing of all the families of the earth was still far from being accomplished. When Isaac was old, the covenant was renewed with his son, Jacob, or Israel as he was afterwards named. Later, Israel with his household was brought in the providence of God into Egypt, where a few years afterwards he died. When on his death-bed, he called his sons together and foretold the destiny of each of the twelve tribes which would spring from them. As it was God's intention to cause these twelve tribes of Israel to grow rapidly into a nation, and then set them apart to carry out his purpose, their propagation proceeded miraculously, insomuch that the Egyptians became afraid and adopted drastic measures to diminish their numbers; but they could not succeed against the Lord—See Exod. 1 : 7-22.

At the appointed time, during the height of their oppression by the Egyptians, when their number had increased from 70 to 600,000 who were able to go to war, God delivered the Israelites from Egypt by his mighty hand and outstretched arm. But they were not yet prepared to be God's people. Because of the hardness of their hearts, they were not permitted to enter the land of promise for 40 years. Then, after six years spent in conquering the Canaanites, they divided the promised land among them by lot, and God set Judges over them for a period of 450 years.

During all this time, God did not make good his promise of blessing the other nations of the world through the seed of Abraham. Though many leaders, such as Moses and Joshua, arose and freed the Israelites from bondage, none of them proved to be the promised great deliverer. At length the nation desired a king, and God gave them Saul, and later, David, "a man after God's own heart," and then followed the glorious reign of King Solomon in whose time the great temple was set up.

Surely it seemed as if God would now bring to pass his promise to bless through Abraham's seed all the families of the earth! But not so. Evidently the time had not yet come. The Israelites were not in a fit state, mentally and morally, to rule and bless the world. They lapsed time and again into idolatry and all manner of iniquity, till finally, six centuries before the birth of Christ, God permitted Nebuchadnezzar,

King of Babylon, to destroy Jerusalem, carry the Israelites with Zedekiah, the last of their kings, captive to Babylon, and lay waste the holy land. Seventy years passed, and that wicked generation died. Then in the fulness of time, in fulfilment of Isaiah's prophecy (44 : 28 ; 45 : 1-4), Cyrus, king of Persia, overthrew Babylon, and issued a decree permitting those Israelites who had faith in God and his promises to return and build the temple—See Jer. 25 : 11, 12 ; 2 Chron. 36 : 11-23. From that time there was a reformation movement under the successive leadership of Zerubbabel, Ezra and Nehemiah.

Before this, God had promised through the prophet Daniel that "from the going forth of the commandment to restore and to build Jerusalem [this was the commission given in 455 B.C. by Artaxerxes, king of Persia, to Nehemiah] unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," that is to say, 69 weeks of years = 483 years. "And he shall confirm the covenant with many for one week," the 70th week. Thus God promised a period of 70 weeks (490 years) of continued favour to the Israelites, to end in 36 A.D.—See Dan. 9 : 24-27.

It was doubtless in consequence of the prophecy of Daniel, that when the Messiah did come all men were in expectation—Luke 3 : 15. But they looked for a mighty king, statesman and general, who would deliver them from their Roman bondage, and make them the foremost nation on earth,—a method of blessing very different from that purposed by God. They were much disappointed with the meek and lowly Jesus. They could not understand him nor his message, and therefore they despised and rejected him. Yet he fulfilled in their sight the prophecies which had been written concerning him. As he himself said : "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the good tidings preached to them"—Matt. 11 : 5.

One might have expected that their hearts would have been touched with these manifestations of the love and power of God through Christ, but both Jews and Gentiles had become so degraded that they reviled and finally crucified the Holy One. And when the disciples who had gladly forsaken all to follow Jesus, manifested the same loving disposition as their Master, and tried to convey to others the blessing which they themselves

had received, they were, like their Master, misjudged, persecuted, and put to death. Evidently the long years of falling had warped and twisted men's minds to so great an extent, they were unable to comprehend the loving ministrations of God's true children. Had the same effort been made during the time when Abraham interceded for Sodom (See Gen. 18:17-33), mankind's reclamation according to Jesus's own words (Matt. 11:23, 24), would have been comparatively easier. Truly, "God moves in a mysterious way, His wonders to perform."

But, thank God, the mystery is now being revealed, for the time is at hand when all Jesus' followers who have manifested the same loving disposition to bless, shall have the desire of their hearts realized; and Christ shall "see of the travail of his soul and shall be satisfied." "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2; Isa. 53:11. It is evident that God designed mankind to learn to the full the bitter lesson of the downward course of sin.

Owing to their rejection of the Messiah, the favour of God was removed from the Israelites and given to the Gentiles; and as a nation they were destroyed by the Romans in the year 70 A.D. They had boasted that as the natural seed of Abraham, the promise belonged to them; but they did not understand the full significance of this promise. Paul explains that though a man be under the Mosaic Law, this does not constitute him a child of Abraham, for "as many as are of the works of the law are under the curse" of death; but, just as Abraham believed God, and his faith was accounted to him for righteousness, so "they which are of faith, the same are the children of Abraham"—Gal. 3:10, 7. It was for this reason, that they might become true children of Abraham by faith, that Christ redeemed the believing Israelites from the curse of the law.

The promise is certain of accomplishment; the Law was merely added because of transgressions till the seed should come. Who, then, is the seed? The Apostle's inspired statement is that *Christ* is the seed—"Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ"—Gal. 3:16. Isaac, the child of promise, is now seen to be a type of the *true* seed. Just as Abraham sacrificed his son, his only son and

received him from the dead "in a figure" (Heb. 11:19), so Jehovah sacrificed his Son, his only Son, Jesus Christ, and received him from the dead, not in a figure, but in reality.

The Scriptural declaration is clear that Christ is the seed; but why do we not now see the accomplishment of the work which was to be fulfilled in and through the seed? All the families of the earth are still far from being blessed. Over 71,000 are dying every day without having even heard of Christ, and during the six thousand years since God gave his word in the Garden of Eden, and the four thousand years since he confirmed his solemn promise to Abraham by an oath,—"because he could swear by no greater, he swore by himself" (Heb. 6:13; Gen. 22:16-18),—thousands of millions of the human race have died without having received the promised blessing. Yet God is faithful. What can be the explanation?

The answer is given in the closing verses of the third chapter of Galatians. There the Apostle declares that as many as have been baptized (immersed—not into water, but) into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female in this anointed company (the word "Christ" means "anointed"), "for ye are *all one in Christ Jesus*. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. 3:29. The Apostle here reveals a further step in God's glorious plan. We now see that although there is only the one seed, that one is composed of many members, as we read in 1 Cor. 12:12: "As the [human] body is one, and hath many members, and all the members of that one body [though] being many are [nevertheless] one body; so also is Christ."

Thus the purpose of the Gospel Age is not to bless all the families of the earth, but to select the seed of Abraham, the antitypical Isaac, the Christ. The opportunity of becoming members of the true seed of Abraham was accepted by only a remnant of the Jewish nation before the close of the year 36 A.D. the end of the 70 weeks of favour. At that date it was extended to the Gentiles, and the privilege has since been open to Jew and Gentile alike; but very few Jews have crossed the gulf of prejudice and unbelief which lies between the outcast people and this position of favour with God.

Like their Head, the members of the Body have been despised and rejected, for the world knoweth them not, even as it knew him not. But soon the full number will have made their calling and election sure, and will be glorified with the Lord Jesus. Then the world will recognize them as the seed of Abraham, heirs of God and joint-heirs with Jesus Christ, and the blessing of all the families of the earth will begin, for the whole creation has been groaning in pain, waiting for the manifestation of the sons of God—Rom. 8 : 19-22. Under the beneficent rule of the Christ, head and body, "sorrow and sighing shall flee away." Every individual in every nation will have full opportunity to regain the human perfection, the dominion over the world, and the communion with God, lost for them by Adam, and purchased for them by Jesus Christ, who came to seek and to save that which was lost, man's first estate—Isa. 35 ; Luke 19 : 10.

It should now be clear to the reader that God has a definite, pre-arranged plan, and that it is certain of accomplishment ; and as he studies the various details of that plan as revealed in the Bible, and confirmed in the Great Pyramid of Gizeh, he will come to a fuller appreciation of the justice, wisdom and power of the Great Creator, who could devise and carry out such glorious purposes, and his heart will respond to the love which prompted them.

SECTION III

THE CHART OF THE AGES

MOST of the important features of this plan are indicated in the accompanying chart, in which the figure of a pyramid is fittingly chosen as a symbol of perfection ; while the thought of imperfection is represented by a pyramid with its headstone removed.*

The horizontal line at the top of the chart represents the stream of time from the creation of Adam onward ; while the Dispensations and Ages are marked off by vertical lines supplemented by large and small segments of circles above. The other horizontal lines represent the various planes of relationship of man to God during these Dispensations and Ages.

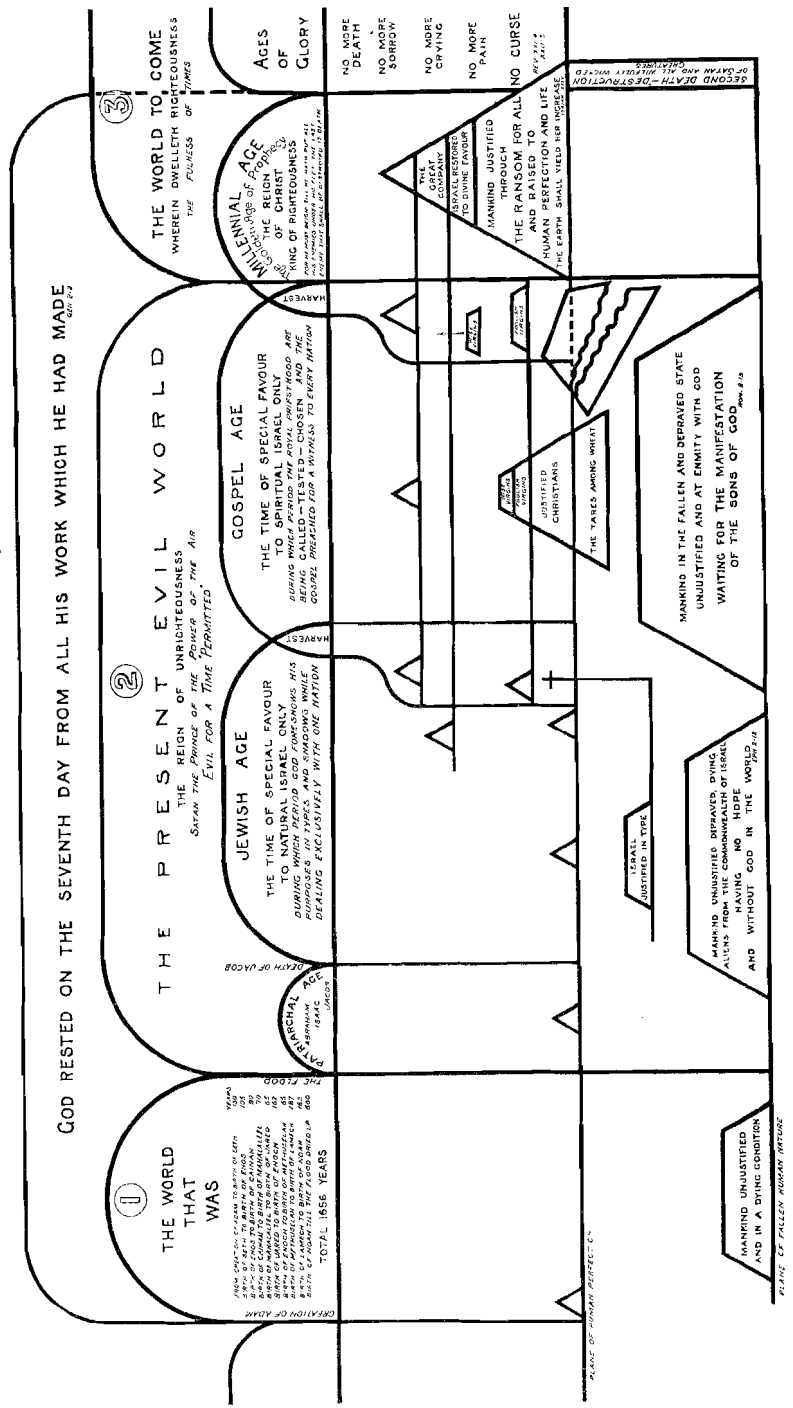
The small pyramid at the beginning of the First Dispensation represents Adam as he was created on the *plane of human perfection*, and therefore at peace with God. He would have remained in this condition had he continued obedient to his Creator, but through disobedience he fell to the *plane of human depravity or imperfection* represented by the lowest horizontal line on the chart. On this plane all his posterity have been born, for by the law of heredity, they share the curse. They are indicated by the two large but imperfect pyramids shown on this lowermost line, one in the First Dispensation, representing the "world of the ungodly" before the Flood (2 Pet. 2 : 5), and the other in the Second Dispensation, representing "this present evil world"—Gal. 1 : 4.

The small imperfect pyramid on the short line above the line

* For a complete study of the subject the reader is earnestly requested to procure the *Scripture Studies*, by C. T. Russell, the first volume of which, entitled *The Divine Plan of the Ages*, gives a complete description of this chart.

THE CHART OF THE AGES

Write down the Vision, make it plain upon tables that everyone may read it clearly



of human depravity, represents the nation of Israel during the period of its favour with God, lifted measurably above the other nations through the yearly atonement for sins by the sacrifices of bulls and goats ; but only *typically*, not really justified in God's sight, "for it is not possible that the blood of bulls and of goats should take away sins"—Lev. 16 : 34 ; Heb. 10 : 4. That is why the figure is not a perfect pyramid, and why it is placed below the plane of human perfection. The whole economy of Israel was instituted to serve as types and shadows of better things to come, and could not justify those who were under it, neither reckonedly nor actually, for "by the works of the law shall no flesh be justified."—Heb. 10 : 1 ; Col. 2 : 16, 17 ; 1 Cor. 10 : 11 ; Gal. 2 : 16.

It may be asked, What advantage then had the people of Israel? The Apostle answers, "Much every way : chiefly, because unto them were committed the oracles of God"—Rom. 3 : 1, 2. To them, God sent his prophets and finally his Son "made under the law." It was in harmony with this that Jesus, when sending out his twelve disciples, commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel"—Matt. 10 : 5, 6. "He [Jesus] came unto his own [people], but his own received him not"—John 1 : 11. They "denied the Holy One and the Just . . . and killed the Prince of Life"—Acts 3 : 14, 15. In consequence, they were cast off as a nation from the favour of God ; and Jesus after his resurrection withdrew his former restriction, and told his disciples to go to *all* nations—Matt, 28 : 19. The first Gentile convert was Cornelius—Acts 10.

The Scriptures assure us, however, that the Israelites are still beloved for their fathers' sakes, and that they will in due time be restored to God's favour, and be the first to benefit under the New Covenant in the Millennial Age. As the Apostle says : "Blindness in part is happened to Israel until the fulness of the Gentiles be come in [the full number selected to become the Body of Christ], and so all Israel shall be saved [from their blindness], for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead* ?"—Rom. 11 : 25, 26, 15.

But though all the obedient of them will have favoured positions in the Millennial Kingdom, they will find that owing to their rejection of Christ, they have lost the chief honour. They will be in the earthly phase of the Kingdom, whereas the faithful remnant of that nation, and all the Gentiles who have believed in and followed Christ, will be raised to reign with him in the spiritual phase of the Kingdom.

The second little pyramid on the plane of human perfection represents Abraham who was accounted righteous in God's sight because of his faith. Similarly, all who have had the faith of Abraham have been *accounted* righteous or just, although *actually* there is "none righteous, no, not one"—Rom. 4 : 8-13 ; 3 : 10.

In the eleventh chapter of the Epistle to the Hebrews a list is given of the "Ancient Worthies," few in number, whose *faith* has been accounted unto them for righteousness. In the ages prior to the ransom-sacrifice of Christ, they proved their faith toward God in the midst of severe trials. When the hour comes, in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth (John 5 : 28, 29), these saints will get their reward by rising *actually* perfect ; but their perfection will be on the human plane on which Adam stood before his fall. This was intimated by Jesus when he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist [not even Abraham, Moses, David, or any of the holy prophets] : notwithstanding he that is least in the kingdom of heaven is greater than he"—Matt. 11 : 11.

All, even the least, who will share the Kingdom with Christ will be raised to the plane of the Divine nature, but none who lived and died previous to the death and resurrection of Christ can attain to this exalted position. The reason is that it was necessary for Christ to be the "fore-runner" ; and only his "followers" can possibly gain entrance to the Holy Sanctuary—See Heb. 6 : 19, 20 ; 9 : 24 ; 11 : 39, 40 ; Acts 2 : 34. In the forty-fifth Psalm, verse 16, we are told that these fathers of Christ according to the flesh, will become his children and will be made by him princes in all the earth. Christ, as the Last Adam, will raise all men from the grave, and will give ever-

lasting life to the obedient, thus becoming their "Everlasting Father." The faithful followers of Christ, the overcomers of this Age, will be associated with him as his Bride—Rev. 3 : 21 ; 19 : 7-9 ; 2 Cor. 11 : 2.

The third little pyramid on the plane of human perfection represents Jesus Christ, who left the glory that he had with the Father before the world was, and became flesh in order that "by the grace of God he might taste death for every man"—Heb. 2 : 9. He suffered, the just for the unjust, that he might bring us to God, "being put to death in the flesh, but quickened in the spirit"—1 Pet. 3 : 18, r.v. Thus he laid down his perfect human life for ever as a substitute or ransom-price for the First Adam. This, as God had foreknown, none of the fallen race could do—Psa. 49 : 7.

It is because the death penalty passed upon the First Adam has been paid by the Last Adam, that the First Adam and all who have come under condemnation through his offence, will be liberated from the great prison-house of death. The law of perfect justice which demands a tooth for a tooth, and an eye for an eye, has been met by the payment of a perfect human life for a perfect human life—Deut. 19 : 21. "There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom *for all, to be testified [to all] IN DUE TIME*"—1 Tim. 2 : 4-6.

When Jesus Christ was immersed in the Jordan by John the Baptist, he symbolized the sacrifice of his human nature unto death, and when he came out of the water and was anointed with the Holy Spirit and with power (Acts 10 : 37, 38), he was then begotten to a new nature on the spirit plane. Thenceforward till his death he is represented by the small pyramid on the plane of spirit-begetting, the line situated in the Gospel Age immediately above the plane of human perfection.

At his death, having given his *flesh* for the life of the world (John 6 : 5), he laid aside for ever his *human* nature, and on the third day was raised from the dead a spirit being—1 Pet. 3 : 18, r.v. During the forty days which followed he is represented by the small pyramid on the plane of spirit-birth, the perfect spirit plane, the second line above the plane of human perfection in the Gospel Age.

Finally, on his ascension to the Father, he was invested with glory and honour (represented by the pyramid on the highest plane, the plane of the Divine glory), there to become the "head-stone" of the "Great Pyramid" which the Lord Jehovah will set up in the Millennial Age, the "Dispensation of the fulness of times"—Eph. 1:15-23, 10. "The stone which the builders refused is become the head stone of the corner"—Psa. 118:22.

All creation will have the opportunity of becoming "stones" in the great Antitypical Pyramid; but the most honoured position next the Lord Jesus is held out to the followers of Christ in this Gospel Age, now closing. These must first be justified by faith as Abraham was; as it is written: "He [Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform; and therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification"—Rom. 4:20-25.

Just as Abraham's faith and loyalty were submitted to tests and became stronger with each, so is it with all who remain faithful in this Age; and just as God accepted Abraham to fellowship with him, calling him friend (Jas. 2:23), so he accepts all of this Age who have the faith of Abraham to the same terms of fellowship. The final test of Abraham's faith and loyalty came when God said to him: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of"—Gen. 22:2. Abraham's faith in God was not shaken. He offered up Isaac on the altar, "accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure"—Heb. 11:19. In like manner, the present members of the household of faith receive their final test as regards justification, when they come to understand Christ's new commandment that they should love one another as he loved them, that is, that they should *lay down their lives* for one another—John 13:34; 1 John 3:16.

Abraham's faith could not and will not be fully rewarded until the sacrifice of the Antitypical Isaac (Christ, head and body, the Seed of Abraham) is complete. Not till the Church is glorified will he be raised to the perfect human plane, with the right to eternal life—Heb. 11:39, 40. During the Gospel age, however, from the time that Jesus Christ "was delivered for our offences and raised again for our justification," and ascended to heaven and "appeared in the presence of God for us," whenever a true believer presents his body a living sacrifice, at that very moment God imputes full earthly life-rights to him, and then receives him in Christ as a holy and acceptable sacrifice. At the same moment also, he bestows upon him the Holy Spirit of adoption as an earnest or pledge of his future spiritual inheritance—Eph. 1:13, 14. Henceforth he is on the plane of spiritual begetting. It is of such that the Apostle says, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you," and again, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit"—Rom. 8:9, 1.

Thus we see that three steps are necessary. The first two are taken by faith; the third is by the power of God, and will be consummated when those who are faithful to their vow of consecration unto death, are given the inheritance with Christ as actual spirit beings of the Divine nature—1 Cor. 15:53; 2 Pet. 1:4. These three steps are referred to in Rom. 5:1, 2—(1) "Being *justified* by faith we have peace with God through our Lord Jesus Christ, by whom also we have (2) access by faith into this grace [of *sanctification*] wherein we stand, and rejoice in hope of (3) the *glory of God*" (the plane of Divine Glory).

The Church nominal is represented on the chart by the imperfect pyramid in the centre of the Gospel Age. It is composed of four classes. Two of these are situated above the plane of spirit-begetting. They are such as have responded to the Lord's gracious invitation, voiced by the Apostle in Rom. 12:1, and have presented their bodies living sacrifices, and have been begotten of the spirit. The top portion represents the wise virgins who carry out their vows willingly and faithfully unto death. In the resurrection, they will be raised spirit beings on

the highest plane beside the Lord himself to become his Bride. They will sit with him on his throne and will reign with him a thousand years—Rev. 3 : 21 ; 20 : 6.

The other portion represents another class, the foolish virgins, who, not proving so faithful, will be required to come through great tribulation, and will be forced to complete their sacrifice. Such as are rightly exercised by this discipline will be " saved so as by fire," and will be raised, like the Bride class, spirit beings, but on a lower plane. They are the virgins, the Bride's companions, who will follow her. Having washed their robes, and made them white in the blood of the Lamb, they will stand before the throne of God, and serve him day and night in his temple, and the Lamb will lead them unto fountains of water of life, and God will wipe away all tears from their eyes. " With gladness and rejoicing shall they be brought ; they shall enter into the King's palace "—Rev. 7 : 9-17 ; Psa. 45 : 14, 15.

A third class are the believers in general who are not sanctified, and are not, therefore, spirit-begotten. If they do not take the step of consecration, their reasonable service, they will find that they have received the grace of God in vain (2 Cor. 6 : 1 ; Luke 9 : 24), and will require to take their portion along with the world in the Millennial Age. They are represented by the portion of the imperfect pyramid which is situated on the plane below the plane of spirit-begetting.

The fourth class, represented by that part which is below the justification plane, do not properly belong to the Church. They have no faith in Christ as their Saviour, and therefore really belong to the world of the ungodly. They have become attached to the Church from purely worldly interests, or from fear. These are the " tares " which the enemy sowed, and which have been permitted, in accordance with the Lord's command, to grow side by side with the " true wheat " until the time of the " harvest " at the end of the Age, when the separation is due to take place—Matt. 13 : 18-30, 34-43.

This " harvest " period with its accompanying time of trouble, is represented in the chart by the shading at the end of the Second Dispensation, where the large imperfect pyramid is seen to be broken, representing the separation of the four classes which have formed the Nominal Church. The worldly

class, and also that class of believers in Christ whose faith was not real enough to lead them to the point of presenting themselves to the Lord in sacrifice, fall back into the world to which they both belong ; while of the two classes begotten to the spirit nature, one will come through the trouble which the Lord will find it necessary to bring upon them in order that their " robes " of righteousness which they allowed to become spotted by contact with the world, may be " washed in the blood of the Lamb "—Rev. 7 : 9-17.

But the faithful class will be counted worthy to escape all those things that shall come to pass—Luke 21 : 36. The latter form the special class for the selection of which the Lord has set apart the whole Gospel Age—Acts 15 : 14. They are the " seed of Abraham," the " chosen generation," the " royal priesthood," the " holy nation," the " peculiar people," whom the Lord has elected in order that they may show forth his glory in the Ages to come—1 Pet. 2 : 9. They will be sharers with the Lord in *his*, the *first*, resurrection, and of such it is written : " Blessed and holy is he that hath part in the first resurrection : . . . they shall be priests of God and of Christ, and shall reign with him a thousand years "—Rev. 20 : 6.

When the full number of this faithful class has been selected and gathered to the Lord in the " first resurrection " to become his Bride, then the Lord Jesus Christ and his Bride will, in that wonderful Millennial reign which is referred to as " Times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," invite the willing of all nations to come and drink freely of the water of life—Acts 3 : 21 ; Rev. 22 : 17.

It is during the Millennial Age that the Lord of heaven and earth will set up his great Antitypical Pyramid ; when he will " gather together in one all things in Christ, both which are in heaven and which are on earth "—Eph. 1 : 10. In that " day of the Lord," or " day of judgment," which, as the Apostle Peter is careful to point out, is a " day " of a thousand years (2 Pet. 3 : 7-10), Satan will be bound, and all the millions of earth's inhabitants who have died during the past six thousand years because of Adam's transgression, will be called forth from the tomb—John 5 : 28, 29, R.V.

As Christ's "purchased possession" (Eph. 1:14; Micah 4:8), all men will be redeemed from the prison-house of death and will be given an accurate knowledge of the Lord and his great scheme of salvation, in order that they may progress along the "highway of holiness" which will be set up in that day; for "the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"—Isa. 35:8-10; 25:8, 9.

No wonder Paul said: "I have *hope* toward God . . . that there shall be a resurrection of the dead, both of the just and *unjust*"—Acts 24:15. He knew that Jesus had come to "seek and to save that which was lost," and that "he is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the *whole world*"—Luke 19:10; 1 John 2:2. He knew that although only the few would find life by the "narrow way" of this Gospel Age, the many would yet have their opportunity; and he had hope for them, because "when the judgments of the Lord are in the earth, the inhabitants of the world *will* learn righteousness"—Rom. 5:18, 19; Isa. 26:9.

In that Millennial Day, because of the greatness of the Lord's power in favour of the righteous and against the wicked, some of the Lord's enemies finding that it will pay them better to be at least outwardly righteous, will "yield feigned obedience" to him—Psa. 72:7; 66:3, margin. But most of the people will be willing in the day of his power (Psa. 110:3); they will soon recognize that the Lord's judgments are for their benefit; and ultimately all nations which God has made will come and worship before him, and will glorify his name—Psa. 86:9. The majority will eventually love him and his righteous laws; and "the Lord preserveth all them that love him"—Psa. 145:20.

On the other hand, should any persist in evil-doing in spite of the Lord's goodness to them, they will be destroyed from among the people. But all, even the most incorrigible, will get at least a hundred years' trial. In Isa. 65:20, we read: "There

shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old"—Leeser's translation. All those who obey the Lord, whether with feigned love or unfeigned love, will live right on to the end of the thousand years; and then, as we are told in Rev. 20:7, 8, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations."

This will be the final test which will make manifest those who are in heart-harmony with the righteous Judge. Those who have yielded only feigned obedience will no doubt see some means by which they will hope to gain more by submitting to Satan's suggestions than by loyalty to the Lord, and thus their sympathy with sin will be manifested; the fact that they are not in heart-harmony with the Lord will be demonstrated to all. Such will be cut off in the second death as unworthy of a place in the Lord's glorious Kingdom: "for the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"—Prov. 2:21, 22. Satan and all the fallen angels will likewise be destroyed—Heb. 2:14; Rev. 21:8.

There was a "Harvest" period at the end of the Jewish Age when the "wheat" was gathered to the Lord, and the "chaff" was burned in the great "fire of trouble" which, by the year 70 A.D., culminated in the destruction of the nation of Israel—Luke 3:16, 17; John 4:38; 1:11-13. At the present time, at the end of this Gospel Age, we have entered into a similar Harvest period when the "wheat" and "tares," which were allowed to grow together until the time of the Harvest, are being separated,—the "wheat" to be gathered into the Lord's garner, and the "tares" to be bound in bundles and burned in the great fire of trouble which began in the year 1914 A.D. and will culminate in the destruction of Christendom—Matt. 13:24-30, 34-43. Similarly, at the end of the Millennial Age there will be a Harvest period, probably of the same duration as the others, namely 40 years. This will be the "little season" during which Satan will be let loose, and be permitted to seduce those of a wayward (goat-like) character. Those, however, who

are docile and faithful (sheep-like in character) will know the true Shepherd's voice and will not listen to the voice of a stranger.

In Matt. 25: 31-46, we are told: "When the Son of Man shall come in his glory [the Second Advent], and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered *all nations*: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The "goat" class will go into everlasting fire prepared for the devil and his angels (the "second death," see Rev. 21: 8); while the "sheep" class will inherit the kingdom prepared for them "from the foundation of the world." Paradise will be restored and all human beings, perfect as Adam was before the Fall, and "crowned with glory and honour" (Psa. 8: 4-9), will have communion with God and the holy angels. They will have dominion, also, "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."

Then will follow the "Ages to come" when the prayer which the Lord taught his disciples to offer will be fully answered, and the will of our Heavenly Father will be done on earth as it is done in heaven. These Ages will be "the days of heaven upon the earth" spoken of by Moses (Deut. 11: 21), for "the heavens are the Lord's: but the earth hath he given to the children of men"—Psa. 115: 16. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: *for these words are true and faithful*"—Rev. 21: 3-5.

SECTION IV

THE GREAT PYRAMID IN TYPE AND ANTITYPE

THE faithful followers of Christ, for whose selection God set apart the Gospel Dispensation, are likened to "living stones" and are urged by the Apostle to come unto Christ, the "chief corner-stone," and be shaped, polished, and built in line with him—1 Pet. 2: 1-8. "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation"—Isa. 28: 16.

To us who believe, Jesus Christ is precious, because as the chief, or head, "corner-stone" of Jehovah's great Spiritual "Pyramid," we recognize his peculiar fitness for this *exalted and central position*. We see that without him the whole plan of God would be incomplete, just as a pyramid without its top-stone is not complete—Col. 1: 16-19. It may seem contradictory for the prophet Isaiah to speak of the head corner-stone as being a stone "for a foundation," but when we consider that this "Foundation," Jesus Christ, is "laid in heaven," and that the attraction which draws us to Christ is upward, or heavenward, not downward or earthward as in an earthly building, the apparent contradiction vanishes. The head-stone, therefore, is also a foundation-stone.

A little reflection will render manifest that the topmost stone of such an edifice as the pyramid must itself be a pyramid, and therefore complete in itself; but the rest of the structure, apart from this top-stone, however polished and adapted to each other the individual stones may be, would be imperfect. Place the top-stone in position, however, and at once the whole structure leaves nothing to be desired. The four sloping sides would then meet in a point at the top-stone, which would, therefore, be the "chief corner-stone," the "head-stone of the corner"—Eph. 2: 20; Psa. 118: 22.

As with Solomon's Temple, so with the Great Pyramid of Gizeh, the stones were cut and prepared at the quarries before they were brought and placed in position. This fact is carefully explained by Professor Flinders Petrie in his admirable book: *The Pyramids and Temples of Gizeh*. Treating on the method of work employed in building the Great Pyramid, he writes: "From several indications it seems that the masons planned the casing, and some at least of the core masonry also, course by course on the ground. For on all the casing, and on the core on which the casing fitted, there are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it. If the stones were merely trimmed to fit each other as the building went on, there would be no need to have so carefully marked the place of each block in this particular way; and it shows that they were probably planned and fitted together on the ground below.

"Another indication of very careful and elaborate planning on the ground is the topmost space over the King's Chamber; there the roofing-beams were numbered, and marked for the north and south sides; and though it may be thought that it could be of no consequence in what order they were placed, yet all their details were evidently schemed before they were delivered to the builders' hands." A beautiful illustration is this of the living stones in God's great Antitypical Pyramid, Jesus Christ and his Church, selected and prepared in the quarry of this world, before being placed together to form the glorious symbolical building of the Millennial Age!

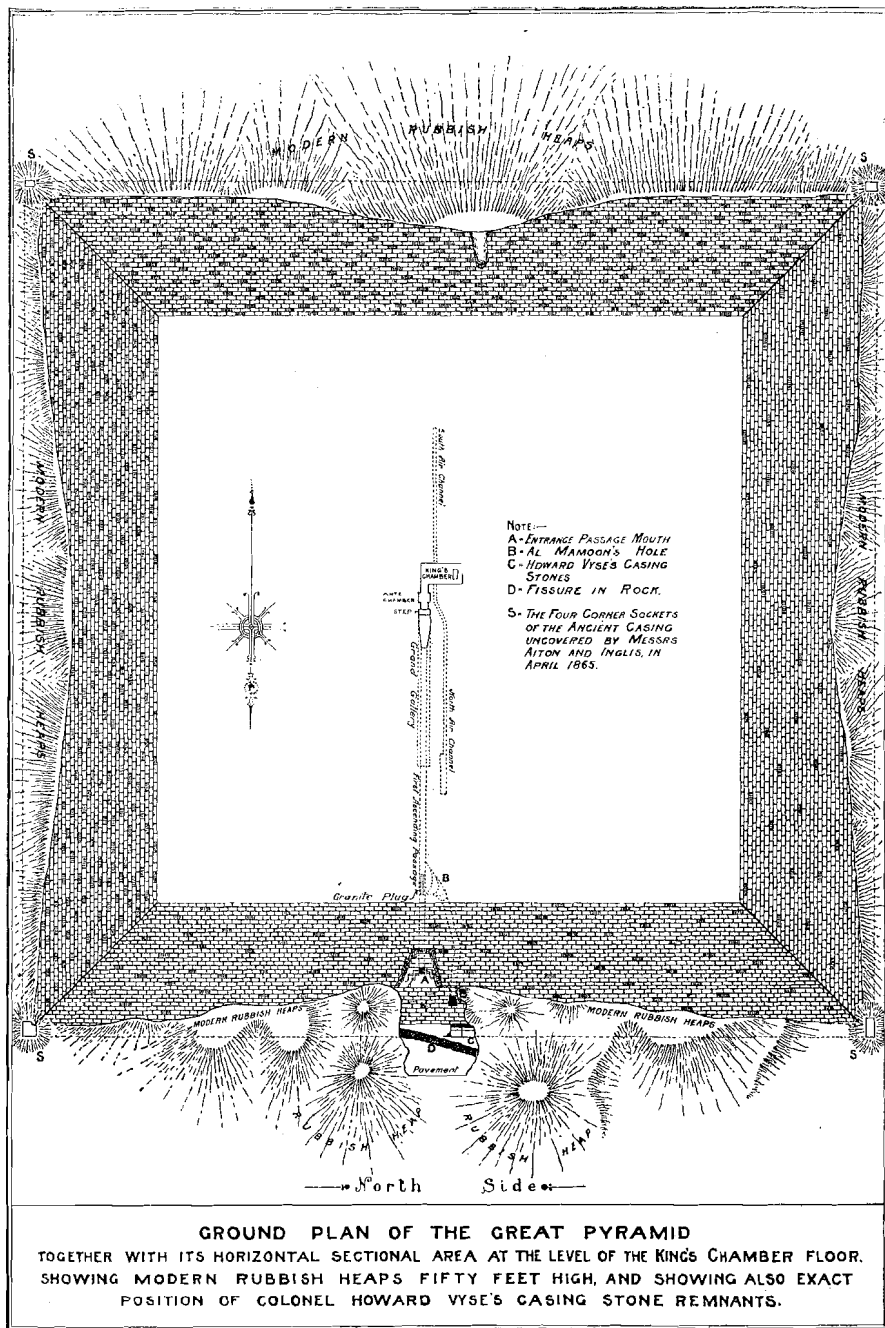
One can imagine that the Egyptian builders (who, according to the accounts of Herodotus and Manetho, were forced into the work by their mighty invaders, the Hyksos kings), when they were engaged under the architect's supervision in shaping the chief corner-stone, would find it strangely out of harmony with all their traditional ideas; for the Great Pyramid was the first of its kind. It may be that in their ignorance they despised and rejected it; and such an awkwardly-shaped stone with its five sides, five corners, and *seven* distinct angles, must doubtless have been "a stone of stumbling" to builders whose heads did not understand, and whose hearts did not appreciate, the great work upon which they were engaged.

But though we may not be certain how the Egyptian builders treated the typical chief corner-stone, we have the definite declaration of the Word of God that the builders of the Antitypical building, those who were permitted by God, the Great Architect, to chisel and polish Jesus Christ by the trials and sufferings to which they subjected him, did not comprehend him. Because of their traditional beliefs and the hardness of their hearts, he had no form or comeliness in their eyes, and as it seemed to them that there was no beauty in him that they should desire him, they despised and rejected him—Isa. 53: 2, 3.

The Scriptures assure us that the work on which these men were engaged through the Lord's providences, was done by them largely in ignorance, for "had they known it, they would not have crucified the Lord of Glory"—Acts 3: 17; 1 Cor. 2: 8. Nevertheless a measure of responsibility rested upon them. It was because of the wrong attitude of their hearts that they found Christ "a stone of stumbling and a rock of offence" (1 Pet. 2: 7, 8), and, therefore, this stone which they rejected and over which they stumbled, in due time fell upon them and crushed them. This was confirmed by Jesus in the words of the prophets: "What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner'? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder"—Luke 20: 17, 18. The inspired writer then adds in verse 19, "The chief priests and the scribes the same hour sought to lay hands on him; . . . for they perceived that he had spoken this parable against them."

In the ninth chapter of his letter to the Romans (verses 31-33), the Apostle Paul points out why Christ was to the Jews a stumbling-stone and rock of offence. It was because they were seeking to follow after the law of righteousness not by faith, but as it were by the works of the law. Therefore they stumbled at that stumbling-stone, and later the vengeance of the Lord was executed upon them, and, as a nation, they were broken in pieces like a potter's vessel.

In the present time, history is repeating itself. Once more those who consider themselves the people of God, appropriating to themselves the name of Christendom (Christ's Kingdom), are



rejecting the Lord that bought them. Thus is fulfilled the word of the Lord through the prophet Isaiah (8 : 14) : " He [Christ] shall be for a sanctuary [to the true Church] ; but for a stone of stumbling and for a rock of offence to *both the houses of Israel.*" Both sets of builders, while permitted by the Lord to chisel and polish the living stones of the Antitypical Pyramid, have not known Christ (head and body), and have rejected him. Both have been guilty of unbelief and hardness of heart, and the judgment of the Lord on Nominal Fleshly Israel will be repeated on Nominal Spiritual Israel. Christendom (so called) will be broken ; as foretold by the Psalmist, " Thou shalt break them [the nations] with a rod of iron ; thou shalt dash them in pieces like a potter's vessel "—Psa. 2 : 9.

In due time all the living stones of the Antitypical Pyramid will be made perfect through sufferings, and then the whole building will be " fitly framed together " as a holy temple in the Lord. Jesus Christ himself will be the chief corner stone, and as such will occupy the exalted place of honour in the centre, and the twelve Apostles of the Lamb will be the foundation stones, next to the Lord in position—Eph. 2 : 20-22 ; Rev. 21:14.

Whatever the feelings of the Egyptian builders may have been during the period of quarrying and preparing the stones for the Great Pyramid of Gizeh, they must have marvelled and rejoiced when the top-stone was placed in position ; for this, the crowning work of the edifice, must have appealed to them more than would the finishing touches in any other known form of building, demonstrating to them that their labours were now completed, and that a measure of rest could be enjoyed by all. So with Jehovah's Great Antitypical Pyramid, when " he shall bring forth the head-stone thereof," he will shout " Grace, grace unto it," and the whole creation in heaven and earth will marvel and give glory to God, and will honour the Son even as they honour the Father—Zech. 4 : 7 ; John 5 : 23. Amid great rejoicing every creature will say : " Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever "—Rev. 5 : 13.

The identity of the Great Pyramid of Gizeh to the exclusion of all the other pyramids, as the one referred to in the Holy Scriptures, is shown by an allusion to one of its characteristic

distinctions, namely, its socket foundations. This allusion is found in Job 38 : 4-7. The questions which Jehovah addresses to Job refer first to the earth, and then, while still appearing to be connected with the earth, clearly allude to the erection of the Great Pyramid, the type of the *New Creation*. The Scripture reads thus : "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof : when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading).

The Great Pyramid of Gizeh is the only pyramid possessing socket-foundations. Commenting upon this fact, Dr. Seiss declares : "Nor is it only to the pyramidal form in general that the allusion is, but to a *particular* pyramid. By that strange reference to the sunken feet or planting of the foundations in 'sockets,' we are conducted directly to the Great Pyramid of Gizeh. Two socketed 'encastments,' 'socles,' shoes, or incised sinkings, into the rock were found under two of its base corners by the French savants in 1799, which were again uncovered and described by Colonel Howard Vyse, in 1837.

"And as God here speaks of such a fastening down of the foundations in general, Professor C. Piazzi Smyth was persuaded that there were corresponding 'sockets' at the other two base corners, and when search was made for them in 1865, they were found by Messrs. Aiton and Inglis, assisted by Professor Smyth. Here then are the whole four 'sockets' or fastened foundations. Nothing of the sort exists at any other known pyramid. They are among the distinctive marks of the Great Pyramid of Gizeh. They are the enduring tracks of its feet cut into the living rock, by which almighty God himself identifies it for us as the original image from which his own description of the creation is drawn."

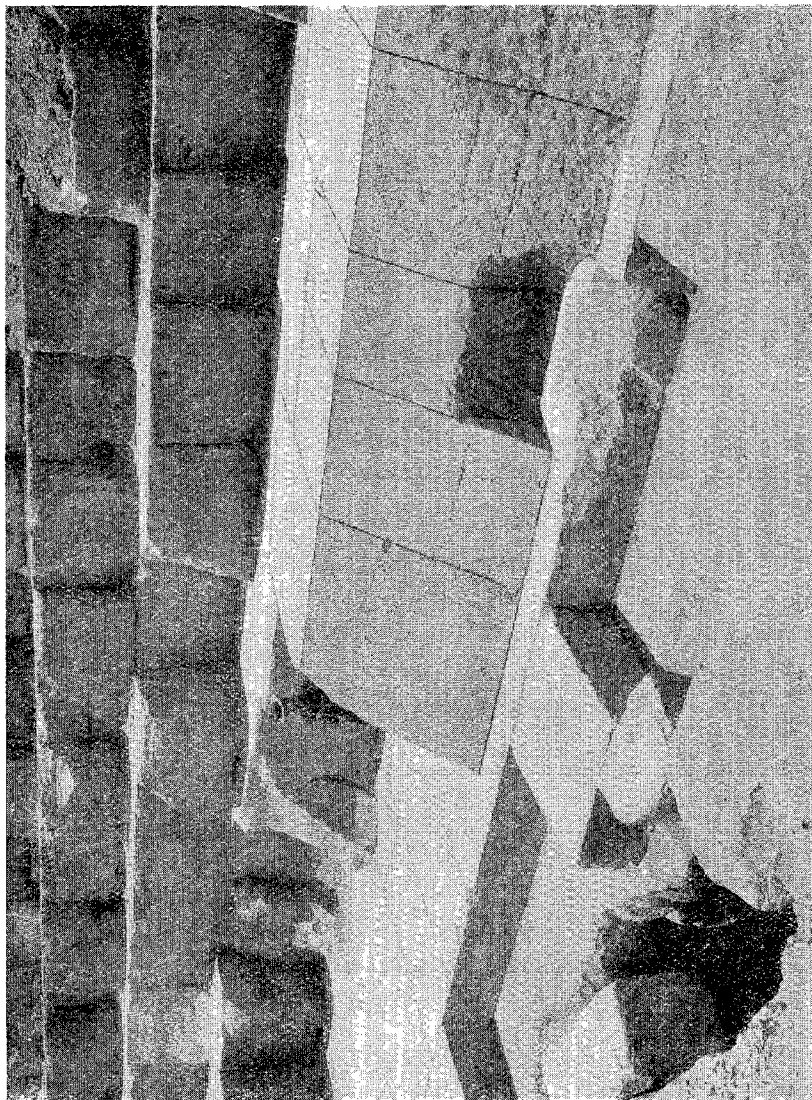
During this Gospel Age there has been erected a *counterfeit* Antitypical Pyramid, the workmanship of Satan. Claiming to rule by Divine right, it has dominated the whole world for many centuries ; but it is not the Kingdom for which the Lord taught his disciples to pray : "Thy Kingdom come." Soon its sins will have reached unto heaven, and God will remember its

iniquities ; and its plagues will come in one day, death and mourning and famine ; and it will be utterly destroyed with fire ; for strong is the Lord God who judgeth it—Rev. 18 : 5, 8. This will be during the great time of trouble which is now begun, and will completely end the Gospel Age.

In the Chart of the Ages given in the preceding Section, the great time of trouble is represented by the shaded part at the end of the Gospel Age. The large imperfect pyramid there shown falling in ruins, represents the destruction of "Babylon the Great," the *counterfeit* Antitypical Pyramid which has never been completed. In the 51st chapter of Jeremiah, the Lord intimates that for *it* there will be neither "headstone," nor "foundation-stones." "Behold I am against thee, O destroying mountain [kingdom], saith the Lord, which destroyeth the earth : and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain : and they shall not take from thee a stone for a corner, nor a stone for foundations ; but everlasting ruins shalt thou be, saith the Lord"—Jer. 51 : 25, 26,—Leeser's translation. This vivid description of the Lord's judgment doubtless applied to the literal Babylon of the prophet's day, but as indicated by the many citations in the book of Revelation, it has its antitypical fulfilment in the destruction of "Babylon the Great"—Rev. 17 : 5 ; 18.

The Great Pyramid of Gizeh, according to Greek, Roman and early Arabian writers, was formerly covered by a beautiful smooth white-stone casing, which gave to the structure mathematical truth and perfection. This casing remained in position until about the year 1000 A.D., when, profiting by the effects of a severe earthquake recorded to have happened in 908 A.D., the Caliphs of Egypt began to strip off the polished bevelled blocks. The Great Pyramid now presents a dilapidated appearance, and surrounding it on all four sides are great mounds of debris fifty feet high, the fragments of many of the once beautiful casing-stones.

In his explorations in 1837, Colonel Howard Vyse employed hundreds of workers to dig down through the hills of debris at the north side, and having exposed three of the original casing-stones *in situ*, adhering closely by their original cement to the



Remnant of the Casing-stones of the Great Pyramid of Gizeh

Platform base of the building, demonstrated what was once the outside of the Great Pyramid. These casing-stones consist of white, dense limestone, almost like marble, and exhibit matchless workmanship practically as true as modern work by optical instrument-makers. The joints are no thicker than silver-paper, yet they include between the polished surfaces an extraordinarily fine film of white cement.

Professor Flinders Petrie in his work *The Pyramids and Temples of Gizeh*, gives a description of the joints of these casing-stones. He writes: "The mean thickness of the joints there is one-fiftieth part of an inch; and the mean variation of the cutting of the stone from a straight line, and from a true square, is but one-hundredth part of an inch in a length of 75 inches up the face, an amount of accuracy equal to most modern optician's straight-edges of such a length. These joints, with an area of some 35 square feet each, were not only worked as finely as this, but were cemented throughout. Though the stones were brought as close as one-five-hundredth part of an inch, or, in fact, into contact, and the mean opening of the joint was but one-fiftieth part of an inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved—some sixteen tons. To merely place such stones in exact contact at the sides would be careful work, but to do so with cement in the joints seems almost impossible."

Colonel Howard Vyse, in drawing attention to this wonderful cement, writes: "Such is the tenacity of the cement with which they (the casing-stones) are held together, that a fragment of one that has been destroyed remains firmly fixed in its original alignment, notwithstanding the lapse of time, and the violence to which it had been exposed." While the fragment of casing-stone, to which Colonel Howard Vyse alluded, has been removed since his day, there is no question as to the tenacity of the cement used by the ancient builders of the Pyramid.

It is thus that the Great Master Architect illustrates the close union of all the "living-stones" with the Headstone and with each other. The invisible cement which binds them so tenaciously together is *Love*. But before they are ready to be compactly fitted together and the building completed, they must first undergo much knocking, shaping and polishing to

conform them to the harmonious lines of the top-stone, for the least want of conformity in any of these "stones" would prevent their close adherence to their fellow-members. Like their "chief corner-stone," they must be perfected through sufferings

" Until by means of strokes and blows,
The shapeless mass appears
Symmetric, polished, beautiful,
To stand th' eternal years."

RÉSUMÉ OF SCRIPTURAL TEXTS

Psa. 118: 22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing it is marvellous in our eyes.

Isa. 28: 16 Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Rom. 9: 33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Isa. 8: 14 And he shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Matt. 21: 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Mark 12: 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And 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.

Zech. 4: 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it!

Acts 4: 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

RÉSUMÉ OF SCRIPTURAL TEXTS—continued

Eph. 2: 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building, fitly framed together, groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

1 *Pet.* 2: 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

5 Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

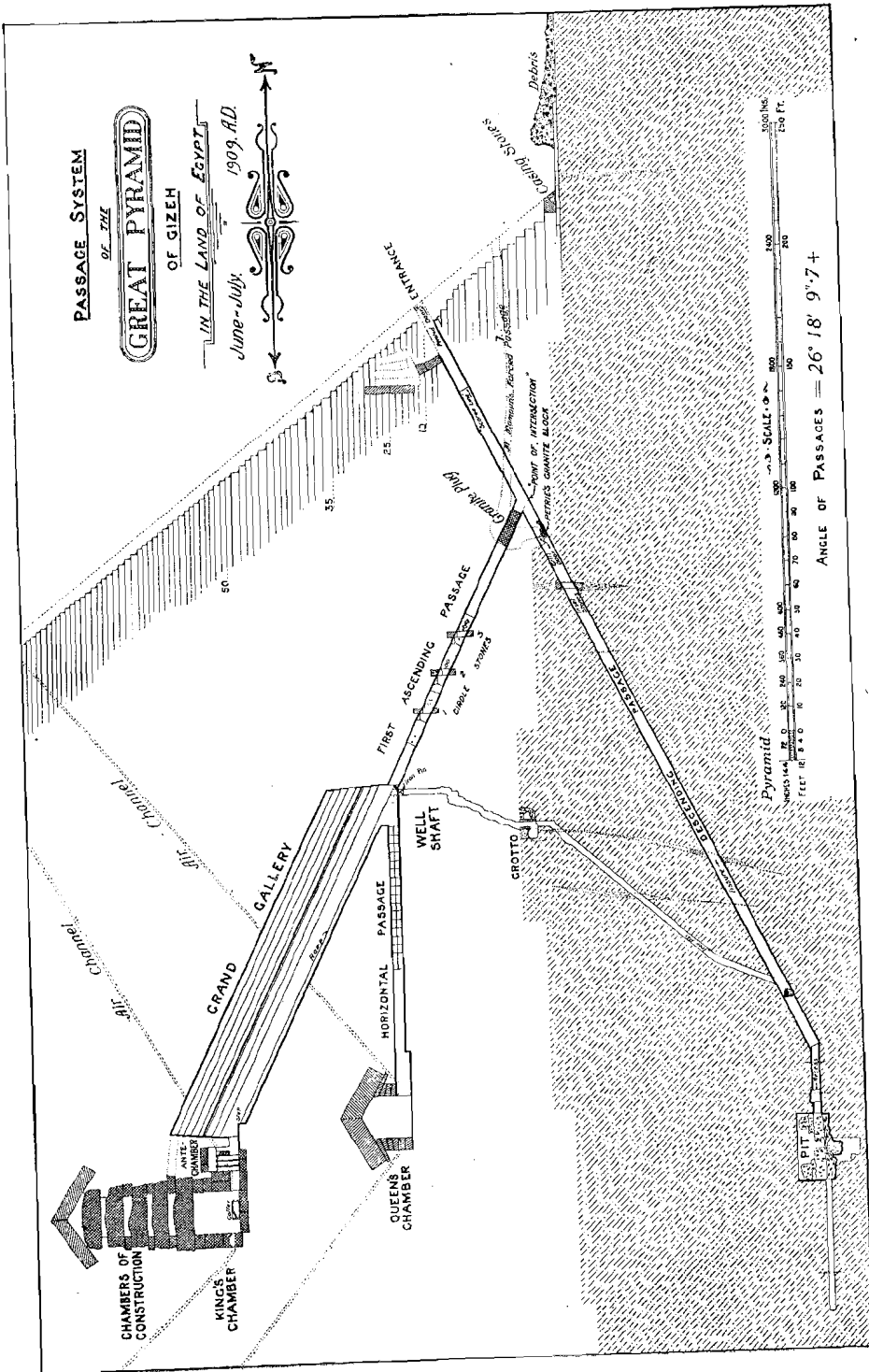
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Job 38: 4 Where was thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the sockets thereof made to sink? or who laid the corner stone thereof.

7 When the morning stars sang together, and all the sons of God shouted for joy?



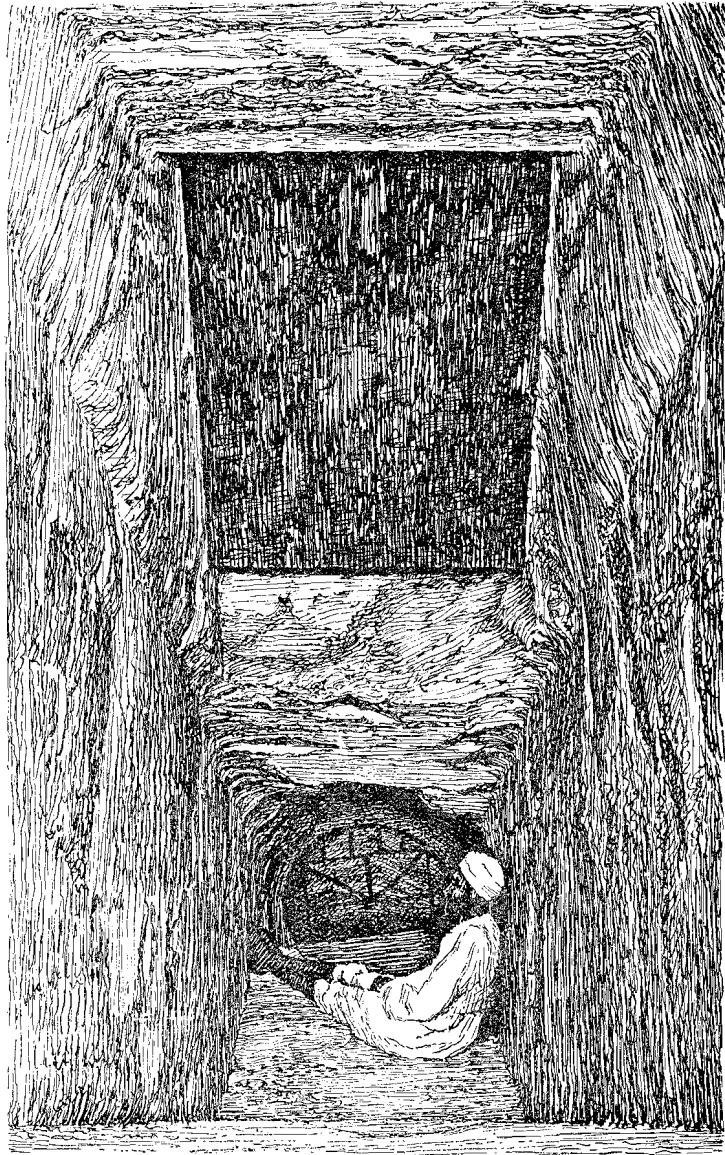
SECTION V

THE PASSAGE AND CHAMBER SYSTEM
OF THE GREAT PYRAMID

SPEAKING of the Great Pyramid, C. T. Russell says: "But while the outward testimony of this great structure is thus complete and in accord with God's written revelation, its inner construction is even more wonderful. While its outward form illustrates the *completed* results of God's Plan of Redemption, the inner construction marks and illustrates *every prominent feature* of that plan as it has developed from age to age, down to its glorious and complete consummation."

In order to an intelligent and appreciative understanding of its symbolical aspect, the reader must first acquaint himself with the interior system of the building. The names here given to the various passages and chambers are those commonly accepted by Pyramid students. They are mentioned in the order in which they appeared to the joint-authors of *Great Pyramid Passages*, during their visit to the monument in the months of June and July of the year 1909, and will be easily followed if reference be made to the accompanying diagrams.

There is but one original *Entrance* to the interior of the Great Pyramid. High up the face of the northern flank, and nearly twenty-four feet to the east of the middle line of it, a small doorway leads into the *Descending Passage*, which, like all the passages, runs from north to south. So low is the roof of this passage (barely four feet), that we required to stoop considerably, and the difficulty of progression was increased by its slipperiness and steep downward inclination. For the first seventy-eight feet or so the centre of the floor is hewn and worn into a series of irregular trenches. These tended to increase the difficulty of our descent, though here and there the extra vertical height which they afford enabled us to walk upright.



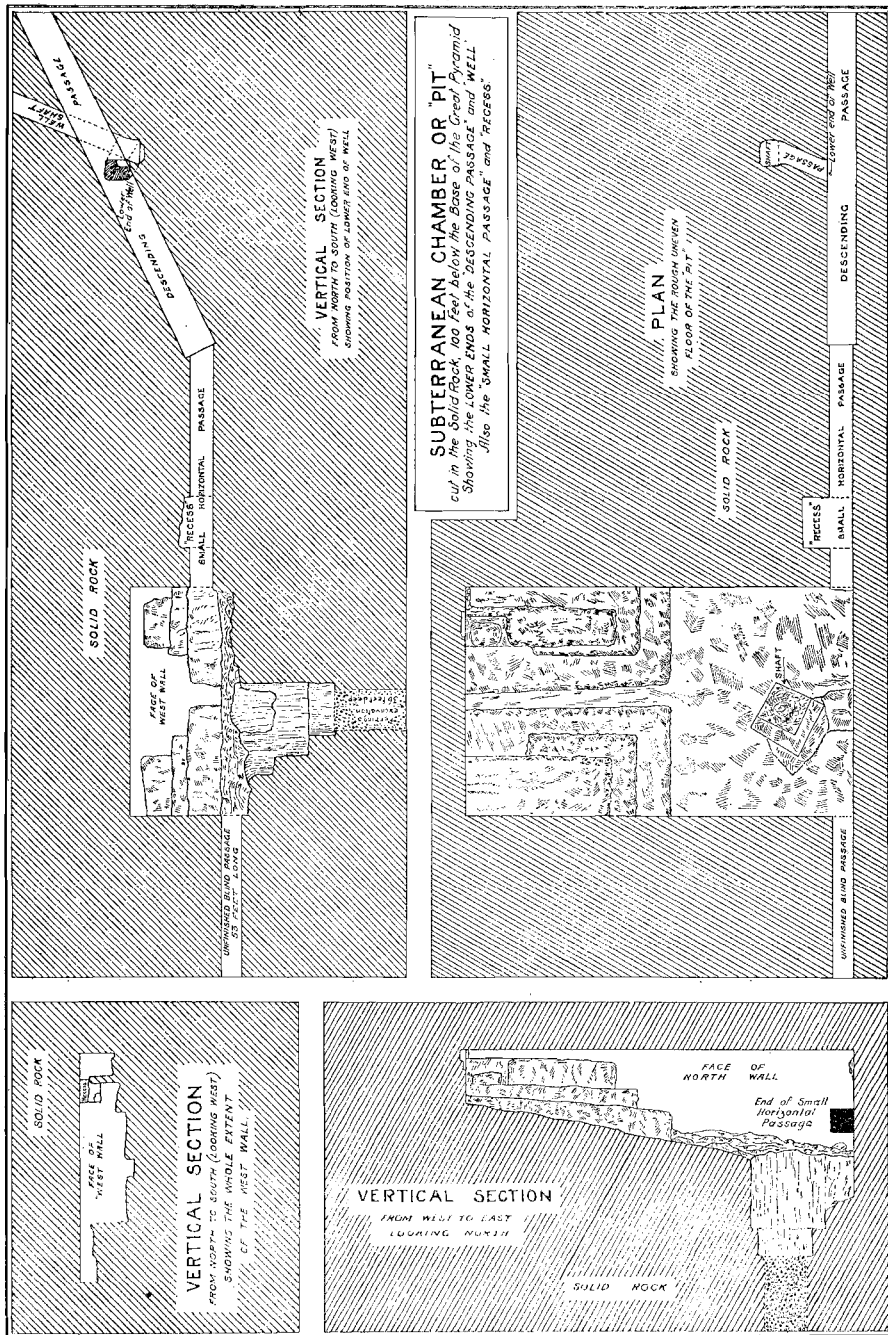
Drawn by K. Vaughan

The Iron Grill Door which closes the lower reach of the Descending Passage of the Great Pyramid of Gizeh; showing Judah sitting on the debris which concealed Petrie's granite block; also the lower butt-end of the Granite Plug which closes the entrance of the First Ascending Passage

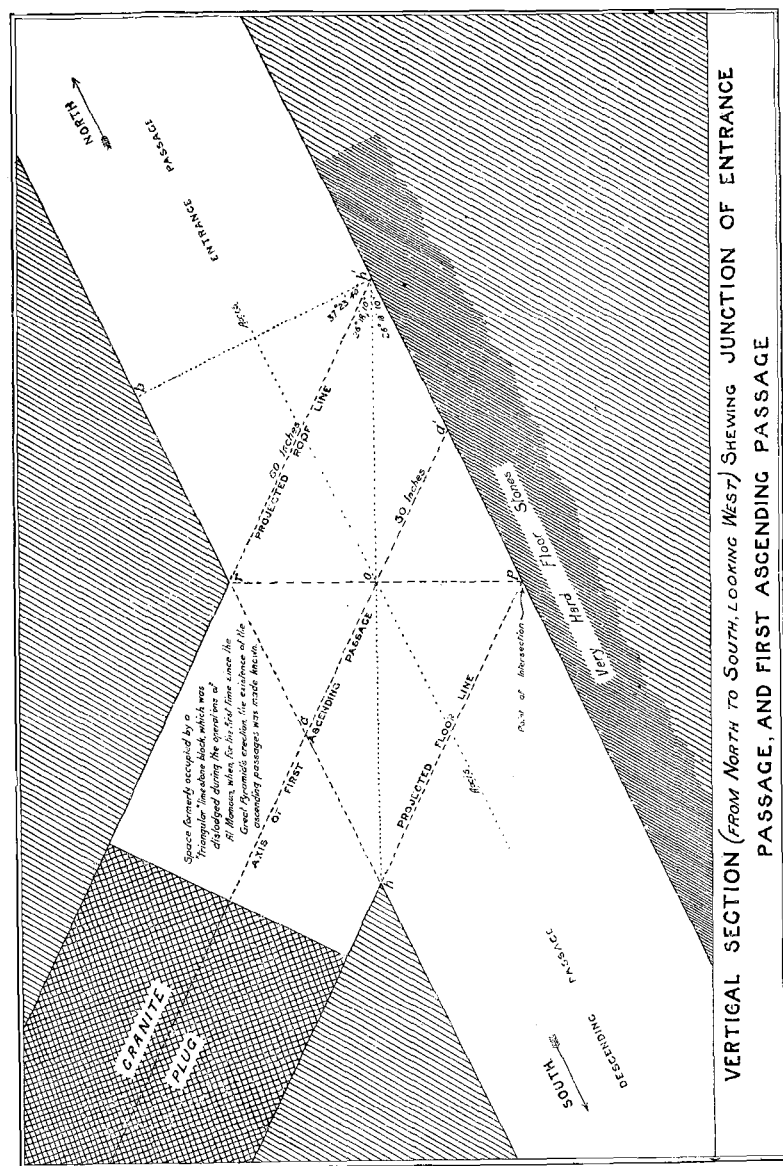
A few feet further down the passage we noticed a depression in the roof, into which a rectangular, dark granite block is fitted—See the drawing by K. Vaughan. This is the lower butt-end of a series of three large granite stones, named collectively the *Granite Plug*, because they completely stop up the lower end of the *First Ascending Passage*. At this place the floor of the Descending Passage is composed of such hard limestone, that the traffic and vandalism of centuries have made little impression on it. For a length of about ten feet the surface is so smooth that to walk on it is impossible, unless one is wearing rubber shoes, or has bare or stocking feet, and even then the support afforded by the side walls may not be disdained. Visitors who are wearing boots and have no one to assist them, have to sit on their heels at this part, and slide down till their further descent is arrested by a fragmentary block of limestone. This block rests against a large fractured granite stone, which is tightly wedged across the floor of the passage. Along the top of the granite stone, between it and the roof, a small iron grill-door has been adjusted. Neither the two stones in their present position, nor the grill-door form any part of the original design.

So confined is the space between the upper surface of the block of granite and the roof, that, whenever we required to descend to the lower parts of the Pyramid in pursuance of our work, we were compelled first to sit on the granite stone with our feet thrust through the narrow opening, and then, taking firm hold of the thin iron lintel of the grill-door, lower ourselves cautiously through the opening till our feet rested on the inclined floor of the passage below. This grill-door is usually locked, but the Director-General of Antiquities in Egypt kindly permitted it to remain unlocked all the time of our visit.

This lower portion of the Descending Passage is in direct continuation of the part above, but instead of being built with masonry, it bores through the solid rock on which the Pyramid is erected. It ends in a *Small Horizontal Passage* which, in its turn, leads past a small ante-chamber or *Recess* on its west side, to a large *Subterranean Chamber*, hewn in the solid rock a hundred feet vertically below the base-line of the Pyramid—See the diagram.



The rock-cut Subterranean Chamber of the Great Pyramid of Gizeh, looking south; showing the square doorway of the little south blind passage; also the large opening of the deep vertical shaft, which descends from near the centre of the floor of the eastern portion of the chamber



In the unfinished floor of the *Pit* (as the Subterranean Chamber is generally named) appears the large, squarish mouth of a deep vertical shaft, a reproduction of our photograph of which we here show. We had always to avoid walking too near its edge, for the rough uneven floor of the *Pit* is covered with loose crumbling debris. Directly opposite the doorway of the passage through which we had gained access to the *Pit*, we perceived by the light of our candles another low doorway. On investigating this we found it to be the beginning of a small-bore passage, running horizontally southward for fully 50 feet to a blind end.

In the Descending Passage, about 24 feet up from the lower end, there is an opening in the west wall. It is the entrance into a small passage, six feet in length, which leads to the lower end of an almost vertical shaft, only a little over two feet square in bore, named the *Well*. The diagrams of the Pyramid's passages, and Subterranean Chamber, show the position of this opening in the west wall of the Descending Passage; and demonstrate that the *Well*-shaft communicates with the upper passages.

Immediately above or north of the granite stone on which the grill-door is fixed, there is an irregular opening in the west wall of the Descending Passage. When we stepped through this opening, we found ourselves in a large cavernous space. This cavity with its opening from the Descending Passage was hollowed out in the masonry eleven hundred years ago by Caliph Al Mamoun, son of Harun Al Raschid of Arabian Nights' fame. After entering the cavity, when we turned round and looked up, holding our candles above our heads, we saw that the west side of the upper two-thirds of the Granite Plug, already mentioned, had been exposed by Al Mamoun's excavation.

The small space between the lower end of the Granite Plug, and the roof-line of the Descending Passage, was originally closed by a smooth limestone block similar to the other stones which form the roof of the Descending Passage, and in line with them. So effectually did this limestone block conceal the entrance of the First Ascending Passage, that none of the classic nations knew of the existence of the upper passages and chambers. Later, the little of what was once known by ancient Egypt, Greece and Rome, was lost, for even the site of entrance to the Great Pyramid became forgotten. Consequently, when

Caliph Al Mamoun, with the mistaken idea that the Great Pyramid contained treasures of gold and precious stones, desired to enter it and explore its wonders, there was only an indistinct rumour to guide him towards trying the northern rather than any other side of the monument. He selected a spot in the middle line on the seventh course of masonry, and, therefore, several feet below and to the right of the true Entrance. Here he caused his workmen to force a passage horizontally into the great solid mass of the Pyramid.

It is reported that after weeks of fruitless quarrying, the Caliph's despairing workmen were disposed to abandon their task, when one day they heard a noise as if something had fallen in an interior space a few feet from where they were. They immediately set to work eastwards in the direction of the sound, and soon burst into the Descending Passage, thus forming the irregular opening already described. There they found that the noise had been caused by the falling of the large angular stone, which for ages had formed part of the roof of the Descending Passage, and had sealed up the entrance to the upper passages and chambers. In this way, the Pyramid's most important structural secret was revealed for the first time since the erection of the building; and had it not been for the shaking of the masonry which caused the roof-stone to become dislodged and fall, the upper passages might even yet have remained unknown.

But the workmen, though they had discovered the First Ascending Passage, found that access into it is prevented by the Granite Plug, which is so tightly wedged that it is impossible to remove it entire, and so hard that it would be extremely difficult to break up. They chose the easier plan of breaking and removing the limestone blocks to the right or west of the Granite Plug, and so forced their way upwards into the passage above. This discovery of the upper passages was made in the year 820 A.D.; and as the Great Pyramid was built about the year 2140 B.C., their existence must have been unknown for practically three thousand years!

It was many years after Al Mamoun's attack on the inside of the Great Pyramid that there began, with the object of building the new Mussulman cities and mosques, that spoiling of its outside which resulted in the removal of the top-stone, and

of nearly all the smooth, white casing-stones that formerly covered or encased the building. Prior to this act of vandalism, the shining white Pyramid must have presented a glorious sight. Professor Flinders Petrie points out that the stones at the summit of the Pyramid continued to be thrown down from time to time till so recently as the beginning of last century. This is evident from the names and dates which innumerable visitors have carved on the stones that form the present flat summit, the size of which is about twenty-three and a half feet square, forming, therefore, a platform with an area of over 550 square feet.

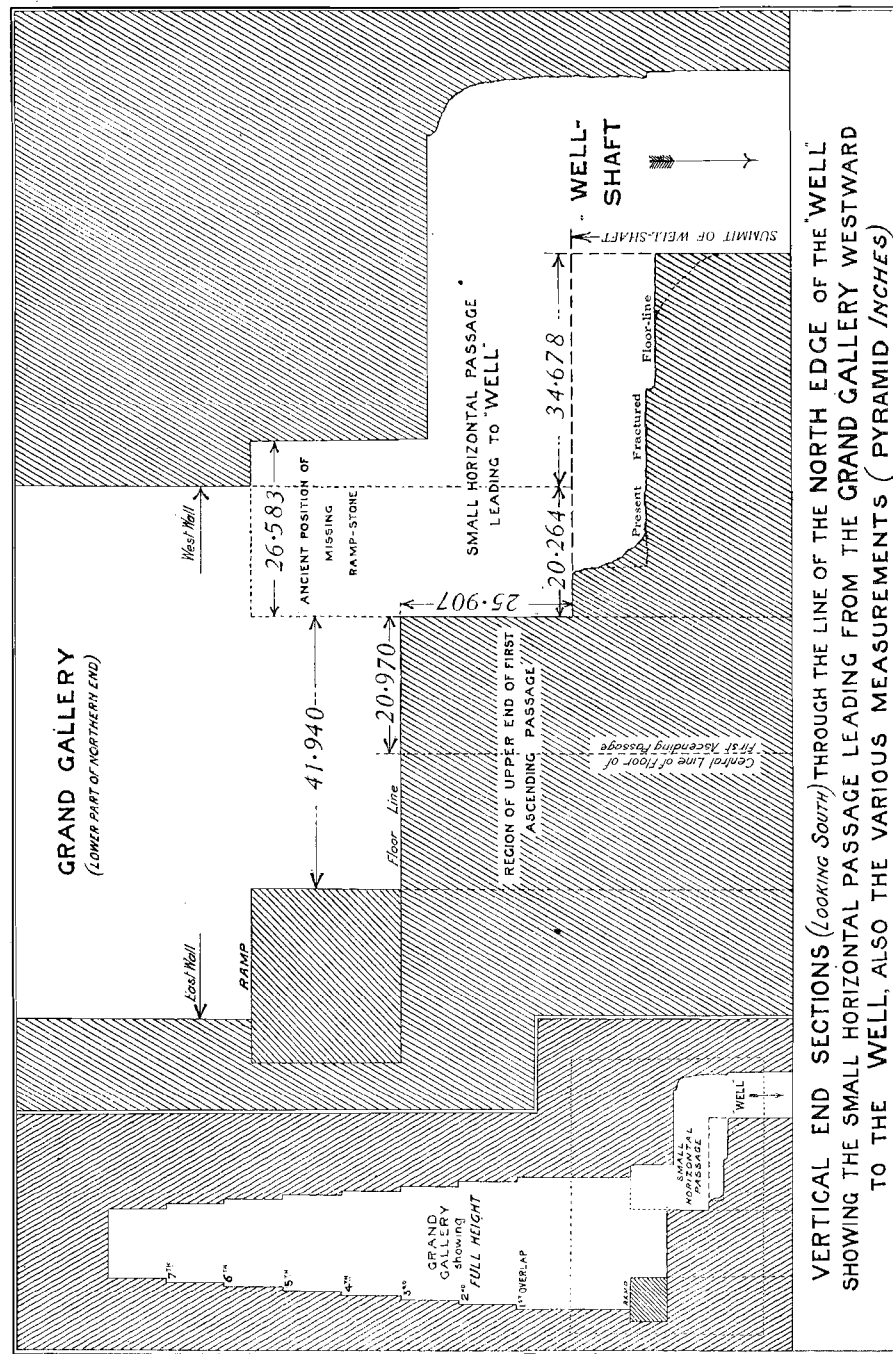
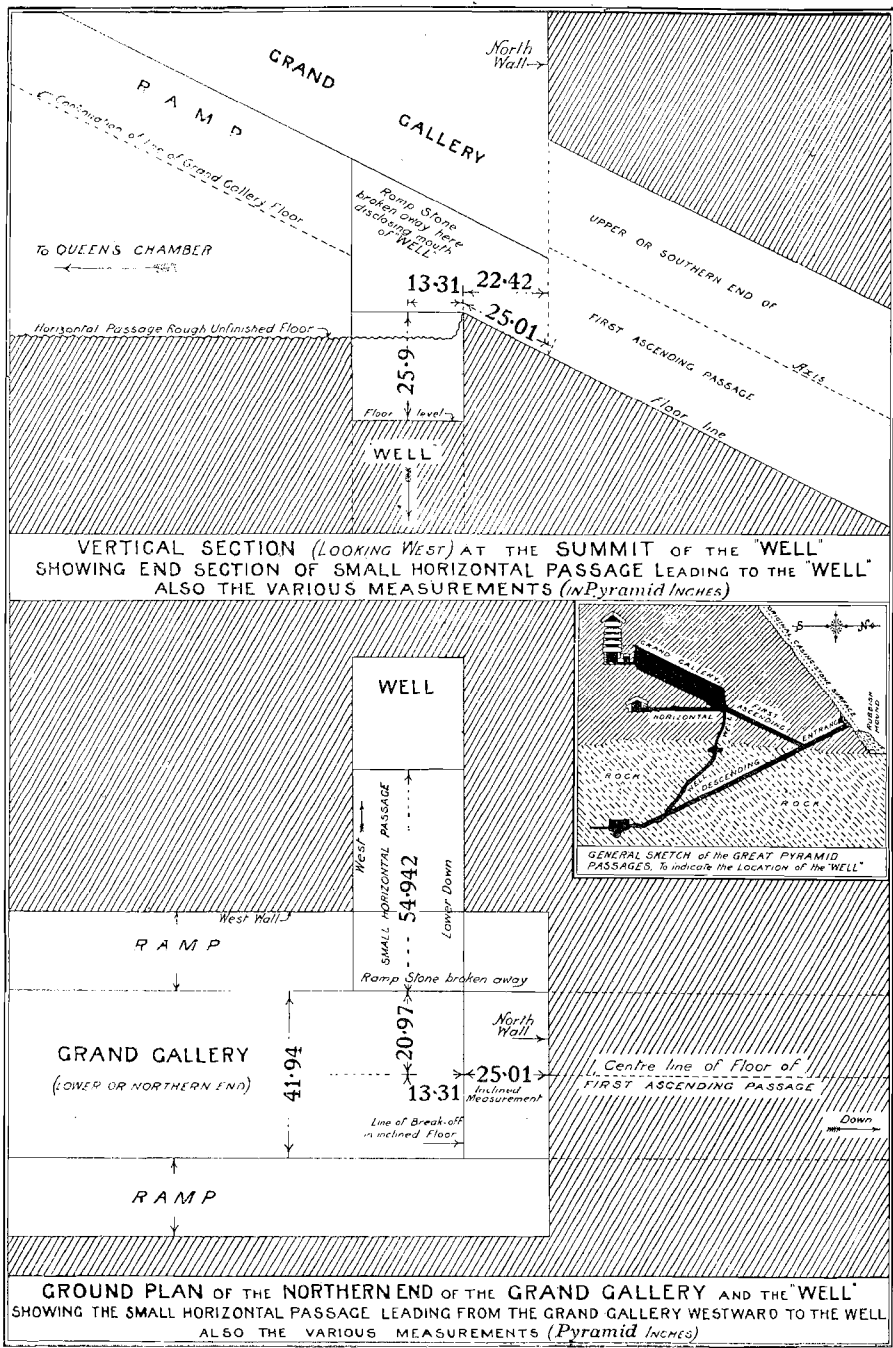
To resume: Having passed through the forced hole in the west wall of the Descending Passage into the cavernous hollow, and then, taking advantage of a ledge and a series of notches on the high south-east wall of the hollow, we climbed to the upper end of the Granite Plug and gained access to the First Ascending Passage, which runs in the same vertical plane and at the same angle to the horizon as the Descending Passage.

To proceed up the First Ascending Passage, we required to stoop uncomfortably low, for, like the Descending Passage, its roof is scarcely four feet above its floor. When, however, we reach the southern upper extremity of the passage, we emerged into a large place, where to our joy we found a level floor and abundance of room to stand erect and so relieve our aching backs. We were now at the lower end of the noblest passage in the Great Pyramid, which has been well named the *Grand Gallery*. This Gallery ascends in the same vertical plane, and at the same angle, as the First Ascending Passage, the inclined floors of both being continuous. The reason why we stepped on to a level floor on emerging from the First Ascending Passage is because another passage, called the *Horizontal Passage*, also has its beginning at this place.

When we reached the Grand Gallery, we were glad of a little rest and a quiet look round.

(1) Behind us was the low steep passage up which we had just laboriously clambered.

(2) Straight in front of us we saw the low entrance to the Horizontal Passage, which extends southwards in the same vertical plane as the Descending and First Ascending Passages, but, as indicated by its name, in a horizontal direction. In



height and width, it corresponds to the Descending and First Ascending Passages, and leads to a large, nearly square room with a high gabled roof, known as the *Queen's Chamber*, on the east wall of which is a peculiar shallow *Niche*. On our visit to the *Queen's Chamber*, we required to keep a careful watch as we proceeded along the low Horizontal Passage; otherwise we would have been in danger of a severe fall, for after traversing six-sevenths of the distance we came to a place where the floor suddenly drops to a lower level.

(3) Above the low entrance of the Horizontal Passage, sixteen and a half feet in front of us, we beheld the present apparent commencement of the Grand Gallery floor. Strictly speaking the commencement is at the north end-wall. At this place the floor of the First Ascending Passage appears to project about two feet into the Grand Gallery; but this little inclined portion, though continuous with the floor of the First Ascending Passage, is really the beginning of the Grand Gallery floor. Between this portion and the portion further south above the Horizontal Passage, there is a large gap—for the purpose of affording entrance along the Horizontal Passage to the *Queen's Chamber*. Some think that originally there was no break in the continuity of the Grand Gallery floor, and that thus the entrance into the *Queen's Chamber* was concealed. But it is more probable that the gap was constructed in order to give the appearance of having been forced. There are certain features which indicate this.

(4) When facing south, we perceived at our feet on the west or right-hand side, a very small and short passage branching off in a horizontal direction. The roof of the short passage is on a level with the floor of the Horizontal Passage. When examining this small passage we found it necessary, after stepping down into it, to crawl along its floor on hands and knees, but we required to exercise extreme caution, for at a very short distance to the west it terminates in a deep vertical shaft, fully two feet square in bore. This is the upper end of the *Well*, the lower opening of which, as already mentioned, appears on the west wall near the foot of the Descending Passage.

The Grand Gallery is narrow, being only seven feet in width; but with the aid of a good light its lofty vaulted roof, twenty-eight feet in vertical height, is seen sloping upwards into deep

obscurity, a most impressive sight! Even more impressive is this wonderful passage when it is illuminated with magnesium wire burnt behind the spectator as he is standing at the north end. We instructed our Arab attendant to burn magnesium away up at the south end of the Gallery, and then every part of it became visible:—the two side-walls approaching each other from their base upwards by seven overlappings till at the roof they are only three and half feet apart; the narrow roof itself with its thirty-six overlappings sloping steeply upwards; and about 160 feet away at a level of 70 feet above us as we stood at the lower or north end of the Grand Gallery, the high tapering south wall with, in the centre of its base, the dark square opening of still another low passage. This low passage, which is only three and a half feet square in bore, leads horizontally southwards to a small peculiarly marked apartment called the *Ante-Chamber*, from the south wall of which a similar low passage leads to a large rectangular hall known as the *King's Chamber*.

When we looked along the floor of the Grand Gallery, we saw that the walking-space is narrowed to three and a half feet by a pair of low square stone benches or *Ramps*, extending the whole length of the Gallery at the base of the two side walls. The floor of the Grand Gallery is, therefore, of the same width, approximately, as the Descending and First Ascending Passages, the Horizontal Passage, and the two small horizontal passages which communicate with the *Ante-Chamber* and the *King's Chamber* from the south or upper end of the Grand Gallery.

As the apparent commencement of the floor of the Grand Gallery is over seven feet above the floor of the Horizontal Passage, it would be extremely difficult to ascend the Grand Gallery were it not that the East Ramp extends right down to the north wall, and is sufficiently broad to permit one to walk upwards along it till the sloping floor of the Gallery is reached. The East Ramp is always the one chosen by visitors desiring to ascend the Gallery, because, although the West Ramp also extends right down to the north wall of the Gallery, the *Well-mouth* breaks its continuity. Along the top of the East Ramp, footholds have been cut, which we found of great assistance, and without which it would be practically impossible to ascend this narrow slippery ledge.

At the head of the Grand Gallery (the south end), there is a great *Step*, thirty-six inches in height, which we found difficult to surmount, not only on account of its height, but also because of the sloping floor on which our feet rested ; but we found that the Ramps, which terminate against the front of the Step, proved of assistance, for by carefully placing a foot on top of one of them, we gained sufficient purchase to enable us to spring to the upper surface of the Step. This upper surface is a level platform, measuring seven feet from side to side, and five feet from front to back.

We experienced a feeling of rest when we reached the top of the Step, after our laborious and somewhat dangerous climb up the long steep Gallery. Most visitors to the interior of the Pyramid, when they reach the lower end of the Grand Gallery, hesitate to proceed further. The absence of the floor at this part, the long inclined walls and the high receding roof disappearing into the deep gloom above, gives them a feeling of awe and makes them afraid to go on. It is only on the repeated assurances of their voluble Arab guides that some of them are induced to make the attempt. Indeed, many of the visitors do not penetrate even to the lower north end of the Grand Gallery, the high south-east wall in Al Mamoun's cavity, and the steep and very slippery floor of the First Ascending Passage, deter them from proceeding further than the junction of the First Ascending Passage ; and very many more will not even venture inside the Pyramid at all, the low narrow Entrance, and above all the smooth glossy white floor which slopes away so suddenly from them, prove too much for their nerves. Those, therefore, who reach the top of the Step at the head of the Grand Gallery, and pass through the low horizontal passages to the King's Chamber, are comparatively a very small and select company indeed ! *

Our inspection of the lofty tapering wall which forms the south terminus of the Grand Gallery, showed us that, like the two side-walls, it has seven overlappings, each of which projects

* Subsequent to the beginning of the World-War in 1914, railings and steps have been fixed, thus enabling visitors to now easily surmount the difficulties and reach the King's Chamber.

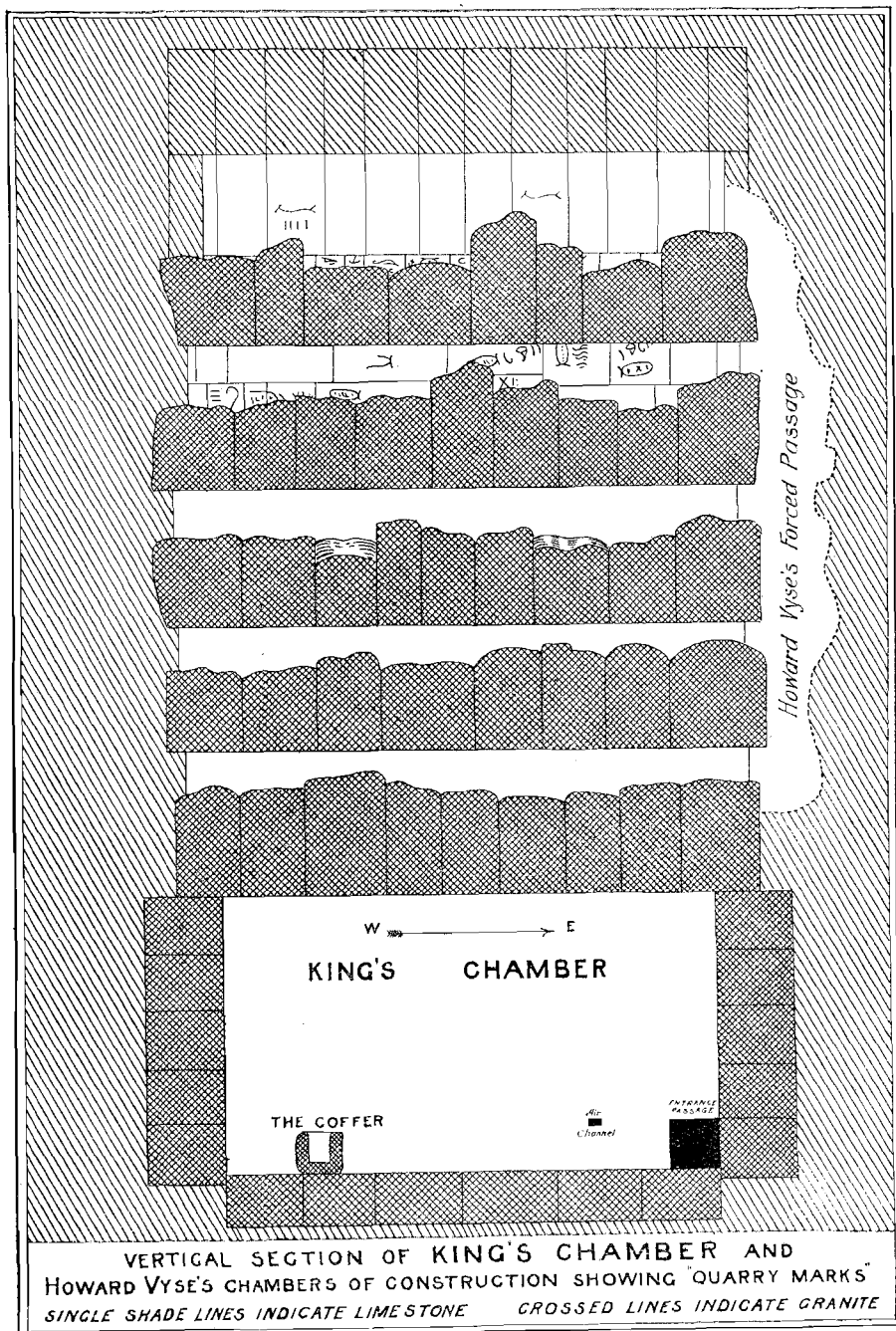
about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches* beyond the base of the wall. The north-end wall at the foot of the Gallery has only six overlappings. As the two passages, the first from the Grand Gallery into the Ante-Chamber, and the second from the Ante-Chamber into the King's Chamber, are each only three and a half feet high, we found it necessary to stoop considerably when going through them. Special care required to be exercised on emerging from the first low passage into the Ante-Chamber ; for at a short distance (21 inches) from the north wall of the chamber, two thick plates of granite, one above the other, forming together what is called the *Granite Leaf*, are fixed between the side walls in such a way, that the bottom of the lower one is on the same level as the roof of the low passage into the Ante-Chamber.

The King's Chamber, constructed entirely of immense beautifully squared and levelled blocks of dark polished granite, is the chief apartment in the Great Pyramid, the one " to which, and for which, and towards which, the whole Great Pyramid was originally built." The Granite Coffin is near the west wall of the chamber, and is the only movable article of furniture in the building. Though named the sarcophagus by those who hold to the tombic theory of the Great Pyramid, it exhibits none of the hieroglyphics nor other markings which are usually found on the sarcophagi in Egypt, nor is there any record of a mummy ever having been discovered in it.†

The King's Chamber is situated at the 50th course of the Pyramid masonry at a height of about 150 feet from the ground, and its size is, approximately, 34 feet from east to west, 17 feet from north to south, and 19 feet in height. The four walls

* The projection is often stated by writers to be *seven* inches. But this is an error. Professor Flinders Petrie measured it in 1881 by the aid of a plumb-line, and published the result as about twenty-one and a quarter inches. My own plumb-line measure, taken in 1912, practically confirms that of Professor Petrie.—(*Morton Edgar*.)

† We deal more fully with the symbolisms and scientific features of the Coffin in the companion booklet entitled : *The Great Pyramid : Its Scientific Features* (1914 A.D. and the Great Pyramid).



are built of exactly one hundred stones varying in size, and the ceiling is formed of nine enormous granite beams, stretching from north to south, and extending five feet beyond each side wall. These granite beams are of greater depth than breadth, joist fashion, and constitute the largest stones in the whole Pyramid. One of them has a breadth of five feet, a depth of about seven feet, and a length of twenty-seven feet, and weighs about seventy tons.* (How did the builders manage to get it into its position?)

Above the King's Chamber there are five shallow spaces called *Chambers of Construction*, into the lowest of which, known as "Davison's Chamber" after its discoverer, access is gained by a small passage entering from the top south-east corner of the Grand Gallery. This small passage is rough, but is apparently original. It is about 24 feet in length, and only 32 inches in height by 26½ inches in width. The opening to this peculiar little passage is formed by the removal of one entire stone, from the topmost course of masonry, at the extreme southern end, of the east wall of the Grand Gallery.

We did not get an opportunity to explore these upper chambers; and a visit to them is attended with danger. We were informed that there is only one guide (who lives at the Sakkara Pyramids, about seven miles further up the Nile) who will venture to ascend to the mouth of the small passage, in order to hold a rope for the venturesome visitor who desires to extend his investigations to these upper regions. This guide mounts the giddy height by means of notches cut in the walls at the south-east angle of the Grand Gallery. When we remember the limited area of the upper surface of the Step, the vast sloping depth of the Grand Gallery below, and the great height of the roof where the mouth of the small passage is situated, we can well understand that this guide will require, as the French say, to "take his courage in both hands." Our Arab attendant essayed to ascend for us, but after climbing a

* There is no known (visible) stone in the Great Pyramid larger or heavier than this. The weight of Aberdeen red granite is 165 lbs. to the cubic foot. The cubical contents of the roof-stone here mentioned is 913 cubic feet. Its weight is, therefore, rather less than 70 tons (British tons) a very heavy stone.

third of the height, said he was afraid and came down again.*

It was on the 8th of July in the year 1765 A.D., that Davison, accompanied by a few friends (who did not, however, go with him all the way), discovered and examined the lowermost Chamber of Construction. He ascended to the mouth of the small passage by a ladder: and had great difficulty in making his way along the confined passage because of the large amount of dirt and bat's manure with which it was choked. He perceived that the floor of the chamber is composed of the reverse of the granite beams which form the ceiling of the King's Chamber, and that the entire widths of their upper surfaces are exposed, thus making this low space about four feet longer than the chamber below, although the width from north to south is the same.

This comprised all that was known of the parts above the King's Chamber until 1837, when, on the 14th of February of that year, Col. Howard Vyse instructed his workmen to commence an excavation from the inner end of the small passage in a vertical direction, in order to penetrate above the roof-beams of Davison's Chamber. He states that his reason for pursuing this operation, was his belief that a sepulchral apartment lay above Davison's Chamber, the latter being, as he thought, merely an entresol or low division between the two main apartments below and above. The work of

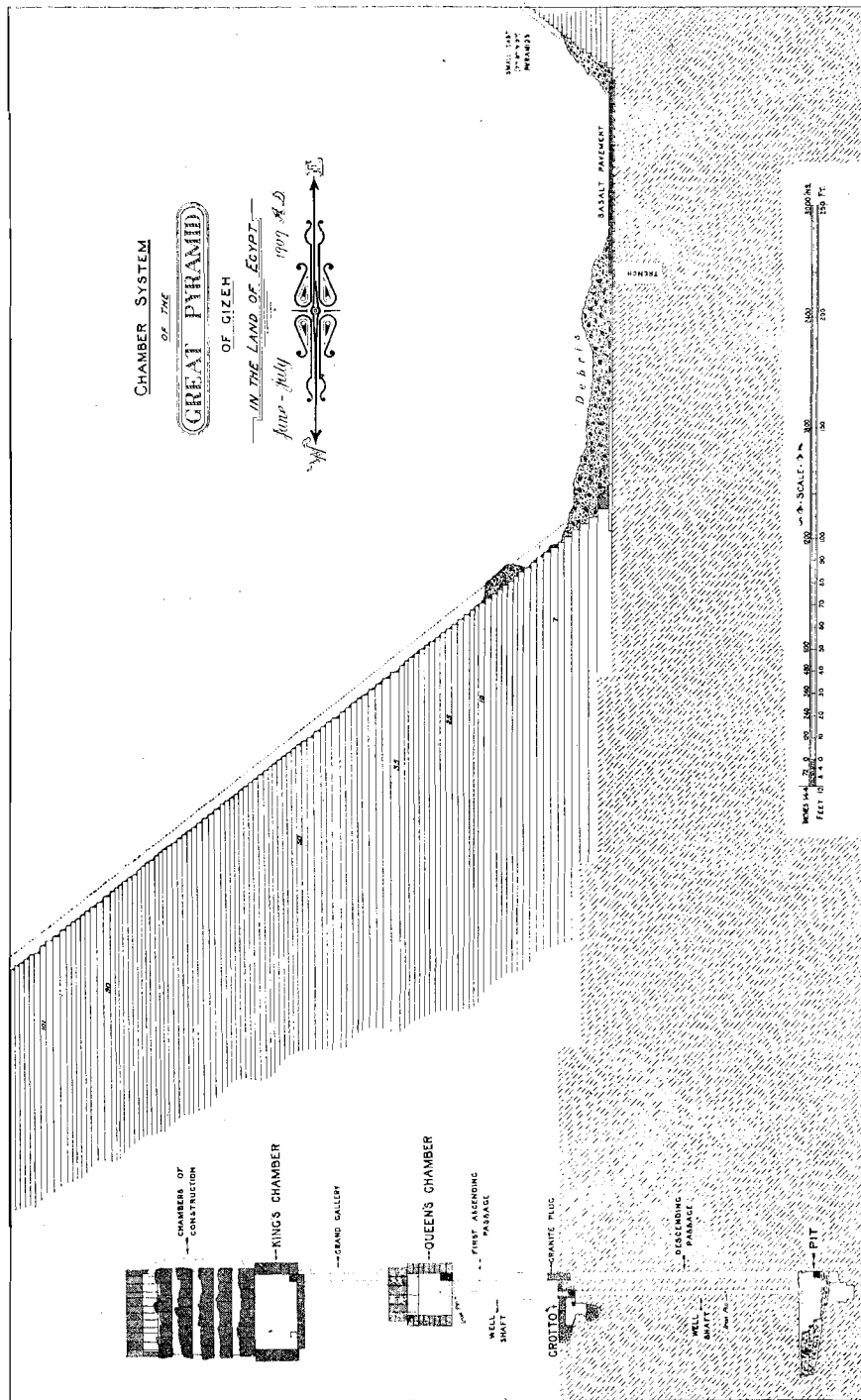
* During my subsequent visit to the Great Pyramid in 1912, in connection with the preparation of the manuscript for Vol. II of *Great Pyramid Passages*, I instructed my Arab attendant, Judah Faïd, to get a long and substantial ladder made; and this was erected on top of the Step at the head of the Grand Gallery, its upper end resting on the east wall just below the small doorway of the passage. In addition to this I had several smaller ladders made by means of which I climbed from the lowest (Davison's) Chamber of Construction to the one above, and so successively from one low chamber to another till I reached the fifth and highest. From the floor of one chamber to the floor of the next above it is, on an average, about ten feet. When I again visited the Great Pyramid a third time, in the early part of 1914, these ladders were all still where I had left them—the small ones in the Chambers of Construction, and the large one down in the Subterranean Chamber to which I had had it removed for safety. I was thus enabled to re-visit these usually inaccessible recesses of the Pyramid.—(Morton Edgur).

excavating proved laborious and most dangerous, because of its being overhead work, and carried on in so confined a space. It was not until after six weeks of constant boring and blasting, that the workmen managed to make a small hole into the cavity above.

On receiving this information, the Colonel, in great expectation, examined the chamber by the aid of a lighted candle on the end of a rod pushed through the small opening; but, he wrote, "I had the mortification of finding that it was a chamber of construction, like that below it." He still entertained a hope, however, of discovering a sepulchral apartment somewhere above the King's Chamber, and his men continued to work upwards, breaking into each Chamber of Construction in succession, until, after three and a half month's labour, when they had forced a vertical shaft up to a total height of forty feet above the small passage, the fifth cavity was entered. This, owing to its inclined pointed roof, Col. Howard Vyse believed to be the highest and final chamber. According to his measurements, the apex of the gabled roof of this chamber is seventy feet above the floor of the King's Chamber.

On the surrounding masonry of all these Chambers of Construction, excepting the lowest, Col. Howard Vyse discovered many red-painted marks and hieroglyphs. He had careful copies of these taken and sent to the British Museum, where they were examined and pronounced to be merely quarry-marks and instructions for the masons, painted on at the quarries. These are the marks referred to by Professor Flinders Petrie.

From the foregoing, it will be gathered that the "Chambers of Construction" are not *chambers* in the usually accepted sense of that word, but merely hollows or vacancies consequent upon the peculiar construction of the masonry above the King's Chamber, and hence the name "Chambers of Construction." The series of five layers of great granite beams which are built one above the other at short distances apart, and the additional pairs of great inclined limestone blocks which form the gabled roof of the topmost hollow (with also, probably, other inclined blocks resting upon these again), were evidently intended by



the ancient builders to form together a support for the enormous weight of the superincumbent mass of masonry (the ancient top-stone lay more than 300 feet above the King's Chamber), which would be solid enough to preserve for thousands of years the chaste simplicity of the noble chamber which they protect.

Nor were the precautions against destruction too great, for even with it all there is a slight settlement or inclination of the whole of the King's Chamber towards the south-west corner, caused by an earthquake, most probably that reported to have occurred in the year 908 A.D. The shock of this earthquake must have been very severe, for every one of the beams which form the immediate roof of the King's Chamber, great and strong though they be, are broken across near the south wall, so that as Professor Flinders Petrie has said, the whole of the immensely heavy granite ceiling is upheld solely by sticking and thrusting! Moreover, in every one of the spaces above, the massive roof-beams are either cracked across, or are torn more or less out of the wall principally on the south side!

Nevertheless, the wonderful and unique method of construction devised over four thousand years ago by the ancient architect, has so well succeeded in preserving the symmetry and squareness of the great chamber, that none of the effects of the mighty convulsion of nature are apparent to the eyes of the observer standing in it. These effects reveal themselves only upon close scrutiny, with careful measuring and levelling. The King's Chamber, therefore, with its five horizontal ceilings of granite, four of which are directly built upon granite (the fifth or topmost being built upon limestone), is the Great Pyramid's practical sign, or symbol, of *Stability*. Egypt's well known symbol of "Stability" has four horizontal ridges.

All the chambers in the Great Pyramid run longer from east to west, than from north to south, and the entrance doorway of each opens on the extreme east of the north wall, the *Grotto*, even, being no exception to this uniform rule. (We give a full description of the Grotto in Vol. I of *Great Pyramid Passages*.) As all the passages run in the same vertical plane, a sectional drawing of the Pyramid from east to west would show the various chambers situated vertically one above the other.

In none of the passages and chambers of the Great Pyramid have we found any of the sculpture-work and carved hieroglyphics which are so common in many of the smaller pyramids, and in all of the temples, obelisks, sphinxes, etc., erected throughout Egypt. There are, indeed, the red marks in the Chambers of Construction; but these have been pronounced on good authority to be quarry-marks, and are found on the walls of spaces which are strictly speaking not chambers, and were originally built up with solid masonry. In all the other chambers and passages, on the contrary, intended to be visited, the masonry was finished off plain, and polished (though now much serrated and injured by the effects of time and vandalism); and in them neither quarry-marks nor hieroglyphics of any kind have ever been discovered, though many investigators have sought long and diligently for them. It is not by hieroglyphics nor by sculpture-work, but by symbol, measure, and angle, that the Great Pyramid of Gizeh in the land of Egypt yields its secret, and testifies to the Divine plan of the Ages.

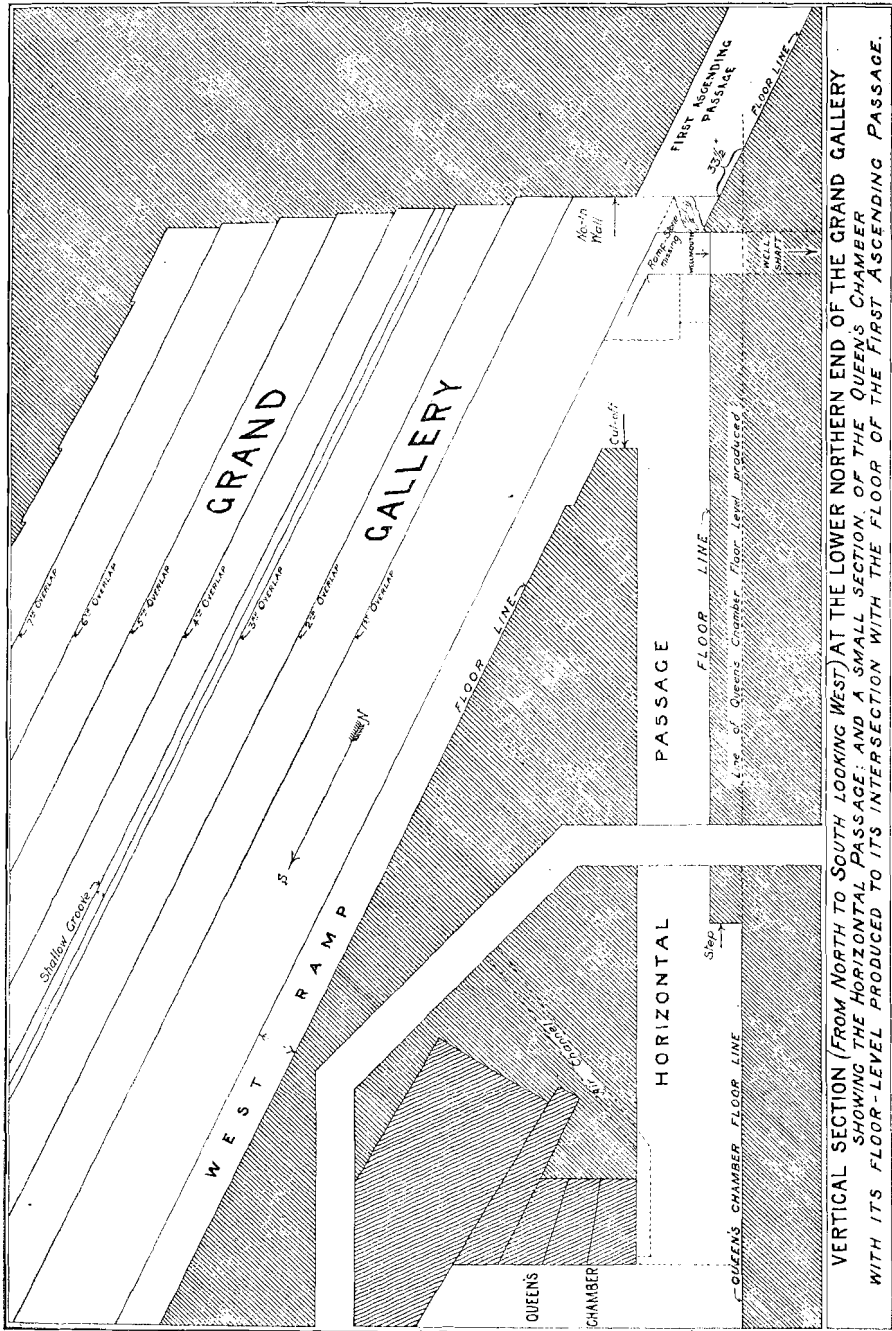
SECTION VI

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID

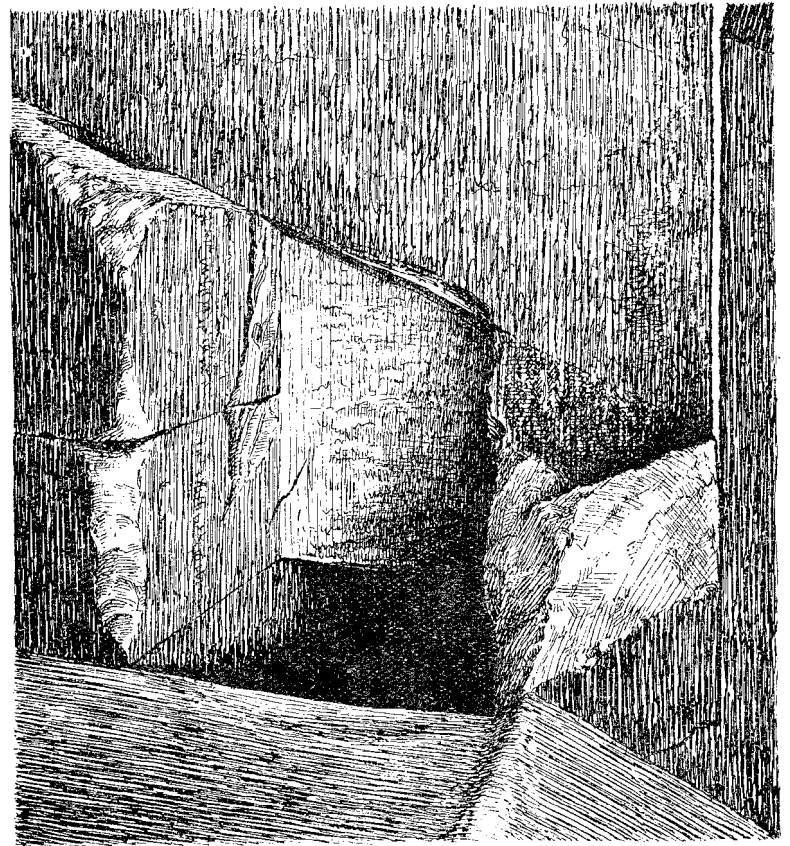
IF the north wall of the Grand Gallery be assumed to indicate the date of the birth of Jesus Christ, and a space of $33\frac{1}{2}$ inches, measured from this point up the inclined floor, be taken to symbolize the years of his earthly life, the terminal point of this measurement will be found to occupy a position "over against the mouth of the Well,"—not opposite the centre of that opening, but sufficiently near to it to have suggested the thought to the mind of a young Scotsman, Robert Menzies by name, that the Well symbolizes *Hades*, the *death-state*, into which, in the words of the prophet, our Lord Jesus "poured out his soul"—Isa. 53:12. And because the surroundings of this Well present the appearance of its mouth having been, in time past, covered by stone-work, and later violently uncovered (as if burst open from beneath by an explosion), the additional thought of Christ's resurrection was suggested.

As a sequence to these thoughts, it was naturally suggested that the First Ascending Passage which leads up to the point thus assumed to indicate the date of Christ's birth, would, therefore, symbolize that Law Dispensation which preceded and led up to the Advent of the Messiah; and, also, that the Descending Passage from which the First Ascending Passage branches, would symbolize the world on its downward course to the "Pit" of destruction. On the other hand, the lofty Grand Gallery, continuing in the same upward direction as that of the First Ascending Passage, would appropriately symbolize that Dispensation of Grace, during which the "Glad Tidings" of the Advent of a Saviour for the world, was to be witnessed to all nations.

These thoughts, which were suggested by Robert Menzies



as a possible interpretation of the symbolism of the Great Pyramid's passages and chambers, have since been proved to be reasonable, and have led the way to the discovery of many



Drawn by K. Vaughan

The Well Mouth ; showing the broken Ramp-stone

beautiful, and otherwise undiscoverable, corroborations of the various features of the plan of salvation as contained in the Holy Scriptures. It is important to realize that, it was the recognition of the symbolism of the Well which formed the key to the interpretation of the design of the passage system.

This is only what we should expect, for it is the due recognition of the death and resurrection of Christ, symbolized by the Well, which forms the key to the proper understanding of the teaching of the Bible. With these leading thoughts in mind, the symbolism of the various passages and chambers will first be stated briefly that a comprehensive view may be taken of them, and then they will be considered in fuller detail.

In 2 Tim. 1:10 it is stated that Jesus, by his death and resurrection, abolished death and brought life and immortality to light through the Gospel. Life on the plane of human perfection, as it will be at the end of Christ's Millennial reign on earth, is indicated by the Queen's Chamber. Immortality is indicated on a higher level by the King's Chamber, into which entrance is gained only by means of the Grand Gallery and Ante-Chamber. The Grand Gallery represents the pathway of justification by faith which leads to the high or heavenly calling to joint-heirship with Christ; and the Ante-Chamber represents the "School of Christ," the school of consecration unto death, in which those who accept the calling and are accepted by the Lord, are made meet for the heavenly inheritance symbolized by the King's Chamber.

The Descending Passage symbolizes the downward course of "this present evil world" (Gal. 1:4) to destruction, represented by the Pit, or Subterranean Chamber. It is important to notice that it is not the people, but "this present evil world"—the present evil institutions—which will be destroyed in Gehenna. These evil institutions will, thank God, never be re-awakened. The Pit thus symbolizes *Gehenna*, the condition of death from which there will be no awakening, just as the Well symbolizes *Hades*, the condition of death from which there *will* be an awakening.

From the Descending Passage, representing the plane of Adamic condemnation, to the upper planes of life and immortality represented by the Queen's Chamber and the King's Chamber respectively, two ways are shown in the Great Pyramid, namely, the First Ascending Passage, and the Well. Of these two ways, the First Ascending Passage, representing the Law Covenant, appears to be much easier to ascend than the other. That is how the Israelites regarded the Law

Covenant. When Moses laid before them the words which the Lord commanded him, "All the people answered together and said, 'All that the Lord hath spoken we will do'"—Exod. 19:8. They thought they could keep the Law and thus gain life, for God had said: "Ye shall therefore keep my statutes and my judgments: which *if a man do, he shall live* in them: I am the Lord"—Lev. 18:5. They did not recognize that it is impossible for fallen flesh to obey the Divine Law. What is it that blocks this way to life? It is the perfect Law of God.

Just as the Granite Plug completely blocks the entrance of the First Ascending Passage of the Great Pyramid, so the Divine Law blocks the way of life which the Law Covenant offered to the Israelite. Thus the Granite Plug symbolizes the Divine Law. As the Apostle put it, "The commandment, which was ordained to life, I found to be unto death"—Rom. 7:10. Through the Atonement Sacrifices, however, which the Lord instituted, the Israelites were typically justified (not really justified, because "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10:4), and were accordingly reckoned by God as typically obeying the Law and progressing along the Law Dispensation. The First Ascending Passage, therefore, symbolizes both the Law Covenant and the Law Dispensation.

As the First Ascending Passage is blocked, and the passage forced by Al Mamoun is no part of the original design of the Great Pyramid, it follows that there is only *one* way open from the Descending Passage, symbolical of Adamic condemnation, to the upper passages which symbolize life and immortality, namely, by the Well-shaft. But this way is vertical for a great part of its course. It is not a passage at all in the proper sense of the term. As already intimated, it symbolizes Christ's Ransom sacrifice. Thus the teaching of the Great Pyramid corroborates that of the Word of God, which intimates that the way to life and immortality was first opened up through the death and resurrection of Christ, and that salvation is by faith. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast"—Eph. 2:8, 9. None can ascend from the plane of condemnation and death, to the plane of justification,

except by faith. Justification by faith is not the result of works.

Only two men have been capable of keeping the perfect Law of God, because none but these two began life in this world on the plane of human perfection. The first one, Adam, wilfully broke God's Law (1 Tim. 2:14) and sold the whole human race under sin and death. The other, on the contrary, the man Christ Jesus, kept the Law, and did not require to die; but delighting in the will of God, he voluntarily gave up his life as a sacrifice, the just for the unjust (1 Pet. 3:18); and then, as it was not possible that he, the innocent one, should be holden of death (Acts 2:24), God burst the bonds and raised his beloved Son from hades, the death-state. Through the risen Christ as the Last Adam, the First Adam with all of his family will eventually also be raised from the death-state—

Jesus, then, was not born on the plane of condemnation and death represented by the Descending Passage, but on the plane of human perfection. He was "holy, harmless, undefiled, and separate from sinners"—Heb. 7:26. But he was born under the Law—Gal. 4:4. This would require that the Great Pyramid should indicate the date of his birth somewhere *in* the First Ascending Passage, and this is clearly shown in an ingenious and yet simple fashion. The Queen's Chamber symbolizes human perfection. If the line of its floor be produced northwards till it touches the floor of the First Ascending Passage, the point of contact will necessarily be on the plane, or level, of human perfection. This point will, therefore, fulfil the required conditions.

That this point on the floor of the First Ascending Passage indicates the date of the birth of Jesus, is confirmed by the following interesting fact. It has been shown that the First Ascending Passage and the Grand Gallery, symbolize respectively the Law Dispensation and the Gospel Dispensation. It follows that the point on the floor which is in line with the north wall of the Grand Gallery, and which marks, therefore, the end of the First Ascending Passage and the commencement of the Grand Gallery, indicates the date of the death and resurrection of Christ which closed the Law Dispensation, and ushered in the Gospel Dispensation—Col. 2:14. Now, if we measure along the floor of the First Ascending Passage from

the point already determined as indicating the date of the birth of Jesus, to this line of demarkation which indicates the date of his death, the distance between the two is found to be $33\frac{1}{2}$ inches, the exact length which corresponds to the duration of Jesus' life on earth at the rate of an inch to a year.*

The fact that two or more parts of the Great Pyramid may symbolize the same feature of the Plan of Salvation (as, for instance the Well, and the line of demarkation between the First Ascending Passage and the Grand Gallery, both of which symbolize the death and resurrection of Christ), and the fact that one portion of the Great Pyramid may symbolize two or more features of the Plan of Salvation, should occasion no surprise; for the same principle is observed in the Bible, where the followers of Christ are represented by various symbols—sheep, stones, guests at a wedding, branches in a vine, a bride, etc. In no other way would it be possible to represent so many features by the few simple passages and chambers contained in the Great Pyramid.

Dr. Seiss, arguing for the same reasonable interpretation of the symbolism of the Great Pyramid, writes: "Does not the same alphabet spell all our words, and by its various combinations serve to record all our knowledge? And when, by reading

* In his *Life and Work at the Great Pyramid*, Vol. II, Professor C. Piazzi Smyth states that the floor of the Horizontal Passage is from $20\frac{3}{4}$ to 21 inches above the Queen's Chamber floor, and 6 inches above the line of demarkation between the First Ascending Passage and the Grand Gallery. This line of demarkation is, accordingly, from $14\frac{3}{4}$ to 15 (say 14.85) inches above the level of the Queen's Chamber floor, which is on the same level as the point on the floor of the First Ascending Passage that marks the date of Jesus' birth.

This vertical measurement of 14.85 inches is the perpendicular of a right-angled triangle, and the hypotenuse is the length of that portion of the floor of the First Ascending Passage lying between the two points that indicate the dates of the birth and death of Jesus. The angle of inclination of the floor (the hypotenuse) is $26^{\circ} 18' 10''$. When we multiply the length of the perpendicular, 14.85 inches, by the cosecant of the angle, the hypotenuse is found to measure 33.5 inches.

NOTE: $26^{\circ} 18' 10''$ is the angle of the passages stated to the nearest second. More accurately, however, the theoretically correct angle is $26^{\circ} 18' 9''.7+$, the natural cosecant of which is 2.2567583+.

certain features of the Great Pyramid in one way, we get one circle of truths, and by reading them in other ways, based on Pyramid presentations, we get quite other circles of truths, or trace in one part coincidences with readings in a different kind in another part, where is the illogicalness of it or the confounding of things any more than in the cases just named?"

While bearing this in mind, it will at the same time be noticed that nowhere are the presentations strained or out of harmony with the general symbolization of the various passages and chambers, but that, on the contrary, they tend to establish more firmly those symbolical applications; and new beauties, which otherwise would be lost, are brought to light, corroborating the testimony of the Scriptures.

Page 95, 3rd line from foot: after the words "the plane of", insert "human perfection; and (3) the highest plane, the plane of"

SECTION VII

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID MORE FULLY CONSIDERED

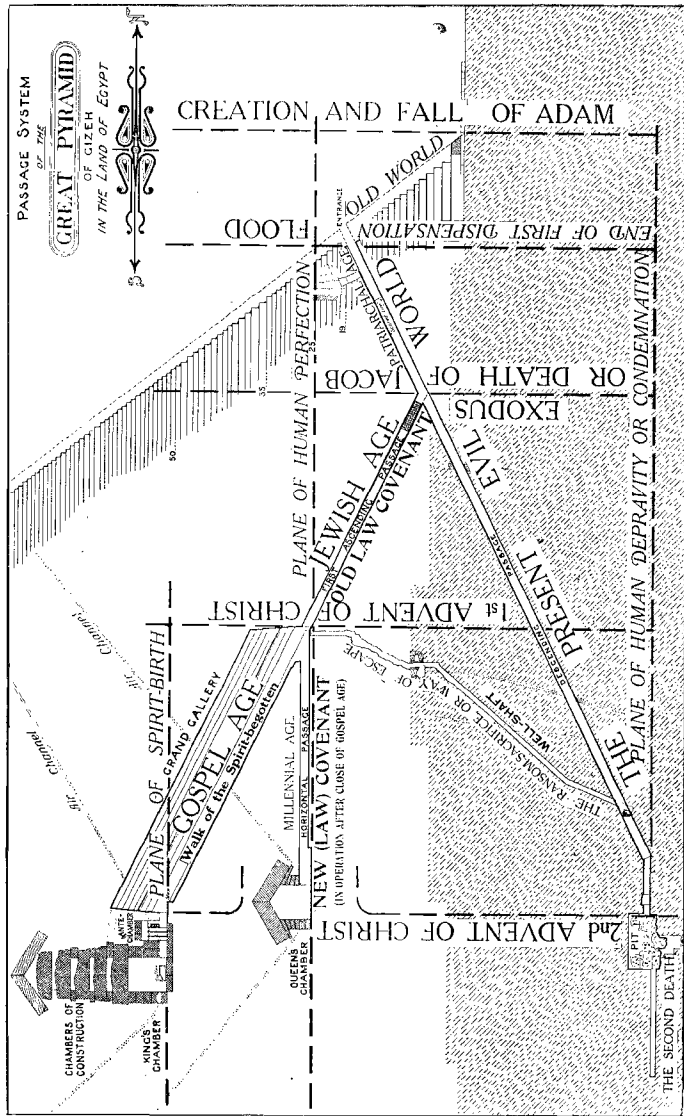
The King's and Queen's Chambers

WITH a view to the proper understanding of this subject, let us first consider what are meant by "Mortality" and "Immortality." Mortality signifies a state or condition of *liability* to death; a condition in which death is a *possibility*, not in which death is a certainty. Immortality signifies a state or condition *not liable* to death; not merely freedom from death, but a condition in which death is an *impossibility*.

Adam was mortal, that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure,—sustaining elements were not denied. Thus seen, Adam had life, and death was entirely avoidable; yet he was in such a condition that death was possible, he was mortal.

Immortality is ascribed only to the Divine nature. Originally it was possessed by Jehovah alone; subsequently it was given to our Lord Jesus in his highly exalted condition; finally it will be imparted to the Church, the body of Christ, when glorified with him—1 Tim. 6:16; John 5:26; 2 Pet. 1:4; 1 Cor. 15:53, 54.

In the Chart of the Ages three important planes are represented: (1) the lowest, the plane of human depravity, condemnation and death; (2) above this, the plane of the Divine nature, immortality. These three conditions are symbolized in the Great Pyramid by the same method of super-



imposed planes: (1) the Descending Passage represents the plane of Adamic condemnation to death; (2) the Horizontal Passage and Queen's Chamber (more particularly the level of the Queen's Chamber floor) represents the plane of human perfection, the condition in which everlasting life is a possibility but not a certainty; and (3) the King's Chamber, the plane of the Divine nature, immortality, the condition in which death is an impossibility.

In his work *Tabernacle Shadows*, C. T. Russell points out that gold in the tabernacle symbolizes things Divine; and copper, things human. In the third volume of *Scripture Studies*, he makes it clear that granite and limestone in the Great Pyramid teach the same; as for instance, the *Granite Plug* in the First Ascending Passage symbolizes the *Divine Law*. The only other positions in the Great Pyramid where granite (represented in the diagrams by crossed line shading) is used for constructive purposes are the Ante-Chamber, the King's Chamber, and the five spaces above the King's Chamber named by Col. Howard Vyse the "Chambers of Construction." This would indicate that these chambers symbolize spiritual and Divine things or beings, and that all other parts of the interior of the Great Pyramid, with the exception of the Granite Plug, symbolize human things or beings.

Immortality, or the Divine nature, the highest of all spirit natures, is symbolized by the King's Chamber, which is built entirely of granite. The Queen's Chamber, on the other hand, being built entirely of limestone, symbolizes the human nature; but inasmuch as it is seven-sided (including the floor and double-inclined roof) it symbolizes that perfection of human nature which will be obtained by all the obedient among men at the end of the "Times of Restitution," when the will of God will be done on earth as it is done in heaven.

Another clue to the interpretation that the plane of the Queen's Chamber signifies the plane of human perfection, the condition in which everlasting life is a possibility, is that the level of its floor is above the summit of the Well. We have seen that the Well symbolizes not only in a particular sense the death and resurrection of Christ, but also in a general sense Hades, the death-state. Accordingly, the level of the Queen's

Chamber indicates that plane of being which is superior to death conditions; but the fact that this plane is only just *at* the summit of the Well, would indicate that in this condition there is, nevertheless, always the *possibility* of death, which, however, would ensue only in the event of disobedience.

Again, an important proof that the level of the Queen's Chamber represents eternal life on the human plane, is that access to it is gained either by the First Ascending Passage, or by the Well, both of which symbolize means of access to earthly life-rights.

(1) The First Ascending Passage symbolizes the Law Covenant, which did not offer spiritual life and blessings nor a heavenly inheritance, but eternal life on the human plane with earthly blessings (Gal. 3 : 12 ; Lev. 18 : 5 ; Deut. 11 : 1—; 28 : 1—); but just as the First Ascending Passage is completely blocked by the Granite Plug, so the Law Covenant as a way to life was blocked by the Divine Law. As all were thus proved guilty before God, it was necessary that the Son of God should be born as a perfect human being under the Law, and, after proving his right to eternal life on the human plane, surrender this right for ever for the benefit of the human race, as we read : " The man Christ Jesus gave himself a ransom for all " ; " My flesh I will give for the life of the world "—1 Tim. 2 : 5, 6 ; John 6 : 51. It is in harmony with this that, as already shown, the date of the birth of the " man Christ Jesus," as a perfect human being born under the Law and able to keep it, is indicated in the Great Pyramid at the upper end of the First Ascending Passage, and on the same level as the floor of the Queen's Chamber.

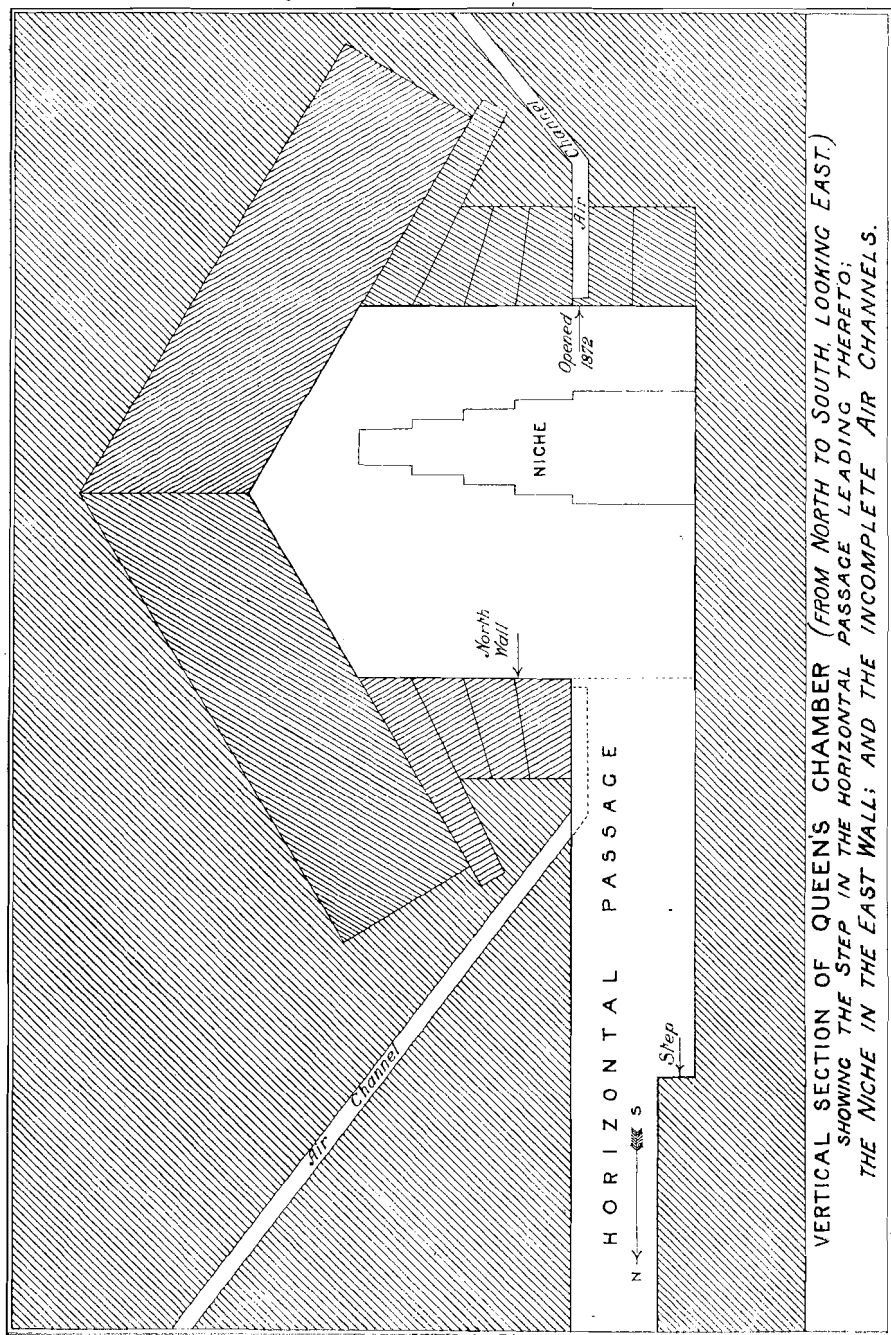
(2) Thus we see that access to the plane of human perfection is impossible for any of the fallen race by their own works through the Law Covenant, and that the only way to life is through the ransom-sacrifice of Christ. This is symbolized in the Great Pyramid by the only means of access from the Descending Passage to the level of the Queen's Chamber, namely, by the Well, which, from this point of view, symbolizes the ransom-sacrifice of Christ, the only " way of escape " from the condemnation of death—John 3 : 19. The final outcome of the ransom will be the restitution to the whole human race of all

that was lost by Adam—1 Tim. 2 : 4-6. But only the obedient will receive eternal life, for " every soul which will not hear [obey] that prophet, shall be destroyed from among the people "—Acts 3 : 19-23.

Access to the King's Chamber is possible only by the Grand Gallery and the Ante-Chamber. This corroborates the teaching of the Scriptures that access to the heavenly inheritance on the Divine plane is limited to the Gospel Age, and is possible only through justification and sanctification. The Grand Gallery symbolizes the faith-justification of this Age, the condition of those who, through faith in the ransom-sacrifice of Christ, have passed from the plane of condemnation, and have had imputed to them the earthly life-rights surrendered by Jesus on their behalf. The Ante-Chamber symbolizes the sanctification of the Gospel Age, the condition of those who, having been justified to human life-rights, have responded to the loving invitation of God, and have made a covenant with him by sacrifice—Psa. 50 : 5. These are reckoned by God as no longer in the flesh but in the Spirit, and are prepared through sufferings for the heavenly inheritance.

There is very great difference between the Kingdom promised to the followers of Christ, and the kingdom prepared from the foundation of the world for the obedient of the rest of mankind (1 Cor. 15 : 50 ; Matt. 25 : 34) ; for just as " the heavens are higher than the earth " (Isa. 55 : 9), so the King's Chamber, which symbolizes the heavenly inheritance and is situated at the 50th course of the Pyramid masonry, is high above the level of the Queen's Chamber which is situated at the 25th course, and symbolizes the earthly inheritance.

There is another method by which the Great Pyramid, under Divine arrangement, symbolizes the essential difference between immortality and mortality. See *Scripture Studies*, by C. T. Russell, Vol. III, pages 370-373 : " As the King's Chamber by its ventilating tubes indicates that it symbolizes a permanent residence, an everlasting condition, so the Queen's Chamber symbolizes the fact that the condition of human perfection, when reached, may be made an everlasting state ; for it also has similar ventilating tubes or air passages provided. In one case we may say it symbolizes a permanent condition, and in



VERTICAL SECTION OF QUEEN'S CHAMBER (FROM NORTH TO SOUTH, LOOKING EAST.)
 SHOWING THE STEP IN THE HORIZONTAL PASSAGE LEADING THERETO;
 THE NICHE IN THE EAST WALL; AND THE INCOMPLETE AIR CHANNELS.

the other it *may be made* a permanent or everlasting condition, because this is the fact as indicated both by the Scriptures and by the testimony of the stone Witness.

“The Scriptures say of those who attain the condition represented by the King’s Chamber, that they partake of the Divine nature, and are *immortal*, or proof against death—that they cannot die thereafter. And they show that those others who reach the full restitution, though they will not possess that quality termed *immortality*, which is essentially an element of the Divine nature only, will be supplied with life everlasting under provisions already arranged by the great Architect of the plan of salvation. If they abide in harmony with God and in obedience to his will, they will live forever.

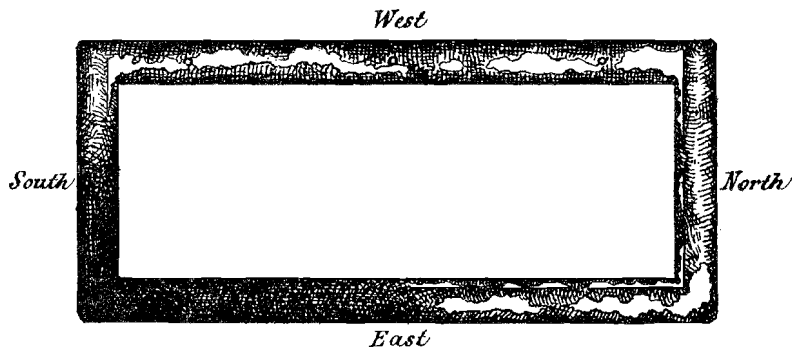
“The Great Pyramid declares these same truths; for while the King’s Chamber had open ventilators, the ventilators in the Queen’s Chamber were originally peculiarly covered. The air-tubes were complete from the outside of the Great Pyramid to within half an inch [this should read *five inches*] of the surface of the inner walls of the Queen’s Chamber, the stones on either side of the Queen’s Chamber, except the said half-inch [five inches] in thickness, having been chiselled out, showing design on the part of the Great Pyramid’s Architect, just as every other feature shows it. Mr. Waynman Dixon made this discovery while examining the walls of the Queen’s Chamber. He noticed that the wall at a certain spot sounded hollow, and, breaking through the surface, he found one ventilating tube; and then by the same process he found its mate in the opposite wall. Thus the Pyramid, in harmony with the Scriptures, declares that ample *provision* has been made, whereby the perfect human condition, represented by the Queen’s Chamber, *may be* an everlasting condition to each one who conforms to its regulations and laws.”

Thus does the Queen’s Chamber with its ventilating air-channels now open to the winds of heaven, suggest the thought of the “breath of life” being breathed into man’s nostrils, and man becoming a “living soul”—Gen. 2 : 7. “Come from the four winds, O breath, and breathe upon these slain that they may live. . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

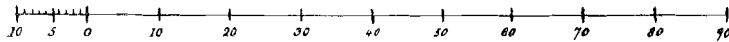
*The Coffin, in
the King's Chamber,*



Elevation, looking West.



*Plan, looking from above,
the shading in proportion to the deviation
from a horizontal plane.*



Scale of British Inches.

*The Coffin in the King's Chamber is a Symbolical
Sarcophagus*

The Apostle declares: "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15: 20). The empty tomb which the angel pointed out to our Lord's disciples, on the third day after his crucifixion and burial, was the first evidence that these few faithful ones had that their beloved Master was no longer dead. Afterwards they had many added proofs of his resurrection; and they knew that, as he had risen from the dead, so, in the due time, all would arise from the sleep of death and be given an opportunity for life everlasting (John 5: 28, 29; 1 Tim. 2: 3-6).

It is true that the Great Pyramid was not built for a tomb, and there is no record, ancient or modern, that the "Coffin" in the King's Chamber ever contained a dead monarch; yet the Pyramid stands *like* a mausoleum erected in honour of some departed mighty one, and the Coffin in the King's Chamber presents the appearance of a sarcophagus. Following these appearances, and in view of the many scientific truths connected with this stone chest, and the measures and symbols of the Pyramid in general, Professor C. Piazzi Smyth came to the conclusion that this Coffin was also intended by its great Designer to *symbolize* a sarcophagus or coffin.

While the Coffin has, along the top of its west side, a cut-out ledge, with grooves cut in the other three inner sides to correspond with this ledge, all evidently made for the sliding on of a lid, still, ever since the first day that the upper parts of the building's interior system were discovered, by Caliph Al Mamoun in 820 A.D., the Coffin has always been referred to as a *lidless stone box*. The chronicler of Al Mamoun so described it, for no lid was found then, and the Coffin was empty. And since the day that the builders of the Pyramid sealed up the ascending passage-ways and the chambers to which they lead, no one had ever been able to visit the King's Chamber and disturb the Coffin.

This *provision* for a lid, but the fact that a lid has never been seen, and that the Coffin, besides being lidless was also found empty, has given rise to the belief, which Professor Smyth

expressed, that the Coffin, besides being a Standard Capacity Measure for all nations, is also a "blind sarcophagus." It is a symbolical coffin, and, being open, and empty, suggests the thought of the *resurrection* from the dead. This, the Coffin's spiritual message, is uttered by the Prophet Hosea: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction" (Hosea 13:14).

The Descending Passage and the Subterranean Chamber

Though the Descending Passage of the Great Pyramid is nearly three hundred and forty feet in length, it measures but three and a half feet from side to side, and rather less than four feet transversely from floor to roof. Its Entrance is situated in the north side of the Pyramid at a spot over 50 feet vertically above the ground. From this point the passage descends southwards at a steep angle.

Only one-fourth of the total length of the Descending Passage runs through the Pyramid proper. The remaining three-fourths, progressing southwards at the same steep angle, is forced through the solid rock upon which the Pyramid stands, and ends in the Small Horizontal Passage which continues in the same southerly direction, and leads first to a small Recess, and then to a large Subterranean Chamber carved out in the heart of the rock about one hundred feet vertically below the centre of the base-line of the Pyramid. While the roof and four walls of this Subterranean Chamber have been made fairly even, the floor, on the contrary, has been left in an extremely broken and unfinished condition, by reason of which the name of "Bottomless Pit" has been applied by some to this chamber. It is a fitting termination to the long low passage which leads downwards to it.

Because of its downward slope and very small bore, the whole Descending Passage suggests the thought of the world of mankind bowed under the curse, hastening towards destruction. Since the transverse height is scarcely four feet, the man who travels down this passage requires to stoop very low. The steep downward inclination of the roof compels him to bow

his head and shoulders even lower than if the passage were horizontal. So cramped is the posture, that before he has gone far his back and head begin to ache, and he longs for an opportunity to stand upright; but there is no relief, and as he continues his downward course he finds it more and more laborious and painful. At first, the light streaming in from the Entrance aids him in choosing his footing, but the further he proceeds the gloomier becomes the way, until at length he requires to grope along in almost complete darkness.

When he has reached the lower extremity of the passage, should he look back, he will see the light at the Entrance now reduced to a mere point owing to the distance, and serving him only as a reminder of the freedom and light once enjoyed. But after he passes the bend of the passage at the horizontal portion, even this small link with the past is lost. As the roof here is even lower than that of the Descending Passage, at this part of the journey he will be forced to his knees, and if he should continue unprovided with a lamp, he will require to creep on in complete darkness, till he stumbles into the "Pit." A few feet before the end of the way, the passage is a little roomier, and this may cause him to imagine that he will obtain more freedom if he perseveres: but the hope is a delusive one, for the passage becomes as narrow as it was before, and remains so till the Pit is reached.

Is not this a graphic illustration of the condition of the world, bowed under the yoke of the Adamic condemnation to death, groping and stumbling in the darkness, and finding no permanent peace and happiness in spite of all its plans and speculations. This downward course had its first beginning at the fall when God, in passing the sentence of death upon Adam, the head of the race of mankind, said to him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return"—Rom. 8:22; Gen. 3:17-19.

Though, as we have seen, God has been silently choosing a special people to himself and has been carrying out his

beneficent purposes in them, "the whole world [still] lieth in the wicked one"—1 John 5:19, R.V. The only hindrances placed by God in the way of the downward course of mankind have been (1) the indirect restraining influence of the truth manifested in the lives and sayings of his people (Matt. 5:13, 14), and (2) the direct prevention of anything which would interfere in any way with the outworking of the Divine plan of salvation. Had men been given complete liberty their evil desires and lack of judgment would long ago have precipitated matters, but God restrained them, as we read in Psa. 76:10—"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Men have tried in every conceivable way to obtain a form of government and mode of life which would ensure lasting health and happiness, peace and contentment, but to no purpose. The reason of the failure is to be found in man's moral, mental and physical imperfection, due in part to his own fault, but chiefly to heredity and environment. God knew beforehand that men could not rule themselves, but he knew also that it was best for them to learn by bitter experience that there is no other way of salvation from sin and its train of evil consequences—pain, disease, misery and death,—than that which he himself has provided in his Son Christ Jesus. In harmony with this, the Apostle Peter said to the rulers and elders of Israel: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:11, 12.

In the beginning Adam had God's law written on his mind and heart, that is to say, he was perfect and at peace with God, and thus he enjoyed sweet communion with the Lord from day to day. But after the fall how changed were all the conditions! His descendants lost the desire to obey the law of God, and with this they lost also to an increasing extent the ability to discern good and evil. God permitted this condition to continue, with the result that the race became more and more degraded, and its consequent alienation from God grew daily wider. "When they knew God, they glorified him not as God, neither were

thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin—a mind void of judgment], to do these things which are not convenient"—Rom. 1:18-32.

For the first sixteen and a half centuries of the long period of 6040 years (the interval between Adam's fall in 428 B.C., and the end of the "Times of the Gentiles" in 1914), the angels were permitted the attempt to save men, in order to demonstrate their inability to do so, and at the same time to test their loyalty to God. Far from saving men, some of these angels became contaminated with the general evil, and so degraded did the human race become that God brought that First Dispensation to an end by means of the Deluge, and "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6), that is to say, he has ever since prevented them from communion with the holy angels and from materialising and mingling with men.

With the termination of the First Dispensation a second beginning was made; but again the course has been downward toward destruction. It is this Second Dispensation, called by the Apostle Paul "this present evil world" (Gal. 1:4,—See the Chart of the Ages diagram), which is specially symbolized by the Descending Passage. During the first eight and a half centuries of this Second Dispensation God still refrained from giving a *written* Law, but the result was the same, namely, increased misery due to deep degradation, and the gradual obliteration of God's image from heart and mind.

Then for a period of 1685 years God, having specially chosen and prepared a people for himself, separated them from the nations around so as to protect them from their corrupt influences, and gave them his Law, engraved on tables of stone; but though he watched over them with the jealous care of a

wise and loving Father for his children, punishing them for wrong-doing and blessing them for well-doing, and though he sent them prophet after prophet to warn and exhort them, it was all of no avail. Why was this? Was God disappointed? Did he expect the nation of Israel to keep his Law? By no means. God knew that "by the deeds of the law shall no flesh be justified." He was merely permitting men to learn for themselves the lesson that "both Jews and Gentiles . . . are all under sin; as it is written, There is none righteous, no, not one; . . . that every mouth may be stopped, and all the world may become guilty before God; . . . for all have sinned, and come short of the glory of God." The Lord's purpose was that his righteousness, which is by the faith of Jesus Christ, might be manifested, being witnessed by the Law and the Prophets—Rom. 3:9-26.

During their existence as a nation, from the exodus from Egypt in Spring of the year 1615 B.C., God led the Israelites through various experiences. After their period of 40 years in the wilderness, and six years in taking possession of the promised land, they had judges for a period of 450 years, then kings for 513 years, and lastly they were a subject nation to various Gentile powers for the remaining period of 676 years, that is, to the year 70 A.D., after which they ceased to exist as a nation, although as a people they preserve their identity to this day.

In 606 B.C., with God's permission, Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and the *Times of the Gentiles*, referred to by Jesus began,—Luke 21:24. In *Scripture Studies*, Vol. II, Chap. 4, C. T. Russell proves conclusively that the Times of the Gentiles, the period during which the Israelites, first as a nation, then as a people, have been subject to the various Gentile governments which have held sway over the world, is an era of 2520 years, beginning in 606 B.C., and terminating in 1914 A.D.*

* These words are in the First Edition of Vol. I of *Great Pyramid Passages*, which was published in 1910. We believe they should still stand; for we regard the great World-War, which began in Autumn 1914, as the beginning of the final overthrow of Gentile powers; and as an evidence that Christ, the returned Lord, has taken to himself his great power and *has begun his reign* as King—See Dan. 2:44; Isa. 52:7.

There was a two-fold purpose in this arrangement. First, God thus permitted the Gentiles to take control and try the experiment of ruling, "that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. As he had given the dominion forfeited by Adam to the angels, to demonstrate their inability to rule and bless the world, so he now delivered that dominion over to the Gentiles, to let them try their various methods, unaided by him. These various *experiments* God permits as so many valuable and necessary lessons, filling the intervening time until the Lord's *anointed*, whose right it is, shall come and take the dominion and accomplish all his gracious purposes."

As foreshadowed by God in the great image, seen by Nebuchadnezzar in his dream and explained by Daniel (Dan. 2:31-45), various forms of government under Babylonia, Medo-Persia, Greece and Rome, have been attempted, but just as the various parts of the image deteriorated from above downwards, first gold, then silver, then brass and lastly iron, so the empires named likewise degenerated both mentally and morally. In the present time of the divisions of the Roman Empire, represented in the great image by the ten toes, though the downward course has been stayed to some extent through the influence of the Reformation, the progress is still toward destruction. Men are using their increased knowledge and their many wonderful discoveries and inventions for their own selfish ends, and, as a result, unrest and discontent are so much on the increase that all thinking people recognize still greater breakers ahead, and are predicting a general wreckage of present institutions.

The second purpose was to teach Israel, the chosen people, a much needed lesson. For seventy years they were imprisoned in Babylon and their land was left desolate, and never since then have they had a king to reign over them. When the seventy years were accomplished and all the former wicked generation had died out, only such of their descendants were permitted to return and build the temple and walls of Jerusalem as loved God and had respect to his promises. This was a period of great reformation in Natural Israel, and, dating from Nehemiah's commission of 454 B.C. to build the walls of

Jerusalem, the nation was promised seventy weeks (7 times 70 = 490 years) of continued favour—Dan. 9: 24-27.

But, though they never again relapsed into gross forms of idolatry, their moral condition, when the Messiah came at the beginning of the seventieth week, showed that there had been a marked decline. They loved darkness rather than light, and crucified the Holy One. Thirty-seven years later, in the year 70 A.D., God visited his vengeance on his people; and once more destroyed their city and left their land desolate. Since then there has been no nation of Israel, nor will there be till the Gentile Times are fulfilled and "he comes whose right it is" to take the Kingdom—Ezek. 21: 25-27.

At the end of the seventy weeks, in the year 36 A.D., God first visited the Gentiles to take out of *them* a people for his name (Acts 15: 14), and during the course of this Gospel Age, all, chiefly Gentiles, who have been justified by faith in Jesus as the Lamb of God that taketh away the sin of the world, and who have denied themselves, and taken up their cross to follow in the Master's footsteps of sacrifice unto death, have had Christ written on their mind and heart by the Holy Spirit—2 Cor. 3: 3. But not all who have professed the name of Christ have been truly his disciples.

As the Church grew in numbers and influence, the idea took shape that if only she were properly organized under a head, she would be able to do that which others had failed to do,—to rule and bless the world. God in his wisdom and in pursuance of his great plan of the Ages, permitted the attempt to be made. The great apostate system called in the Scriptures "Babylon the Great" came into existence, and its head, the Pope, became "King of kings, and Lord of lords." What was the result? Far from being saved, the world was plunged into such depth of ignorance, superstition and moral degradation, that the epoch when the "Church" was at the height of her power has been universally denominated "The Dark Ages."

Then God sent reformers to the Church, just as he had formerly sent prophets to the people of Israel. The Great Reformation followed, and the Lord granted to Spiritual Israel just as he had granted in similar circumstances and at a parallel date to Natural Israel, a period of seventy weeks (490 years) of

continued favour. In consequence of this and of the general spread of education due to the invention of the art of printing, the downward course has been for the first time stayed, just as in the Great Pyramid the traveller on reaching the foot of the Descending Passage, passes into the Small Horizontal Passage. But the knowledge which has been acquired is not the true light. In reality, just as the small Horizontal Passage is darker than the Descending Passage, so, since the end of the Reformation period, the world has been in grosser darkness than before respecting God and his glorious purposes in Christ Jesus. This is clearly shown by the use to which the increased knowledge and the numerous inventions have been put. They have been used simply for selfish purposes, and instead of the good government with universal peace and happiness, which was at first anticipated, they have resulted in such friction and heat between "the classes and the masses" that but a spark is needed to enkindle a general conflagration which will destroy "this present evil world."

The Scriptures and prophetic parallels show that this destruction was due to take place during 1915 A.D., the year after the end of the lease of power to the Gentiles. But, thank God, it will not mean the end of the *physical* world, for the "earth abideth for ever"; it will be merely the termination of the Second Dispensation, the destruction of all the present evil institutions, in order to the setting up of the Third Dispensation, the first thousand years of which have been set apart as Christ's Kingdom. The conflagration also is not a literal fire, but is what the prophet Zephaniah calls "the fire of God's jealousy," his consuming wrath against evil. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for *all the earth shall be devoured with the fire of my jealousy*. For *then* will I turn to the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3: 8, 9.

The First Ascending Passage

The First Ascending Passage represents the Law Covenant, or, from another point of view, the Law Dispensation. On examining the floor of the Descending Passage, which represents the downward course of "this present evil world," it will be found that the portion which faces the entrance to the First Ascending Passage is composed of extremely hard limestone, whereas above and below this it is softer, and consequently much worn by the traffic of centuries. The hardness of the floor at this part was intended for the purpose of exact measurements, but it was also intended to signify the fact that at the time when the Israelites were called out of Egypt to be the people of God, their standing with the Lord was firm and sure.

Owing to the extra headroom consequent upon the First Ascending Passage branching upwards from the Descending Passage in the same vertical plane, it is not necessary to stoop at this point; the traveller is here able to stand upright, and so ease his aching back. He will thus be able to appreciate the joy which the Israelites must have experienced when freed from their bondage in Egypt, and he will be enabled to sympathize with them, when, on being given the Law, they cried joyfully: "All that the Lord hath spoken we will do"—Exod. 19: 1-8.

But should he now endeavour to climb the First Ascending Passage, he will find that the Granite Plug completely blocks the way. In this ingenious manner, as before explained, the Great Pyramid teaches that the way to life by the Law Covenant was impassable, and that what blocked it was the Divine Law, because "by the deeds of the law shall no flesh be justified," for "in man, that is in his flesh, dwelleth no good thing"—Rom. 3: 20; 7: 18.

Nevertheless, although the Israelites could not keep the perfect Law of God, the Bible informs us that God permitted them to continue their endeavours to do so. The Great Pyramid teaches the same lesson, for in spite of the fact that at its beginning the First Ascending Passage is blocked completely by the Granite Plug, beyond this it is open. By its symbolical features, also, including its length, it represents the condition

of Israel under the Law. Through the atonement sacrifices the Lord year by year forgave the Israelites their sins, and as a nation they were typically justified, that is, they were typically reckoned as having passed from the plane of condemnation represented in the Great Pyramid by the Descending Passage, to the plane of justification represented by the level of the Queen's Chamber.

That this justification was only typical is clear from the statement of the Apostle that the Law made nothing perfect, but was a *shadow* of good things to come, for "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10: 1, 4. Those individuals, however, who, like their father Abraham, rejoiced to see Christ's day with the eye of faith, and remained until death true to the Lord in the midst of severe trials, had their faith accounted unto them for righteousness. They had friendship with God, and will be awakened to perfect human life through the instrumentality of the glorified Church—Heb. 11: 39, 40.

The mode of access by which it is now possible to reach the part beyond the Granite Plug (which is still in position) is the hole forced through the soft limestone to the right (west) of the Plug by Caliph Al Mamoun. The Lord thus delayed the discovery of the upper passages and chambers in order that they might be kept intact until the due time for their thorough examination. Once the traveller enters the First Ascending Passage he finds himself on a higher level than the Descending Passage, though still below the level of the Queen's Chamber, which represents the plane of human perfection. By this means the Pyramid teaches the same lesson as the Chart of the Ages; for if reference be made to the latter, it will be seen that the imperfect pyramid, which represents the nation of Israel, is lifted measurably above the plane of human depravity (the world under Adamic condemnation), but below the plane of human perfection.

As it is in the Descending Passage, so in the First Ascending Passage the roof is less than four feet transversely above the floor. Accordingly, the traveller is still obliged to bow his head and shoulders, though not so low as when going down the Descending Passage, because now, in walking upward, he has

the advantage of the greater vertical height (4 feet 5 inches). The Pyramid thus teaches that the Israelites were less degraded than the Gentiles.

The way is dark, steep and slippery, and he readily stumbles and falls, more especially as there is nothing to hold on to when he slips. So slippery is this passage, that we found that our measuring rods and other articles, when laid on the floor, glide rapidly to the bottom. Does not this wonderfully represent the condition of the Israelites during the Law Dispensation? Those who were sincere in heart delighted in the Law of God after the inward man, but they saw another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin—Rom. 7:22, 23.

Bound under the yoke of the Law, they were weary and heavy laden with the ordinances which were against them, and, as the true light which lighteth every man that cometh in to the world had not yet appeared, their lamp, the Word of God, shone as yet but dimly. As a result, they stumbled, and since they were under Law and not under Grace, they had nothing to sustain them when their feet slipped. No wonder the noble Apostle Paul, when he reflected on his former abject condition under the Law, cried despondently: "O wretched man that I am! Who shall deliver me from this death-doomed body?" But at the time when he uttered these words he had already found the answer, and so he exclaimed triumphantly: "I thank God, through Jesus Christ our Lord."

The terminal $33\frac{1}{2}$ inches of this passage represents the years of the earthly life of the "Man Christ Jesus," who nailed the Law to his cross, and thus by his death brought the Law Dispensation to a close. The faithful Israelites, who were looking and longing for the coming of the Messiah, being burdened by the Law, must have been comforted when they heard the gracious words of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"—Matt. 11:28-30.

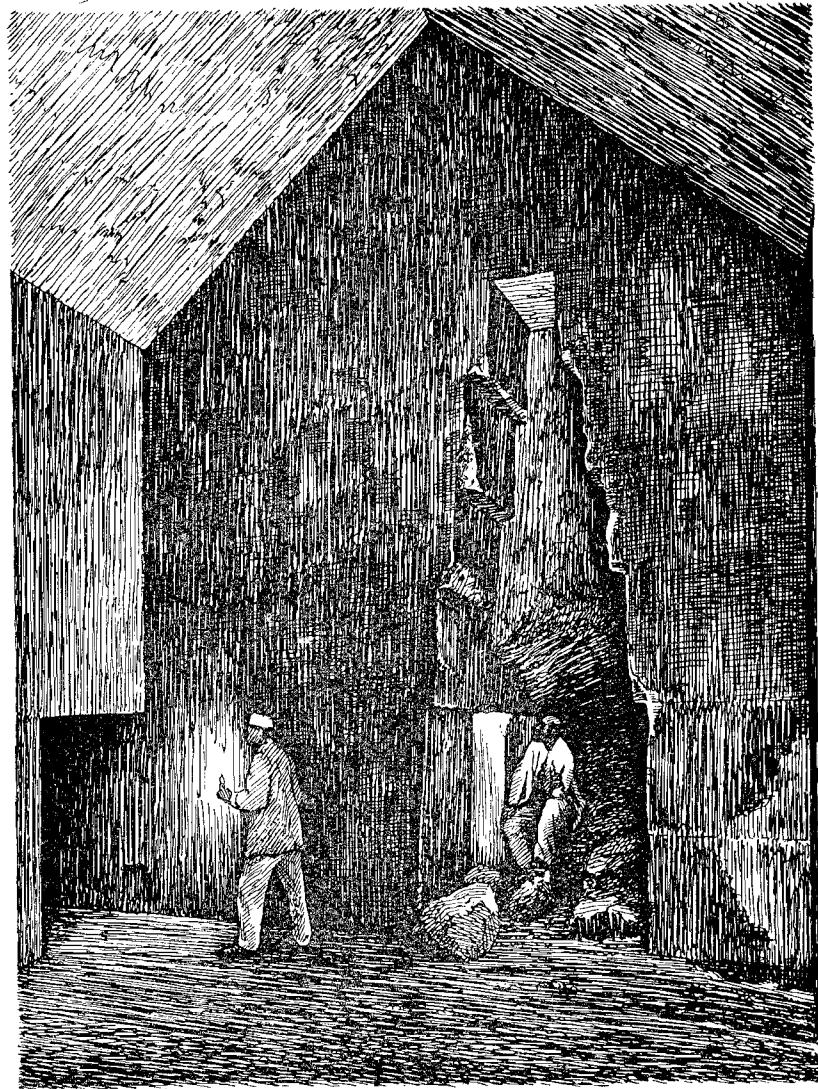
Those who accepted this loving invitation found to their joy that from that Pentecostal day, fifty days after the resurrection

of Christ, when the Holy Spirit fell upon them, they were no longer under the Law symbolized by the First Ascending Passage, but were members of the high or heavenly calling, symbolized by the Grand Gallery. The Law Dispensation had come to an end, and the Gospel Dispensation had commenced. The Apostle declares: "That no man is justified by the law in the sight of God it is evident: for 'The just shall live by faith.' And the law is not of faith: but 'The man that doeth them shall live in them.' Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree'; and again, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, he took it out of the way, nailing it to his cross'—Gal. 3:11-13; Col. 2:14.

These "Israelites indeed" were now able to stand fast (upright) in the liberty wherewith Christ had made them free. This, the teaching of the Scriptures, is also the teaching of the Great Pyramid, for the vertical height of the Grand Gallery is seven times the transverse height of the First Ascending Passage, twenty-eight feet as against four feet. There is no need to stoop.

Before passing up the Grand Gallery the traveller must recognize the Well at his feet. As has already been explained, the Well represents "Hades," the "death-state," and the appearance of an explosion at its mouth represents the resurrection of Christ who thus opened up the new and living way to life and immortality. In this manner the Great Pyramid symbolizes that, before the Israelites could be accepted as partakers of the heavenly calling, it was necessary for them to recognize the love and righteousness of God in giving his only begotten Son as a sacrifice on their behalf, and to recognize also the loving obedience of the Son in drinking the cup which the Father had given him. It symbolizes further that it was necessary for them to believe that God had by his mighty power raised Jesus from the dead and set him at his own right hand on high.

Comparatively few, however, took advantage of the grand opportunity presented to them. As a Nation they rejected the offer and were, in consequence, cast off; and as a Nation, they



*The Eastern end of the Queen's Chamber; showing the Niche;
and the Doorway; also the Gabled Roof*

Drawn by K. Vaughan

passed a few years later (70 A.D.) into Hades, the death-state. The few who repented, however, and were baptized for the remission of sins, were justified through faith and had peace with God; and becoming partakers of the high or heavenly calling, and being privileged to suffer and die with Christ, they were given the "exceeding great and precious promises" whereby they might become partakers of the Divine nature.

The Horizontal Passage to the Queen's Chamber

The Horizontal Passage to the Queen's Chamber is divided into two parts, the first portion six-sevenths of the total length with a low roof scarcely four feet above the floor, and the terminal portion, one-seventh of the total length, roomier owing to the drop in the floor at this part, by about twenty-one inches. C. T. Russell suggests that the full length of the Horizontal Passage, from the north wall of the Grand Gallery to the north wall of the Queen's Chamber, represents the total period of seven thousand years from the fall of man to the end of the "Times of Restitution." From its proximity to the Queen's Chamber, and the fact that there is more head-room at this portion, the terminal one-seventh of the passage represents the "Millennium," the last of the seven thousand-year periods from the date of the fall. The first six-sevenths of the passage represents the first six thousand years of the world's history.

The first portion, as stated, is only about four feet from floor to ceiling. It well represents the world groaning under the yoke of sin and death, stumbling in the darkness, and going,—they know not where. We have seen that the Descending Passage shows much the same thing, but there is a difference between the symbolism of the two passages. The Descending Passage, by its downward inclination and its termination at the Pit, is symbolical of the downward course of "this present evil world" (not the people, but the institutions) toward the destruction which was due to begin, and did begin, in the year 1914 A.D. The Horizontal Passage, on the contrary, by its horizontal course, its position at the level of the summit of the Well, and its termination at the seven-sided Queen's

Chamber, symbolizes the course of the world toward Human Perfection. It shows that there is a *hope* beyond the great "Time of Trouble," not for the institutions but for the people; for "the creature [the world in general] was made subject to vanity [frailty], not willingly, but by reason of him who hath subjected the same in hope"—Rom. 8:20.

It is because of the Ransom-Sacrifice of Christ, that the world's salvation will be attained; and as the Lamb was slain from the foundation of the world, that is, as God's purpose in Christ was planned from the beginning, it is appropriate that the Well, which symbolizes the death and resurrection of Christ, should be at the commencement of the Horizontal Passage, just as it is appropriate that the Queen's Chamber should be at its termination. God, seeing the end from the beginning, foretold that through Christ the whole creation, now groaning and travailing in pain, would be delivered from the bondage of corruption into the glorious liberty of the children of God—Rev. 13:8; Rom. 8:21, 22.

The "Great Time of Trouble" at the close of the six thousand years from Adam's fall, is represented in the Horizontal Passage by the sudden drop in the floor at the point six-sevenths of the total length of the passage. A traveller, groping and stumbling along the dark Horizontal Passage with head and shoulders bent and aching, if he were ignorant of this drop ahead of him, would meet with a very disagreeable experience when he came to it. He would be bruised, and humbled. But after a little, when he rose to his feet, he would find to his joy that there is now no longer any necessity to stoop. The end-portion of the passage is approximately five feet eight inches in height, that is to say, it is the average height of man.

This pictures well the present condition of the world. Bowed down by the yoke of sin and death, the nations are groping in the dark, quite unaware of the fact that a time of humiliation awaits them a few years hence. They will be taken by surprise, and will fall, and all their earthly hopes and aspirations will be wrecked.* Then the Psalmist's prophecy

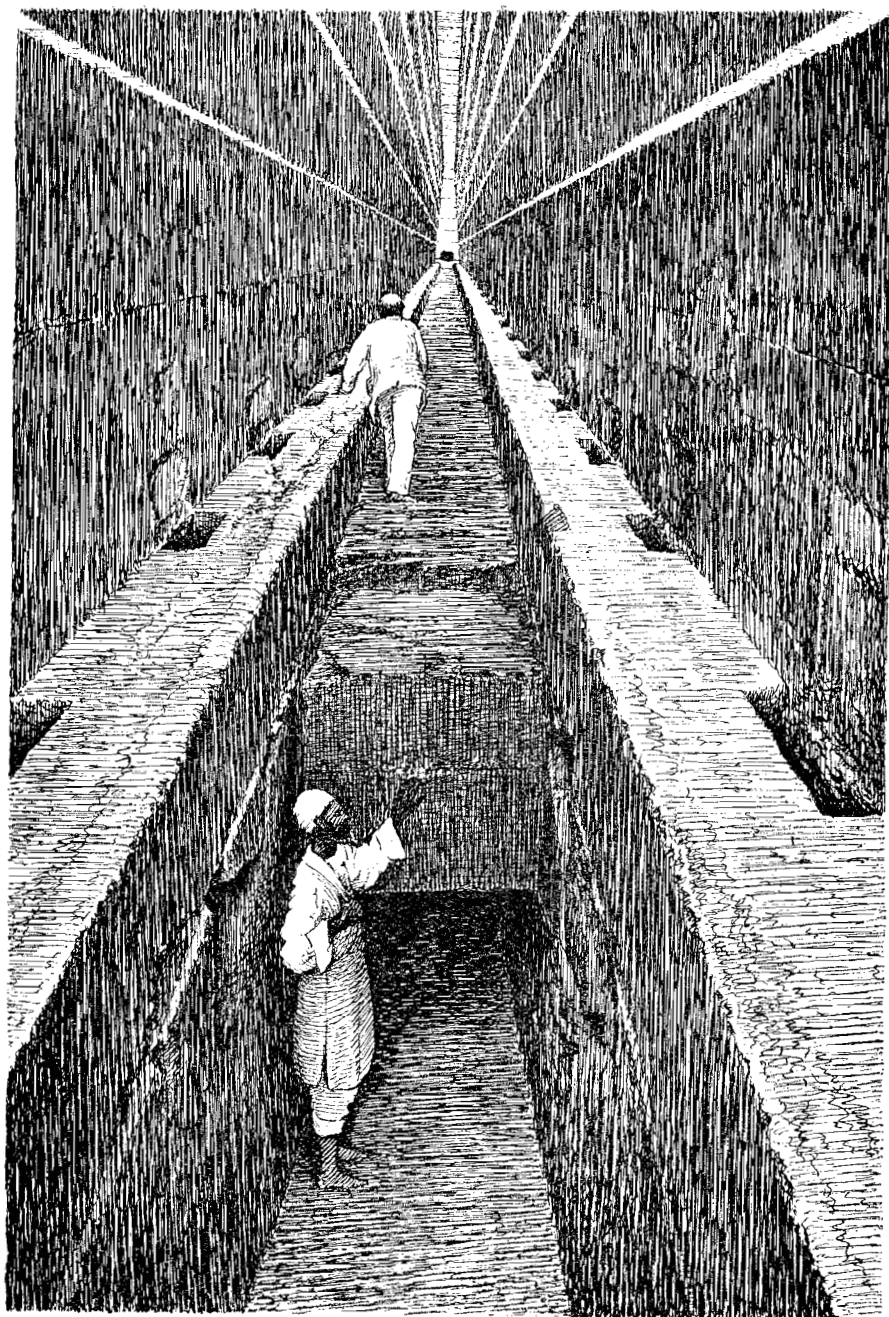
* These words are in the First Edition of Vol. I *Great Pyramid Passages*, and were written in 1909. The time pointed forward to, when the nations would be taken by surprise because of the suddenness of the

will be fulfilled: "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I *will* be exalted among the heathen [nations], I *will* be exalted in the earth"—Psa. 46:8-10.

When the people are raised again, they will find to their joy that they will no longer be compelled to walk with bowed heads. The burden of Adamic condemnation will have fallen from their shoulders, for "in those days it will no more be said, The fathers have eaten a sour grape [of sin] and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity; every one that eateth the sour grape *his* teeth shall be set on edge"—Jer. 31:29, 30. From this point onward, all the humble, obedient ones will progress with comfort toward the Queen's Chamber, the post-millennial condition of eternal bliss.

Nevertheless, should any one during the Millennium think too highly of himself, he will strike his head against the hard roof; for Christ's rule will be an iron one, and none will be allowed to think more highly of himself than he ought to think. On the other hand, if any one should think too lowly of himself, he will be encouraged to a more sober appreciation of his abilities, because that will be the time when "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," for "God resisteth the proud, but giveth grace unto the humble"—Luke 14:11; Jas. 4:6.

coming of the Trouble, was the year 1914-1915 (as mentioned throughout the First Edition). This prediction, based upon the clear prophetic testimony of the Scriptures, and abundantly corroborated by the Great Pyramid's symbolisms and measurements, was signally fulfilled at the date foretold, namely, 1914 A.D., when the *Great War* was precipitated upon the unsuspecting nations. Former strong autocratic kingdoms are now reduced beyond recovery, and others are weakened and will ultimately lie prostrate as well; for the Scriptures which pointed to the date (1914 A.D.) when the overthrow of "Christendom" would begin, also foretells that the destruction will be complete; for "Thy God reigneth," the Kingdom of Christ is begun—Isa. 52:7.



Drawn by K. Faughan

The Grand Gallery of the Great Pyramid of Gizeh, looking south; showing the sheer cut-off of the floor; the two Ramps ascending to the great Step; and the entrance of the Horizontal Passage to the Queen's Chamber

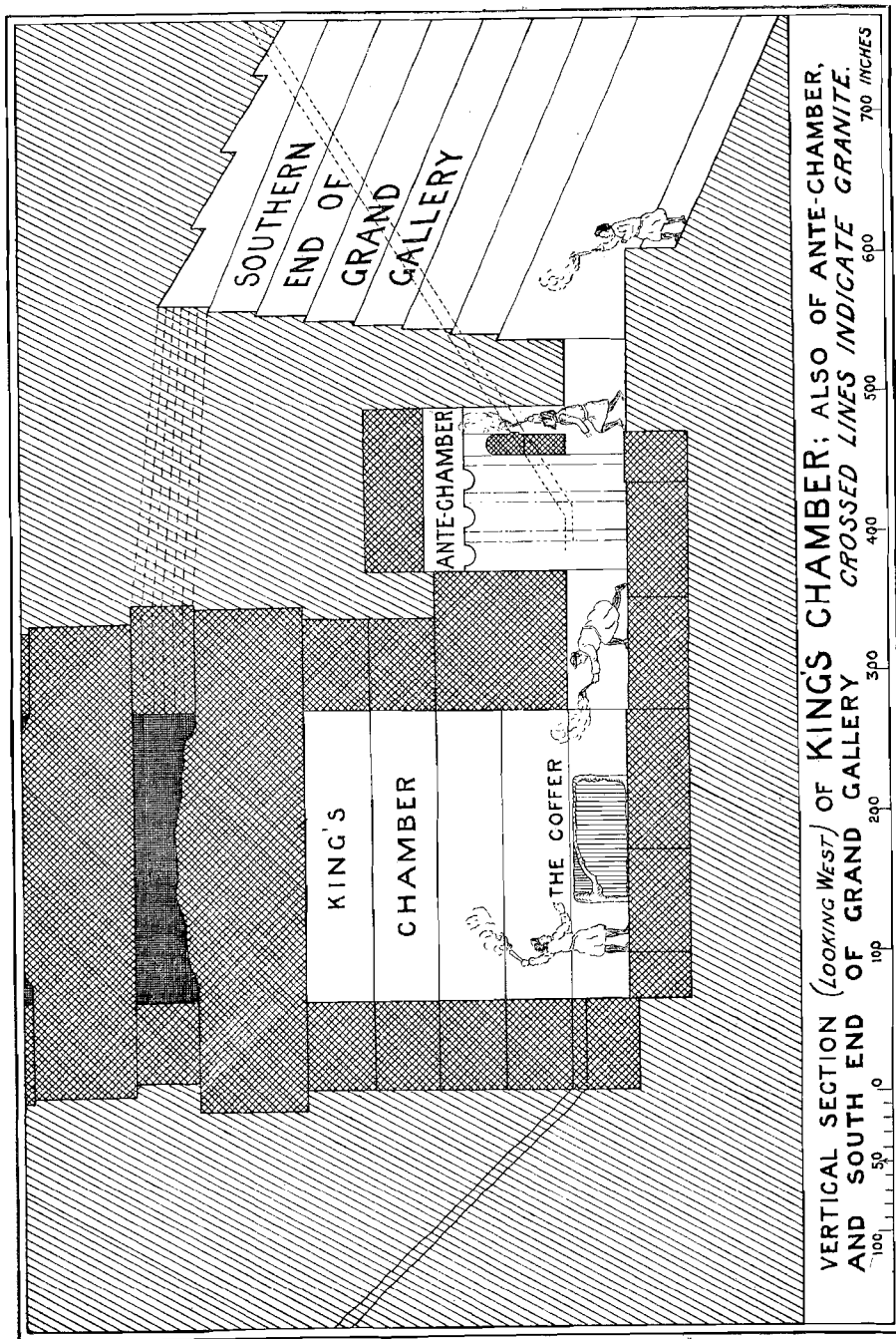
The Grand Gallery and the Ante-Chamber to the King's Chamber

From the viewpoint now to be considered we see that the Grand Gallery, the Ante-Chamber, and the King's Chamber correspond respectively with the Court, the Holy, and the Most Holy of the Tabernacle in the wilderness—See *Tabernacle Shadows*, by C. T. Russell. And when these three compartments in the Great Pyramid are compared with the Chart of the Ages, they are found to correspond respectively with the plane of justification, the plane of spirit-begotting, and the plane of spirit-birth, or Divine Glory.

As already mentioned, these three compartments and three planes symbolize the three successive steps or conditions of those drawn of the Lord:—(1) The Grand Gallery represents the condition of the justified by faith, those who are reckoned by God as *perfect* human beings because of their faith, and are called with the high or heavenly calling to sacrifice (Rom. 12:1), that they may become joint-heirs with Christ in his glory. (2) The Ante-Chamber represents the condition of those who, having accepted this gracious invitation to present their justified human nature in sacrifice, are “begotten again” to a *new* nature, receiving the “holy spirit of promise” as an *earnest* of their future spiritual inheritance, the “spirit of adoption” whereby they now cry “Abba, Father”—Eph. 1:13, 14; Rom. 8:15; Gal. 4:6; Heb. 12:9.

These are the spirit-begotten, and are now in the “School of Christ” where they receive trials and testings necessary to develop them as “new creatures in Christ Jesus.” In this School, grace and peace are multiplied unto them through the knowledge of God, and of Jesus their Lord—2 Pet. 1:2. (3) The King's Chamber represents the condition of the spirit-born, those who have completed their sacrifice in death, and have in the resurrection received spirit bodies of the Divine nature in keeping with their new minds—2 Cor. 5:1. Thus the King's Chamber symbolizes heaven itself, the throne of God.

Those Israelites and Gentiles who are justified by faith, are at peace with God through the Lord Jesus Christ, the purpose being that they may be called to joint-heirship with Christ.



In the Great Pyramid they are represented as standing in the Grand Gallery, which, in this picture, symbolizes the conditions of faith-justification.

Just as the First Ascending Passage leads up to the Grand Gallery, so this symbolizes the fact that the privilege of faith-justification was first offered to those who were under the Law Covenant; for, as the Apostle Paul says, the Law was their "schoolmaster to bring them unto Christ, that they *might be justified by faith*"—Gal. 3:24. For this purpose, that the Israelites might be justified by faith, Christ came "to his own"; and to as many as received him as the Father's appointed way to life, "to them gave he the privilege to become the sons of God"—John 1:11, 12. "Christ is the end of the law for righteousness to every one [under the law] that believeth"—Rom. 10:4. Because of their faith they were no longer compelled to remain under the bondage of the Law-schoolmaster (Gal. 3:25, 26), even as those who pass from the low confined First Ascending Passage into the greater liberty of the Grand Gallery, are no longer obliged to walk bowed down, but can straighten their backs and raise their heads in full assurance of faith in the great height of the roof.

But those who received Christ by faith were few in number; the vast majority because of unbelief never realized that Christ had taken the Law out of the way, nailing it to his cross (Col. 2:14); and of them it was written: "Let their eyes be darkened, that they may not see, and bow down their back away"—Rom. 11:10. As they rejected the glorious liberty of Grace so well symbolized by the Grand Gallery, they were allowed to remain in their bowed condition under the Law symbolized by the First Ascending Passage. But, praise the Lord, "God hath concluded them all in unbelief, that he might have mercy upon all"; for the death and resurrection of the Christ, head and body, symbolized by the breaking-away of the Well-mouth and lower part of the Grand Gallery floor, opened the way by which, when God shall "take away their sins," they may ultimately progress to the Queen's-Chamber condition of human perfection—Rom. 11:27-32.

As merely a "remnant" of the nation received Jesus as the Messiah, and the rest "judged themselves unworthy of

everlasting life," God turned to the other nations, the Gentiles, to "take out of *them* a people for his name"—Acts 13:46; 15:14. But the Gentiles were not born under the Law symbolized by the First Ascending Passage, but were born down on the plane of Adamic condemnation to death symbolized by the Descending Passage, and, therefore, far away from the Grand-Gallery privileges of the high calling to sonship.

Nevertheless, although Jesus came to his own people, the nation of Israel, being born under the Law, that he might redeem them that were under the Law that *they* might receive the adoption of sons (Gal. 4:4, 5), his ransom-sacrifice was all-sufficient to reach right down to those who were "aliens from the commonwealth of Israel," even as the Well, the Great Pyramid's symbol of the ransom-sacrifice, descends all the way down to the lower parts of the Descending Passage. Thus, those "who sometimes were far off" from Israel's covenants of promise, and enemies of God through wicked works, were "made nigh by the blood of Christ" (Eph. 2:12, 13); and during this Gospel Age they have passed, symbolically, from the Descending Passage up to the Grand Gallery by means of the Well, that is, they have passed through faith in the ransom-sacrifice of Christ from the plane of condemnation to the plane of justification, that they may have the glorious privilege, also by faith, of partaking in the high or heavenly calling of God in Christ Jesus.

But as with the nation of Israel, so also with the other nations, only the few, a "little flock" in all, have exercised saving faith. On their downward course the other nations have passed the Well, the ransom-sacrifice of Christ, without seeing it; or if they did, they have had no faith in it as a way to life. To the majority of the nation of Israel it was a cause of stumbling, just as the upper mouth of the Well may be a cause of stumbling to one who emerges from the First Ascending Passage; and to the majority of the Gentiles it appears to be foolishness, just as the lower end of the Well appears to be merely a side-track from the lower part of the Descending Passage—I Cor. 1:23—Plate XII. They little know the drawing power of God, which he exerts on behalf of those who have faith in this way to life and immortality—John 6:44.

Speaking of the peculiar *Grotto* which intercepts the course of the Well-shaft, and its possible symbolical meaning C. T. Russell writes: "Moreover, the location of the 'Grotto' and the fact that it was natural and not hewn are significant. It evidently symbolizes the death of our Lord Jesus. The fact that it was *natural* teaches that the Lord's sacrifice of himself was not an expediency, but a fore-ordained, pre-arranged, matter in Jehovah's plan, before the outworking of the plan symbolized by the Pyramid began. The fact that it is located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures—that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but, even in his death was within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line."

It is appropriate that the upper end of the Well should be so centrally situated, namely, at the junction of the First Ascending Passage, the Horizontal Passage, and the Grand Gallery, because it symbolizes the ransom-sacrifice of Christ which is the centre or hub of the great plan of salvation. Just as the Well is situated at the end of the First Ascending Passage and at the commencement of the Grand Gallery, so it was the death of Christ which closed the Law Dispensation and commenced the Gospel Dispensation; and just as the Well is also at the beginning of the Horizontal Passage leading to the Queen's Chamber, so the ransom-sacrifice of Christ was the beginning of the loving scheme devised by God for the ultimate salvation of the world.

The great height of the roof, the steep slippery floor, and the help afforded during the ascent by the Ramps,—the stone benches which run the whole length of the Grand Gallery at the base of the side-walls,—symbolize well the upward progress of those who have faith sufficient to advance along the pathway of the just. Yet their path is not an easy one. Owing to the weakness of the flesh, they find it difficult and fatiguing to advance. It is not by their own strength, however, but by the strength of the Lord, that they are enabled to conquer the difficulties of the way, and this strength they can have only as a result of faith. Again and again they find themselves prone



Drawn by K. Vaughan

*The great Step at the end of the Grand Gallery ; showing the
Low Passage to the Ante and King's Chambers*

to slip, but the grace of God, symbolized by the Ramps, enables them to make upward progress in righteousness in spite of the many difficulties, and the more progress they make, the nearer they come to God, just as the Grand Gallery leads one upward and nearer to the King's Chamber, symbolical of the Holy of Holies, heaven itself.

Of those visitors to the Great Pyramid who reach the Grand Gallery, the few who make the laborious ascent as far as the great Step at the top, and so come to a position where they can see the low entrance to the Ante-Chamber, find that their labour is not at an end. If they desire to make further progress they will require to surmount the Step, and then, after a short pause on its level upper surface, bow down and creep through the low passage, only three and a half feet high, into the Ante-Chamber. The surmounting of the Step is difficult owing to its height of 36 inches, and to the fact that the feet are resting on the inclined and slippery floor of the Gallery ; but by placing a foot on one of the Ramps, the difficulty can be overcome.

In this we have a picture of the condition of those who have advanced through faith to the end of this portion of their journey. Perseverance in following the path of faith-justification by the help of the grace of God has led them to the point where they can see the further step of sanctification, just as perseverance in climbing the Grand Gallery by the help of the Ramp leads the traveller to the point where he can see the low entrance into the Ante-Chamber.

The Step symbolizes the natural dislike of the *human* mind to entertain earnestly and sincerely the thought of self-denial and self-sacrifice, for "no man ever yet hated his own flesh"—Eph. 5 : 29. With the help of the grace of God, however, some are enabled by an effort to surmount this difficulty. When they do so, they find that more than half the battle of decision has been won. They are now, for a shorter or longer period, on the halting-place symbolized by the level upper surface of the Step, and can examine more closely the narrow way which lies open before them into the condition of sanctification, and thence to joint-heirship with Christ.

If they will look back and consider the wonderful love of God in sending his Son into the world to die for them while

they were yet sinners, they will reason that if, when they were enemies, they were reconciled to God by the death of his Son, much more, being reconciled, they will be saved by his life; and not only so, but they will also rejoice in God through the Lord Jesus Christ—Rom. 5:8-11. Further, if they consider how much they have already been enabled to accomplish along the pathway of faith-justification, not in their own strength, but in the strength of the Lord, they will not hesitate long in coming to a decision.

Doubts evidence lack of faith, and tend to obscure the judgment. The sooner we get rid of them, the more pleasing we shall be to the Lord, for "without faith it is impossible to please him," and "he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he will receive anything of the Lord"—Heb. 11:6; Jas. 1:6, 7. Sooner or later, if they do not decide for the Lord, they will lose this grace of God which they have received (2 Cor. 6:1), and find themselves again in the Descending-Passage condition of the world sharing in its condemnation; for just as the sole purpose of the Grand Gallery is to lead to the Ante-Chamber and King's Chamber, so the sole purpose of faith-justification in the Gospel Age is to lead us to the sanctified condition and joint-heirship with Christ symbolized by these two compartments of the Great Pyramid. As Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it"—Luke 9:23, 24.

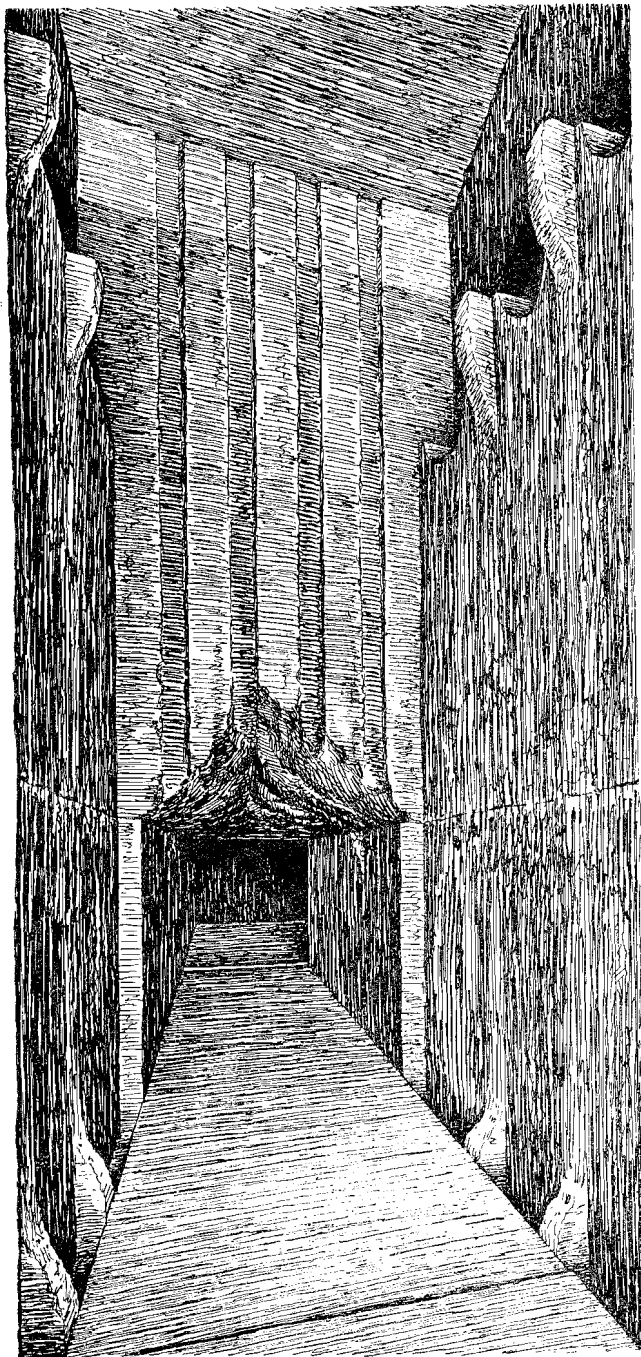
How important it is to realize that it is only the *meek* whom the Lord will guide in judgment and will teach his way (Psa. 25:9), and who will, therefore, see that it is their reasonable service to bow down and enter the Ante-Chamber condition of sanctification. These will realize, furthermore, that it is not only their reasonable service to present their bodies a living sacrifice, but that a wonderful privilege is being offered to them to share first in the sufferings, and afterwards in the glory, of the Lord; for without sacrifice unto death, none need hope to attain the heavenly inheritance with Christ—Rev. 2:10; 2 Tim. 2:11, 12. When they see this their faith in God and

their appreciation of his love for them will lead them to reciprocate, and they will deny themselves, and bowing down to his will, will "make a covenant with him by sacrifice"—Psa. 50:5. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "Because he [Jesus] laid down his life for us, we ought to lay down our lives for the brethren"—1 John 4:10, 11; 3:16, R.V.

After the visitor to the Great Pyramid enters the Ante-Chamber and stands erect, he finds himself at first in a little compartment measuring 21 inches from front to back, by 41 inches from side to side. His further progress is barred by the "Granite Leaf," nearly 15 $\frac{3}{4}$ inches thick, which has its under surface in line with the roof of the entrance passage. The traveller will, therefore, require again to bow very low in order to pass under this block of granite before he can get the full freedom of the Ante-Chamber.

The stooping necessary to pass through the entrance passage, which is constructed entirely of limestone, represents the voluntary death of the human or earthly will, self-renunciation. But this alone is not sufficient. Some on giving up their own will accept the will of the Pope, for instance. To these the Pope's will becomes infallible, and they consent to believe and do whatever he commands. This is not true consecration to God. Those who accept the high calling of God in Christ Jesus must not only deny themselves, but they must also bow to the will of the *Lord*.

As granite in the Great Pyramid represents things Divine, so the Granite Leaf represents the Divine Will, to which those who would enter the School of Christ must bow submissively. Before they do this, although they are standing under a granite roof representing Divine protection, they are, nevertheless, still standing on limestone. This symbolizes the fact that they are still regarded by God as human beings, not yet begotten to the spirit nature. But as soon as they come to the decision to bow down to the will of God symbolized by the Granite Leaf, thus evidencing their willingness to "lose their lives" for Christ's sake, Christ imputes to them a sufficiency of his merit to render their sacrifice holy and acceptable to God. Their justification



Drawn by K. Vaughan

The Southern end of the Ante-Chamber ; showing the
Low Passage to the King's Chamber

then becomes complete ; and their sacrifice being now a *living* one, because entirely free from the Adamic condemnation, it is at once accepted by the Lord. As the Apostle states, " there is, therefore, *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit "—Rom. 8 : 1.

It is important to notice that when Paul besought the Romans to present their bodies a living sacrifice, and pointed out to them that it was their reasonable service to do so (Rom. 12 : 1), he did not address those who were enemies of God through evil works, but those who had turned to have faith in God, and were, therefore, his " brethren " of the household of faith. The man who lacks faith cannot present his body a living sacrifice, holy and acceptable to God. Not having been freed from condemnation his death would not be sacrificial, or holy, but would be forfeited at the hands of justice ; nor would his body be his own to present. The death of such avails nothing, for " God hath no pleasure in the death of the wicked " ; but the sacrificial death of those declared " blessed and holy " because of their faith in Jesus avails much, for " precious in the sight of the Lord is the death of his saints "—Ezek. 33 : 11 ; Psa. 116 : 15.

The visitor to the Ante-Chamber who bows down under the Granite Leaf, steps for the first time on to granite ; symbolizing that those who submit themselves to the will of God, have now risen from the plane of human justification to the plane of spirit-begetting. Henceforth God reckons them dead as human beings (Col. 3 : 3),—not dead in Adam, but dead in Christ,—and alive as spirit beings. They are " accepted in the Beloved " as members of his body. They are immersed into Christ, because they are immersed into his death (Eph. 1 : 6 ; Rom. 6 : 3) ; and becoming partakers of his sufferings and death they will ultimately, if found faithful, become partakers of his glorious resurrection, the first or chief resurrection—Phil. 3 : 10, 11 ; Rev. 20 : 6. The first stone of this granite floor is about a quarter of an inch higher than the limestone ; and if a vertical line be drawn downward from its first or north edge, it will be found to pass beyond (south of) the Queen's Chamber which symbolizes the perfect human condition.

Once an entrance has been gained into the Ante-Chamber proper, it is found that the level of its floor falls immediately to the level of the limestone Step outside, showing that although those who are spirit-begotten have now the spiritual mind, the mind of Christ (1 Cor. 2:16), they have as yet undergone no change of nature as regards their bodies. They have received the holy spirit of promise as an *earnest* or *pledge* of their future spiritual inheritance (Eph. 1:13, 14), the Divine nature, but their bodies are still human. Nevertheless, as they are standing on granite, this shows that they are *reckoned by God* as partakers of the Divine nature, because they have presented their bodies a living sacrifice, and are striving to fulfil their vow of consecration. Above them is the granite roof, signifying that they are, even more than before, under Divine protection. "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty"—Psa. 91:1.

Before they can enter the "Sanctuary" or King's Chamber, which is a figure or type of heaven itself (Heb. 9:24), they must bow down once more and pass through another low entrance-passage. The stooping necessary to do this symbolizes death, for those who will become joint-heirs with Jesus Christ must rise from the plane of spirit-begetting to the plane of spirit-birth, that is, they must be changed to the spiritual condition in the actual as distinguished from the reckoned sense before they can enter the heavenly glory, for "flesh and blood cannot inherit the Kingdom of God"—1 Cor. 15:50. That the plane of spirit-birth is higher than the plane of spirit-begetting is indicated in the Great Pyramid by the fact that the granite floor of the King's Chamber is on a higher level than the upper surface of the first granite stone in the floor of the Ante-Chamber.

The emergence from the low entrance-passage into the King's Chamber symbolizes the resurrection of those who have been faithful followers of Christ. This is the first or chief resurrection concerning which John the Revelator states: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20:6. Paul, speaking of the same class, said: "The dead in Christ shall rise first" (1 Thess. 4:16), and again,

"It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him"—2 Tim. 2:11, 12.

This gracious offer of joint-heirship with Jesus is free to those who have ears to hear the glad tidings before the time when the door of opportunity will close, and all who accept and are faithful unto death will receive the crown of life, and will find that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in them, for they will be raised in the likeness of Christ's glorious spiritual body and will reign with him—Rev. 2:10; Rom. 8:18; Phil. 3:21; 1 John 3:2.

It is thus evident that the Grand Gallery symbolizes the plane of faith-justification; the first granite stone in the Ante-Chamber the plane of spirit-begetting; and the granite floor of the King's Chamber (or Sanctuary) the plane of spirit-birth, the Divine nature.

The Grand Gallery

In the last section we saw that the Grand Gallery, in its relation to the Ante-Chamber as the School of Christ, symbolizes the condition of the justified who are called or invited to present their bodies a living sacrifice, holy, acceptable unto God—Rom. 12:1. Those who do so are urged to forget those things which are behind, and reaching forth unto those things that are before, press toward the mark for the prize of the *High Calling* of God in Christ Jesus—Phil. 3:13, 14. In the present section, the Grand Gallery will be considered as symbolizing the High or Heavenly Calling in itself—Heb. 3:1. The two modes of access, the one for the people of Israel, the other for the Gentiles, to the privilege of the High Calling, have already been considered.

This High Calling began, so far as Jesus was concerned, at his birth, because he was born into this world for the purpose of accepting the call to sacrifice when the due time should come, which was at his baptism; but it was not until his death and resurrection that the "new and living way" was opened up to the world of mankind, first to the Israelites and afterwards

to the Gentiles. Good men, like John the Baptist (than whom there was no greater), who died prior to the time when Jesus Christ rose from the dead and appeared in the presence of God for us, his followers (Heb. 9 : 24), had no part in this High Calling to be joint-sacrificers and ultimately joint-heirs with the Master—Matt. 11 : 11. The first of the Israelites to accept this call and to receive the Holy Spirit in token of their acceptance by God, were the 120 disciples when they were assembled in the upper room at Pentecost, the exact date foreshadowed by the Law—Lev. 23 : 4-17 ; Acts 1 : 13, 14 ; 2 : 1-18. The first Gentile to accept, and be accepted, was Cornelius, to whom the Apostle Peter was specially sent by God—Acts 10.

The lofty height of the Grand Gallery very well represents the perfect liberty and high aspirations of the followers of Christ. Those who go up this way do not require to walk with their heads bowed as they did when coming up the First Ascending Passage, representative of the people of Israel bowed down and condemned by the exacting requirements of the Law, or when going down the Descending Passage, representative of the remainder of the human race bowed down under the Adamic condemnation to death. Those who are privileged to go up the Grand Gallery, can do so with their heads erect : for “ Christ is the end of the law for righteousness to every one that believeth,” and “ there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit ”—Rom. 8 : 1.

The nation of Israel who struggled up the First Ascending Passage, and the world who labour down the Descending Passage are weary and faint because of their galling yoke and heavy burden ; “ But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint ”—Isa. 40 : 31.

Nevertheless, although this way is lofty, it is a narrow way, for “ narrow is the way which leadeth unto life ”—Matt. 7 : 14. It is rather less than seven feet wide above the Ramps, and the walking part between the Ramps is narrower still. It is only three and a half feet wide—*just room for two to walk abreast, “ My Lord and I.”* However anxious the Lord’s brethren may

be for some dear one to share this pathway with them, while they may assist him to see his privilege, none of them can lead him up. They must urge him to take Jesus’ hand ; and all who respond will find Jesus able to save to the uttermost. They will hear Jehovah’s tender words : “ Fear thou not, for I am with thee : be not dismayed, for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness ”—Isa. 41 : 10.

The way is dark ; “ but unto the upright there ariseth light in the darkness.” Those who walk this way have a “ lamp,” the Word of God, by the light of which they are enabled to see the pathway, and this lamp is shining more and more brightly—Psa. 112 : 4 ; 119 : 105 ; Prov. 4 : 18. The way is also slippery ; but the wayfarers have the Lord as their yoke-fellow ; if they should slip, he will help them. Moreover, they have the Ramps beside them all the way, representing the grace of God, his “ great and precious promises ” to support them when they are weary, to cling to when they slip. “ When I said, ‘ My foot slippeth,’ thy mercy, O Lord, held me up ”—Psa. 93 : 18. Should anyone *wilfully* begin to retrace his steps, he will find that the way of the backslider is hard, just as in the Great Pyramid the descent of the Grand Gallery is even harder than the ascent. Persistence in this downward course must eventuate in the Second Death—Heb. 6 : 4-6 ; 10 : 29 ; 2 Pet. 2 : 20-22.

The Step at the head of the Grand Gallery represents the last great trial to be overcome in each individual Christian’s course ; but just as visitors to the Pyramid can surmount this Step and gain entrance to the King’s Chamber by taking advantage of the help afforded them by their guide and by the Ramps, so all who are true Christians will prove overcomers if their strength is not in themselves, but in the Lord, and if they rely on the grace of God, “ the exceeding great and precious promises : that by these they might be partakers of the *Divine nature* ”—2 Pet. 1 : 4.

When we examine the two side-walls of the Grand Gallery, we see that they are each composed of eight courses of masonry above the Ramps, and that each course projects about three inches beyond the one below it. There are thus seven over-

lappings, and the width of the passage becomes gradually less between each pair of opposite courses till the roof is reached ; here the width is identical with the floor-space between the Ramps. Wordsworth E. Jones suggested that they might represent the various stages in the upward growth in Christian character as detailed in 2 Pet. 1 : 5-7 : " And besides this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness love."

From this point of view, the floor of the Grand Gallery may be taken as representing the foundation of our faith. The Apostle assures us that " other foundation can no man lay than that is laid, which is Jesus Christ"—1 Cor. 3 : 11. Jesus himself said : " I am the way"—John 14 : 6. It is on him that the " exceeding great and precious promises" are based, just as it is on the floor of the Grand Gallery that the Ramps are based. The lowest course of each side wall, representing the faith of the Christian, rests on the floor through the medium of the Ramp, and similarly the faith of the Christian rests on the foundation of Jesus Christ through the medium of the Lord's great and precious promises.

But the Christian may have all faith so that he could move mountains, and yet, if he did not add to it the various graces of the spirit, the greatest and highest of which is love, his faith would profit him nothing. We must superadd to our faith the various overlapping of 1, virtue,—fortitude, the courage of our convictions ; 2, knowledge ; 3, temperance,—self-control ; 4, patience ; 5, godliness,—reverence for God with desire to do his commands, duty love ; 6, brotherly kindness,—love for all who are brethren in Christ Jesus ; 7, love in its all-comprehensive sense,—love for God, for the brethren, for mankind in general, for enemies.

These are all built upon, and are additions to, each other in the order named, and all are necessary if we would be joint-heirs with our Lord and Saviour Jesus Christ. " If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar

off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ"—2 Pet. 1 : 5-11.

The fact that the space between the side walls is narrower and narrower at each overlapping, till the roof is reached where the width is the same as that between the Ramps, would seem to indicate that the various additions to the upward growth in grace enumerated by the Apostle Peter, present more and more difficulty to the individual Christian who is faithful to his covenant of sacrifice. The way becomes narrower and narrower till at length it becomes as narrow as the way the Master trod. This will be reached only when we develop love in its all-comprehensive sense, in addition to and inclusive of the other graces of the spirit. It is only those who cultivate this love, the sum of all the graces, who will be raised to joint-heirship with Christ, inasmuch as these alone will have proved their fitness to be associated with Christ in judging and blessing the world in righteousness—1 Cor. 13 : 1-13 ; 6 : 2 ; Rev. 3 : 21 ; Psa. 96 : 9-13.

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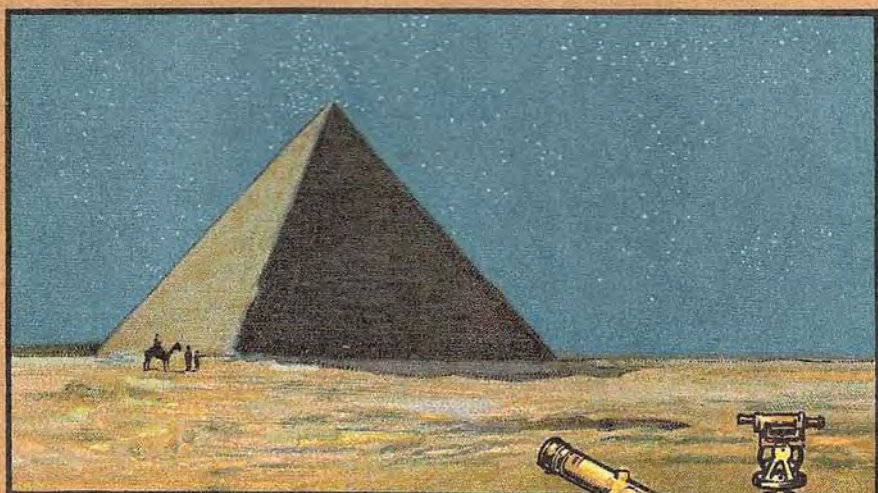
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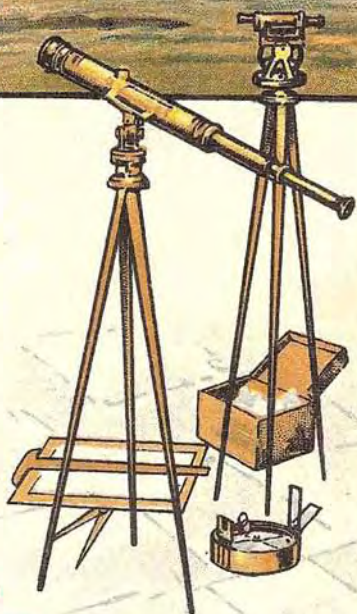
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THE
GREAT
PYRAMID



Its
Scientific Features

(1914 A.D. AND THE GREAT PYRAMID - PART I)

By Morton Edgar



THE
GREAT PYRAMID
ITS SCIENTIFIC FEATURES

THE
GREAT PYRAMID

ITS SCIENTIFIC FEATURES

PART I OF

1914 A.D. AND THE GREAT PYRAMID

IN WHICH IS SHOWN HOW
THE GREAT PYRAMID OF GIZEH
SCIENTIFICALLY CORROBORATES THE
PHILOSOPHY OF THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES

BY
MORTON EDGAR

Author of "Great Pyramid Passages," etc.

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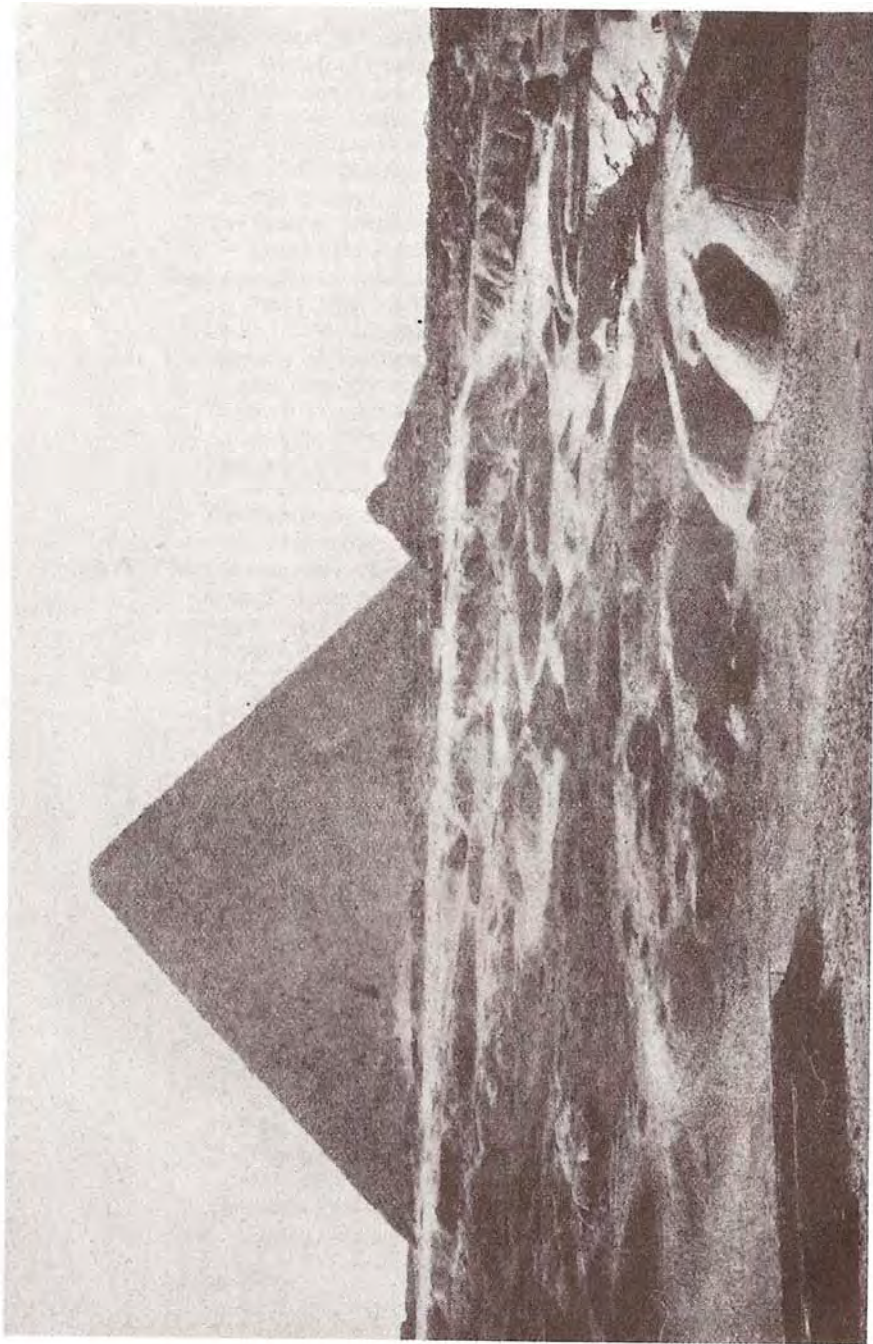
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The Great Pyramid of Gizeh, as viewed from the South-east; showing the Sphinx in the foreground to the right

THE GREAT PYRAMID

ITS SCIENTIFIC FEATURES

PART I OF

1914 A.D. AND THE GREAT PYRAMID

SECTION I

THE GREAT PYRAMID OF GIZEH IN EGYPT

EGYPT is the only country where the perfect pyramid structure is to be found; that is, a stone building having a square base, with four triangular, sloping sides meeting in a point exactly above the centre of the base.

Although there are over thirty of these monuments, erected in several groups along the western bank of the Nile, only one of them is of importance, namely, the *Great Pyramid of Gizeh*. It is the most northern of a group of nine pyramids, built at the very border of the Sahara Desert on a low hill of rock, not far from the city of Cairo.

Because of its antiquity and size, the beauty of its masonry, and exclusiveness of design both externally and internally; but above all because of the inscrutability of its purpose, this great edifice has been from the earliest times universally designated the *first* of the "Seven Wonders" of the world. Owing to its structural durability, the Great Pyramid is the only one of these ancient wonders which now exists.

While the modern world can point with justifiable pride to its achievements in the engineering art, the masterly workmanship of the Great Pyramid's erectors of fully forty centuries ago, the skill everywhere displayed throughout its vast bulk, not only in the preparation and meticulous fitting of the tens of thousands of immense stones, but of its

whole design, compels thoughtful admiration. And this sole survivor of the Seven Wonders of the ancients, even in the midst of the mechanical triumphs of the present epoch, still maintains its unique distinction of being earth's chief structural marvel. The Rev. Joseph A. Seiss named it "A Miracle in Stone"; and recent research proves that the monument justifies this title even more completely than that gifted author could have known.

It is claimed by many students that the architect who designed the Great Pyramid must have been inspired; for it is inconceivable that the numerous Scriptural and scientific truths which are now known to be embodied in the dimensions and angles of the building could have been common knowledge at that early period. By laborious research, and careful accumulation of records taken at intervals during centuries, man has at last ascertained to a near approximation the size of the earth on which he lives, the distance separating the sun and earth, the durations in days of the solar tropical year, and lunar month, and the number of years in the precessional cycle of the equinoxes, along with many other related facts. With man such knowledge is progressive; and what is accepted as truth today may tomorrow require correction as learning and understanding increases.

But with God: surely He knows it altogether. If for some wise purpose, therefore, it was his intention to convince his intelligent and enquiring creatures on earth that He is an unerring Law-giver, and that all things are known to Him and are working harmoniously toward a grand consummation, it is not unreasonable to claim that in the *Great Pyramid* he monumentalised these very truths which our scientists have all along so eagerly sought to unravel. This is our claim.

Built nearly five and a half centuries before the Tabernacle of Moses was erected in the wilderness, and twice as long before the Temple of David and Solomon appeared in Jerusalem (and both of these edifices were designed under Divine inspiration), the Great Pyramid has withstood the ravages of all the centuries till now, and will probably continue to stand for many more, testifying to earth's inhabitants the omnipotence of Jehovah. Completed two decades before

Abraham was born, it held hidden within its measures and angles a prophetic history of the world, not decipherable until history had run its course.

In addition it contains, by means of its design and proportionate dimensions, important scientific facts, which never could be appreciated until precise knowledge of the laws which govern movement in the universe had sufficiently increased, to prepare the mind of man to unlock them.

A Scriptural Declaration; and Historical Notice

Although the Lord of heaven and earth caused his great stone Witness to be constructed over forty centuries ago, it has pleased him to reserve the understanding of its message to the Millennial Day, which we are now entered upon; as we read: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, even a pillar at the border thereof to the Lord. And it shall be for [shall serve for] a sign, and for a witness, unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them" (Isaiah 19: 19, 20).

It is, of course, the popular belief that the Great Pyramid is a tomb; for there is no doubt that the other pyramids were intended by their builders for this purpose, as mummies have been found in some of them. And yet it is now a well known fact that the accredited builder of the Great Pyramid, Cheops, whose name has been found on some of the masonry blocks, roughly painted in red by the ancient quarrymen, was not buried inside his great monument.

His tomb, where he was buried, has been identified by Egyptologists with a deep, and elaborately-cut sepulchral pit, which is situated about a thousand feet away from the Pyramid. Cheops (usually pronounced Keops), therefore, did not intend the Great Pyramid to serve as a tomb; nor, indeed, if we are to believe the reasonable deductions which are based upon historical accounts, did he or his Egyptian subjects know what purpose this immense edifice was intended to serve!

When we piece together the fragmentary historical records of this pyramid-building period, preserved to us in the writings of Herodotus and Manetho, it appears that Egypt was at that time invaded by a nation who came from the East, and who easily subdued the Egyptians by their power "without a battle," and compelled them to close their idolatrous temples and engage in the work of building the Great Pyramid. When the work was completed the invaders, who were called "Shepherd Kings," vacated Egypt, and, according to Manetho, went East to Palestine, where they built the city of Jerusalem.

The fact that these Shepherd King's easily subdued the Egyptians without resorting to warfare, and were able to compel them to stop idolatrous worship and exert their energies in constructing the Great Pyramid, proves that they were endowed with a mentality immeasurably higher than that of the Egyptians.

It is believed by some scholars, notably by Professor C. Piazzi Smyth, Astronomer Royal for Scotland, that the leader of the Shepherd Kings was none other than Melchisedec, king of Salem, priest of the most high God. Certain statements by Herodotus, read in conjunction with some historical records in the Bible, support the opinion that the Shepherd Philition, or Philitis, referred to by Herodotus, and Melchisedec were one and the same; and that he was the real architect of the Great Pyramid, being inspired of God. But Cheops, named Khufu by modern Egyptologists, who was the reigning king in Egypt at the time of the extraordinary invasion, was merely enlisted along with his subjects in the actual work of construction.

The historical notice of the builders of the Great, as well as of the Second, Pyramid of Gizeh, as given by Herodotus, shows that the later Egyptians had conceived intense hatred of the two kings associated with that pyramid-building period. It is thought, however, by a number of authorities, such as Professor Rawlinson, that this hatred was engendered by a much later invasion of "Shepherd Kings," who had nothing in common with the earlier Shepherd Kings of the 4th Dynasty (For the other Shepherd Kings were of the 15th to 17th Dynasties, long after the building of the Great and Second Pyramids).

The fact, however, that the original Shepherd Kings of the 4th Dynasty compelled the Egyptians to close their idolatrous temples, may have seemed to the Egyptians of later times to have been an insult to their country; and idolatry being rife in these later Dynasties, priests and people alike could not then understand the godly motives that dictated the suppression of false gods, and hated that "ignoble race," as Manetho named them, who "had the confidence to invade our country," and so easily subdue it without even requiring to fight for it! In any case, both Sir G. Wilkinson and Professor Rawlinson, and others, make it evident that the recorders of Egyptian history had thoroughly mixed up the sequence of events, and named successive kings out of their proper order. But the builder of the Great Pyramid is identified by one named Philition, or Philitis, who at the time the building was being erected "fed his flocks about the place," as Herodotus states; and this item of history is accepted by all critical authorities as being correct.

The Great Pyramid the First Stone Building

In his valuable book, *The Antiquity of Intellectual Man*, Professor C. Piazzi Smyth brings forward a mass of literary material which establishes the priority of the Great Pyramid as a stone building, proving that this monument must have been reared before any other edifice of importance. He also shows that none of the subsequent stone erections can vie with their great forerunner in fineness of workmanship; and points out that this fact demonstrates a sudden uprise in excellency of masonic construction.

Professor Smyth comments upon the closeness of the masonry-joints of the building, especially in the walls of the interior Queen's Chamber: "The joints are so close, that the edges of the two surfaces of worked stone, and the filling of cement between, are comprisable often within the thickness of a hair." The famous Egyptologist, Professor (now knighted) W. M. Flinders Petrie, adds: "To merely place such stones in exact contact at the sides would be careful work [because the stones are so large and heavy], but to do so with cement in the joints

seems almost impossible." In another place Professor Petrie again refers to the marvellous skill of the workmen who built the Great Pyramid: "Their skill in cementing joints is hard to understand. How, in the casing of the Great Pyramid, they could fill with cement a vertical joint about 5 feet by 7 feet in area, and only averaging one-fiftieth part of an inch thick is a mystery; more especially as the joint could not be thinned by rubbing, owing to its being a vertical joint, and the block weighing about 16 tons. Yet this was the usual work over 13 acres of surface, with tens of thousands of casing-stones, none less than a ton in weight."

The celebrated architectural authority, Mr. James Fergusson, also, gives his testimony as to the excellency of the workmanship displayed in the Great Pyramid: "No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the wonderful mechanical skill displayed in its construction. Nothing more perfect mechanically has ever been erected since that time."

SECTION II

THE DISCOVERY OF THE SCIENTIFIC NATURE OF THE GREAT PYRAMID

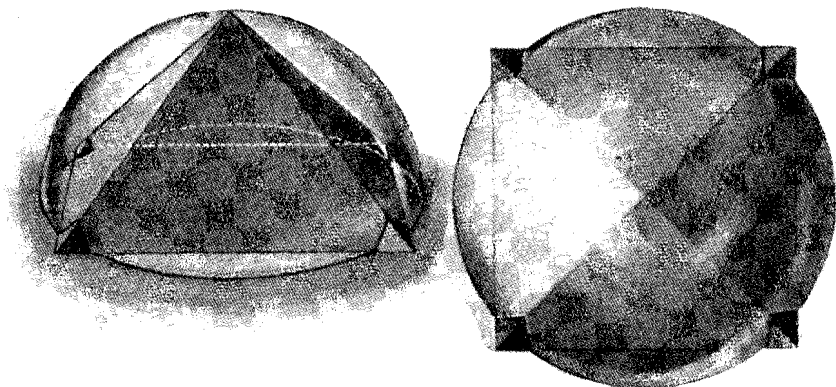
JOHN TAYLOR of London, to whom Professor C. Piazzini Smyth dedicated all his works on the Great Pyramid, has the honour of being the first to suggest that the Great Pyramid was intended by its builders to monumentalise important scientific truths. He published a book entitled: *The Great Pyramid: Why was it built? Who built it?* This book appeared as early as 1859, and has commanded the attention of all thoughtful students of the Pyramid.

After drawing attention to the precise angle at which the sloping sides of the Pyramid rise from the rock to the apex of the building, as calculated from the base-side length and vertical height of the whole monument, John Taylor wrote: "What reason, it may be asked, can be assigned for the founders of the Great Pyramid giving it this precise angle, and not rather making each face an equilateral triangle? The only one we can suggest is, that they knew the Earth was a sphere; and they had measured off a portion of one of its great circles; and by observing the motion of the heavenly bodies over the earth's surface, had ascertained its circumference, and were now desirous of leaving behind them a record of that circumference as correct and imperishable as it was possible for them to construct.

"They assumed that the earth was a perfect sphere; and as they knew the radius of a circle must bear a certain proportion to its circumference, they then built a pyramid of such a height in proportion to its base, that its perpendicular would be equal to the radius of a circle equal in circumference to the perimeter of the base.

"To effect this they would make each face of the Pyramid

present a certain ascertained angle with reference to its base (supposing a vertical section made of it), which angle would be that of $51^{\circ} 51' 14''$, if modern science were employed in determining it. . . . How the thought occurred to them we cannot tell; but a more proper monument for this purpose could not have been devised than a vast Pyramid with a square base, the vertical height of which Pyramid should be the radius of a sphere in its circumference equal to the perimeter of that base.



“It was impossible to build a hemisphere of so large a size. In the form of a Pyramid, all these truths might be declared which they had taken so much pains to learn; and in that form the structure would be less liable to injury from time, neglect, or wantonness, than in any other.”

At the period when John Taylor wrote these words (1859), the dimensions of the Great Pyramid were not known to such exactness as they now are. His actual figures can now, therefore, be improved upon; but his suggestion as to the reason why the builders of the ancient Great Pyramid chose the precise angle for the rise of the sides of their edifice, which gives to its vertical height the same proportion to its square base, as the radius of a circle has to its circumference, remains substantially the same. His deductive reasoning has received much confirmation during the years which have passed since

his day; but with this necessary correction, namely, that whatever the actual working-builders may have understood about the shape of the earth, the inspired architect was caused to embody in the monument those dimensions which prove a knowledge by *someone* of the true shape and size of the earth.

It is Professor C. Piazzi Smyth to whom we are indebted for fuller knowledge of the scientific features monumentalised in the Great Pyramid, as well as to the beginnings of our understanding of the monument's religious teaching. The religious teaching is, in reality, more essential to us than the scientific aspect of the building, for it is a corroboration of the Plan of Salvation contained in the Bible. The value of the purely scientific features, however, is that they prove the correctness of all the measures of the Pyramid, and demonstrate a oneness of design which is too wonderful to be credited to human beings unaided by a higher intelligence. They prove, therefore, that God Himself must have been the true Architect; and proving this establish at once the claim that the Great Pyramid is His “Sign” and “Witness” for the great Day now begun.

John Taylor's work, therefore, laid the foundation for the researches of Professor Smyth and all later students. Not only did he point out the precise mathematical relationship that the Pyramid's vertical height bears to its square base (which mathematicians denote by the symbol of the Greek letter “ π ” [Pi], *i.e.*, the proportionate ratio between the lengths of the diameter, and the circumference, of a circle), but he also drew attention to the remarkable fact that the unit of linear measure employed in the Great Pyramid is earth-commensurable. That is, this unit is based upon the actual size of the earth. He named it the “Sacred Cubit,” believing that it was the cubit communicated by Jehovah to the people of Israel; but it is now more popularly known as the Pyramid cubit. Additionally, John Taylor demonstrated that the inside capacity of the “Coffer,” or granite chest which lies in the King's Chamber of the Great Pyramid, was meant by the Architect to serve as the Standard Capacity Measure for all nations of earth. We shall examine some of these matters in detail as we proceed.

SECTION III

EARTH'S STANDARD UNIT OF LENGTH

THE remarkable discovery of John Taylor is this: The polar diameter of the earth, the axis of earth's rotation, is the best possible reference-line upon which to base the standard unit of Long Measure for the daily use of mankind. The even 500-millionth part of this long straight line is the precise length of the Standard Unit, and is named The Inch; and 25 of these inches is named The Cubit. As there are 500-millions of inches in the full length of the polar axis of earth, and 25 of these in the cubit, there is therefore an exact, round, 10-million cubits in earth's semi-axis of rotation.

And because this inch-length, and cubit-length, are everywhere evident in the dimensions of the Great Pyramid of Gizeh, they have been appropriately named The Pyramid Inch, and The Pyramid Cubit. For this reason it is, properly, claimed that the linear unit of measure employed in the construction of the Great Pyramid is earth-commensurable, and thus the most scientific unit that ever could be devised for the use of man, whose everlasting habitation is Earth.

It was in the attempt to create a system of measures which should be regarded as pre-eminently scientific, that the French scientists of the time of the Revolution, discarding the system previously in use, introduced their earth-commensurable metric system, the linear unit of which, they claimed, is the exact, round, 10-millionth part of the quadrant of the earth's circle passing through the poles, that is, the 10-millionth part of the curved line from the north pole, through Paris, to the equator. This linear unit, the French metre, has since been found to be in error; for the French savants did not know what was the precise size of the earth. Their metre is slightly

too short; and instead of being as at present equal to 39·370789916, ought, rather, to be 39·3741576608+, British inches in length, according to the more accurate estimate for the entire quadrant. (This value is about 855½ metres of the present, inaccurate, length, more than the round 10-millions for earth's quadrant.)



Diagram illustrating the length of the Earth's Axis of Rotation, 500,000,000 Pyramid Inches; and its Semi-axis of 10,000,000 Pyramid Cubits

But not only did they err in their estimate of the dimensions of the earth, but they erred in judgment too. For it is much more scientific to base the Standard Unit of length upon the straight line of earth's axis of rotation, than upon a curved line, especially as that curve is not a true quarter circle owing to the flattening of the figure of the earth at the poles.

Furthermore, nothing can be more fitting as the grand reference standard for length than earth's polar diameter; for,

unlike the Meridian of Paris upon which the French metre-length is based, this straight line upon which the standard inch and cubit are based is common to all nations; for all revolve around it once in every 24 hours. There is an appropriateness in this connection which characterises it as of Divine arrangement. John Taylor, therefore, did not hesitate to declare his belief in the Divine origination of the system of measures which had as its basis the grand standard length of earth's polar axis of rotation.

Sir Isaac Newton, in his *Dissertation on Cubits*, proves that the sacred cubit of the nation of Israel was almost exactly 25 British inches in length. Pursuing the investigation as to the origin and length of the sacred cubit, Professor C. Piazzi Smyth came to the conclusion that the cubit used by Moses when Jehovah commanded him to construct the tabernacle, had been used by the builder of the Great Pyramid many centuries before, and earlier still by Noah when making the ark. And as the 25th part of the cubit, namely, the inch, is practically the same as the inch-length in use today by English-speaking peoples, it was his conviction that the British nation had inherited the "Sacred" inch down through the ages from the day when this standard unit was first Divinely communicated to earth.

The fact that there is now a mere one-thousandth part of an inch difference between the length of the present British inch and the original earth-commensurable inch, is explained by the many changes of the official standard-rod used for reference. The present reference rod is the yard of 36 inches; but the yard was not always the length of the reference standard. The now almost forgotten *ell* of 45 inches, proves that the British inch was originally longer than it is at present.

Earth's Grand Reference-Standard for Length

To show how close are the estimates for the polar-axial length, as computed by modern astronomers, to the theoretical requirement of the Great Pyramid's scientific dimensions, we here repeat what we have said on page 242 of Vol. I *Great Pyramid Passages*: In the 9th Edition of the *Encyclopædia*

Britannica, Vol. II, page 792, Sir John Herschel is noted as having stated the length of the polar axis from the data supplied by Col. A. R. Clarke. (Col. Clarke is the recognised authority on geodesy.) His figure is 41,707,796 British feet.

On the other hand, Sir R. S. Ball, also taking Col. Clarke as his authority, but at a later date, states in his work *Elements of Astronomy*, paragraph 184, that the polar-axial length is 41,708,954 feet.

Col. Clarke's original data are therefore capable of slightly differing conclusions, according to the method of computing them. But if the earlier estimate of Sir J. Herschel was slightly too short, Sir R. S. Ball's later estimate errs on the opposite side of being too long, as evidenced by the Great Pyramid's scientific indication of the true length of earth's polar diameter.

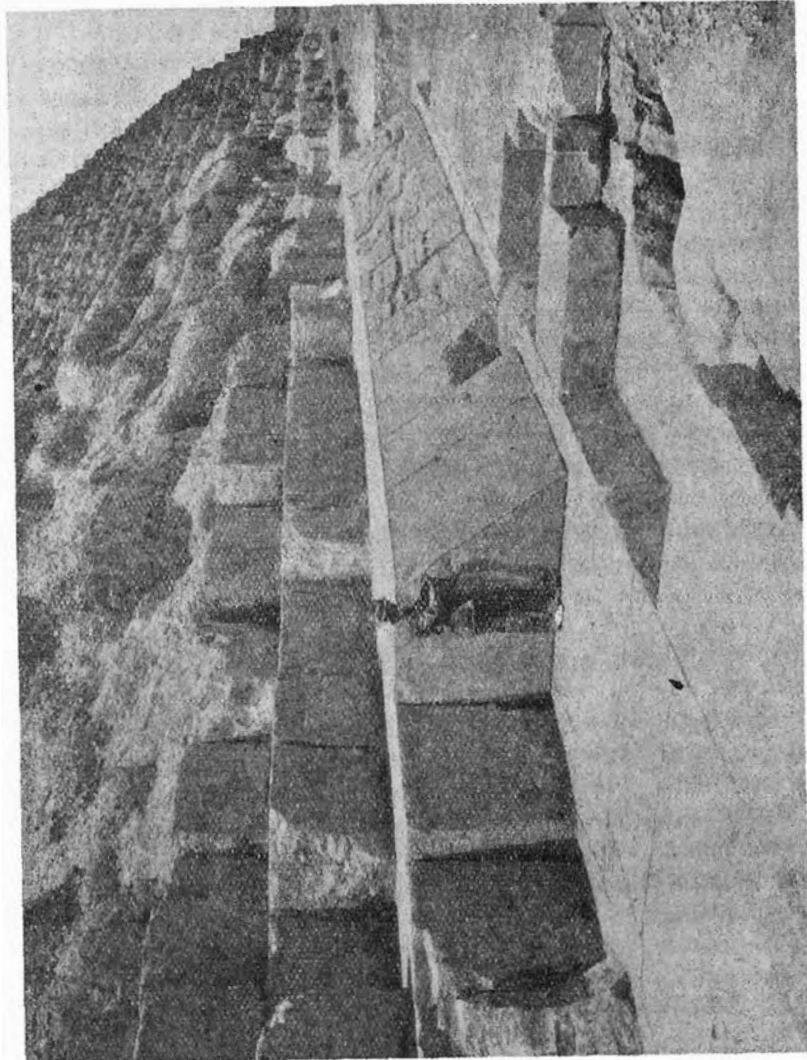
Remarkably enough, the *actual mean* of the two careful estimates given above, both of which are based upon the data supplied by the world's recognised authority on geodesy, namely, 41,708,375 British feet, is the precise polar-axial length required by the Great Pyramid's scientific dimensions; for this number of feet, converted to Pyramid units, yields exactly 500,000,000 Pyramid inches.

The Precise Length of the Pyramid Inch

It is now well established that in a measured length of exactly 1000 British inches, taking these inches at their present value, there are 999 Pyramid inches. Therefore, to convert any known number of British inches into their corresponding value in Pyramid inches, we only require to *deduct* a 1000th part of the British-inch measure from itself; the remaining 999 parts represent the Pyramid-inch measure.

To convert a known Pyramid-inch measure into the corresponding value in British inches, we *divide* the Pyramid-inch measure by .999.

It is Pyramid units, and not any other units of length, which unlock the symbolic and scientific secrets of the Great Pyramid. Therefore, all measures of the Pyramid must be expressed in Pyramid units.



The remnant of the Casing-stones at the Northern base of the Great Pyramid of Giza; showing the Platform on which they rest

SECTION IV

THE SOLAR TROPICAL YEAR-LENGTH MONUMENTALISED IN THE GREAT PYRAMID

PROFESSOR C. PIAZZI SMYTH discovered that earth's standard cubit of 25 inch-units, that is, the even 10-millionth part of earth's semi-axis of rotation, divides into the Great Pyramid's base-side length as many times as there are days in the solar tropical year.

He was led to this unique discovery by the presentation to him of one of the building's casing-stones, which a civil engineer, Mr. Waynman Dixon, had rescued from the large mounds of broken stones which lie against the Pyramid on all four sides. This particular casing-stone happened to be exactly one cubit in length; and although the stones originally forming the outside surface of the monument must have varied a great deal in their sizes (as is now known because of the unequal sizes of the long row of nineteen casing-stones laid bare within recent years at the northern foot of the building), the fact of this presentation-stone being one cubit in length suggested the thought that the cubit-length would divide into the entire base-length the exact number of times, to the odd fraction, necessary to agree with the days in the year.

But this was only the beginning. For Professor Smyth himself, and other enthusiastic students of the Pyramid, found, and still continue to find, that this wonderful edifice was constructed in such a way that its dimensions indicate the year-length many times over, and all with mathematical exactitude. What at first, therefore, was put forward as a reasonable suggestion, is now an established certainty, namely, that the great Architect, even in those remote days of over four thousand years ago, had absolute knowledge of the precise day-value of the solar tropical year, to the minutest

fraction. And not only so, but he knew how to monumentalise his wonderful knowledge by methods beyond the origination of man; for not the greatest scientist could have thought of them.

The King's Chamber shows the Year-Length

One of the mathematical methods by which the Great Pyramid was made to show the number of days in the year, is in the size of the King's Chamber. This grand apartment, beautifully constructed with large polished granite stones, was designed to exact geometric proportions. The careful measurings of, first, Professor John Greaves, then of Professor C. Piazzi Smyth, and finally of Professor Flinders Petrie, all of whom published their figures, demonstrate that the ancient Architect arranged that, (1) the length of the chamber should be exactly double its width, and (2) the height of the ceiling above the floor should be exactly one-half the floor-diagonal.

These proportions, quite apart from measures, prove that the builder possessed geometric knowledge of a very high order indeed. For instance, the famous "3, 4, 5" right-angled triangle is built into this chamber, a feature of interest. Proportionally: the end-wall diagonal is 3, the length of the chamber is 4, and the cubic diagonal is 5. These three dimensions represent the perpendicular, base, and hypotenuse, of the right-angled triangle respectively.

It was Mr. James Simpson of Edinburgh, Scotland, who perceived this symmetric arrangement in the size of the King's Chamber, by carefully studying the measures of the apartment previously published by Professor Smyth. He saw that one-half of the chamber's width (quarter of the chamber's length), when taken as a unit of measure, gives the proportionate measures of all parts of the chamber, through the multiplication by square-roots, in this way:—

Half of chamber's width	×	square-root of 4	gives the width.						
"	"	"	×	"	"	5	"	"	height.
"	"	"	×	"	"	9	"	"	end-diagonal.
"	"	"	×	"	"	16	"	"	length.
"	"	"	×	"	"	20	"	"	floor-diagonal.
"	"	"	×	"	"	21	"	"	side-diagonal.
"	"	"	×	"	"	25	"	"	cubic-diagonal.

—
And the sum is exactly = 100

As for the actual number of earth-commensurable, Pyramid inches in the full width of this granite chamber, the inspired architect arranged that this number should be just the exact total of such inches, including a very small fraction of an inch, that when multiplied by the square-root of the ratio π , it would agree with the precise day-value of the solar tropical year. (The standard width of the King's Chamber, which is within the limits of the practical measures taken by Professors Greaves, Smyth, and Petrie, is 206.0658+ Pyramid inches. The square-root of the ratio π is 1.7724538509+. The one multiplied by the other equals 365.242198+, the number of days in the solar tropical year.) As all the dimensions of this chamber are proportioned to the width of it, through the medium of square-roots, as shown, it is appropriate that the actual measure of this width should itself be proportioned to the day-value of the year, also through the medium of a square-root, and this square-root the highly scientific one of the ratio of the mathematical π .

And when we remember that the units of measure taken to represent the days in the year are those very units that are based upon the actual size of the earth, a round, even, 500,000,000 of them going to make up the length of earth's polar axis of rotation; and that the earth in revolving once round this axis marks off the duration of the day; and that in completing a circle round its centre the sun it revolves on its axis 365.242198+ times, thus marking off the duration of the solar tropical year, and that all of this is built into the Great Pyramid's principal chamber, we can see clear evidence of intentional design. But no man living four thousand years ago could have of himself known so many scientific

truths, nor known how to monumentalise them in masonry, unless directed by a higher intelligence. And there is no man living even today who knows sufficient to execute a work like this, unless he will acknowledge that the symmetric proportions, and the actual dimensions, of the King's Chamber agree with the polar-axial size of the earth, and the number of days in the year.

Based upon the foregoing proportions, the precise, standard, dimensions of the King's Chamber are these:

Length	412·1316879208 + <i>Pyr. ins.</i>
Width	206·0658439604 +
Height	230·3886174681 +
Floor-diagonal	460·7772349363 +
Side-diagonal	472·1561640467 +
End-diagonal	309·0987659406 +
Cubic-diagonal	515·1646099010 +

Except that, in the above list, we have extended the decimal fractions, for the sake of greater accuracy in calculations, Pyramid students have now for many years accepted these measures for the King's Chamber as being theoretically correct. They are all, as Professor Smyth has said, contained within the limits of the actual, practical, measures secured by himself and others who have measured this chamber.

The Pyramid's Interior and Exterior Dimensions agree by a recognised proportion

In the scientific features, the Pyramid sometimes indicates a day, or a year, by an inch, or a cubit. Sometimes, also, a day and year are indicated by an even number of inches or cubits. Thus, the length of one base-side of the monument at the mean Socket-level, the full solar year-length is indicated, each day by one cubit. But if we take all four base-sides as representing the complete cycle of the year, each day is then indicated by an even 100 inches. Or we can say instead, that there are as many inches in the perimeter of the Pyramid's Socket-base level, as there are days in 100 solar tropical years, making it, therefore, that each day is represented by one inch.

(In some time-features a Pyramid unit of measure may represent a week, or a month, or any definite and symmetric period.)

Now, the dimensions of the interior King's Chamber were so proportioned that, by a recognised mathematical method peculiar to the Great Pyramid itself, these dimensions agree with the building's exterior measures. We may, for instance, regard the length of the King's Chamber as being the diameter of a circle. When we compute the area of this particular circle, and then make a square of exactly the same area, we shall find that the side-length of this square is as many inches as there are cubits in the side-length of the Pyramid's Socket-level base. Inches in the small square are reproduced by cubits in the large one. Therefore, there are as many inches in the side-length of the small square as there are days in the solar year.

Here, then, we have a very good example of the Pyramid's proportionate dimensions. That is, while the size of the King's Chamber does not agree in a direct way with the outside size of the building, yet we can see that the agreement is absolutely exact in their mathematical proportions, and according to the Pyramid's own scale of a cubit to an inch, or other even numbers of Pyramid units.

It is by means of these proportions, that the Great Pyramid was made to prove its own dimensions.

The Pyramid's Passage-Angle shows the Day-value of the Solar Tropical Year

Professor C. Piazzi Smyth observed the angle of the Pyramid's interior passage-ways very carefully. He found that the ascending angle of the Grand Gallery is more nearly correct, according to the indicated theory, than the angle of the other passages. This he explained from the fact that the builders bestowed more care in constructing the Grand Gallery, because the angle of this passage was intended by them to be representative. The theory demands that the precise passage-angle should be 26° 18' 9"·7; and the Grand Gallery angle is only about half a minute of arc from this requirement.

Commenting upon his observed angles of the other two passages, the First Ascending, and Descending, Professor Smyth says: "One of them is more, and the other less, than the theoretical quantity; their mean, or $26^{\circ} 16' 30''$, being within 2' distance therefrom; and looking like a case of probable error of construction on the part of honest workmen, who knew the right theoretical angle, and wished to hit, but had practical difficulty in hitting, it exactly." The observations of Professor Flinders Petrie confirmed those of Professor Smyth.

The claim of Professor Smyth, namely, that the theoretical angle of $26^{\circ} 18' 9''.7$ is the one clearly intended by the Architect, is abundantly supported by the scientific features of the Great Pyramid. We have therefore no hesitation in accepting this theoretical angle for both ascending and descending passages.

One of the first of these scientific confirmations of the angle of the Pyramid's passages to be revealed, is connected with the length of the King's Chamber and the day-value of the solar year. When we measure off on the floor-line of, say, the Grand Gallery a section equal to exactly twice the length of the King's Chamber, and regard this measured-off section as the hypotenuse of a right-angled triangle, we shall find that the length of the perpendicular of the triangle is as many inches as there are days in the solar tropical year, Q.E.D. It is manifest that if the angle at which the passage-floor rises had been more or less than the exact $26^{\circ} 18' 9''.7$, or if the length of the King's Chamber were different from that which it is found to be, the precise day-value of the year could not have been monumentalised in the Great Pyramid by this unique method.

SECTION V

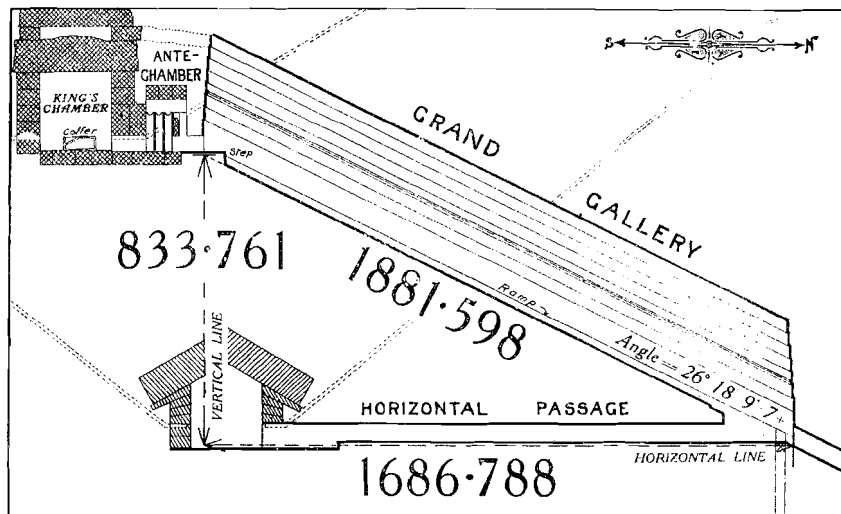
THE KING'S CHAMBER AND THE GRAND GALLERY ARE RELATED PROPORTIONATELY

STILL another method by which the Great Pyramid was made to monumentalise the duration in days of the solar tropical year, is in the length of the Grand Gallery. The calculation requires the recognition of the dimensions of the King's Chamber. The longest straight measured line of the King's Chamber, the cubic diagonal, when multiplied by the number of days in the solar tropical year, yields a number which is exactly an even, round, 100 times the floor-length of the Grand Gallery in inches. (When we multiply $515.1646+$ by $365.2421+$, and divide the result by 100, we get $1881.5985+$ Pyramid inches. This is the theoretical, standard, length of the Grand Gallery. But as in all the dimensions of the Great Pyramid, slightly varying measures are permissible, and, indeed, were purposely arranged for by the inspired architect, within limits. A measurement of a passage along the east side is found to be slightly longer or shorter along the west side. This was intended, that a little variation might be provided for in measures of the passage. The standard measure, founded upon a definite scientific calculation, and supported by other calculations, is always, of course, within the limits of the practical measures.)

The Vertical Height of the Grand Gallery

As the practical, measured, floor-length of the Grand Gallery is confirmed by the scientific dimensions of the King's Chamber, through the medium of the day-value of the solar year, so we find that the precise vertical height of this passage is also shown by the measures of the King's Chamber.

Every marked section of the ascending and descending passage-ways has its corresponding vertical and horizontal measures; that is, the perpendicular, and the base-line, measures. For the floor-lines in each of these marked-off sections of the inclined passages can be considered as being the hypotenuse of a right-angled triangle; and hence the perpendicular and base are the vertical height, and horizontal length, of such section.



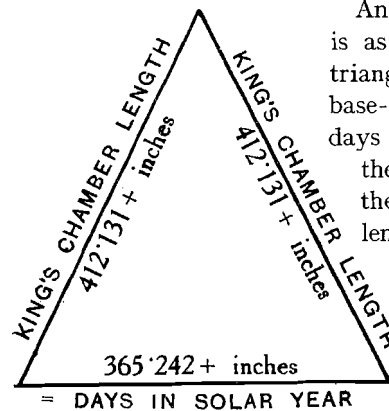
If we regard the cubic diagonal of the King's Chamber as being the side-length of a square, the vertical height of the Grand Gallery is proportionate to it in this way: Multiply the area of this exact square by the ratio π . The result is equal to precisely 1000 times the Grand Gallery's vertical height. (The square of the King's Chamber's cubic diagonal multiplied by $3.1415926535+$, which is the value of π , equals $833761.6480+$ Pyramid inches. When we divide this by an even 1000 we get the standard vertical height of the Grand Gallery. But when we multiply it by an even 100, we get the precise area of the Great Pyramid's Socket-level square base in square Pyramid inches. Both of these calculations

are Q.E.D., that is, absolutely exact. They serve as good examples of the proportionate way in which all parts of the Pyramid are related to each other; and also of the decimal system of the whole building's scientific design.)

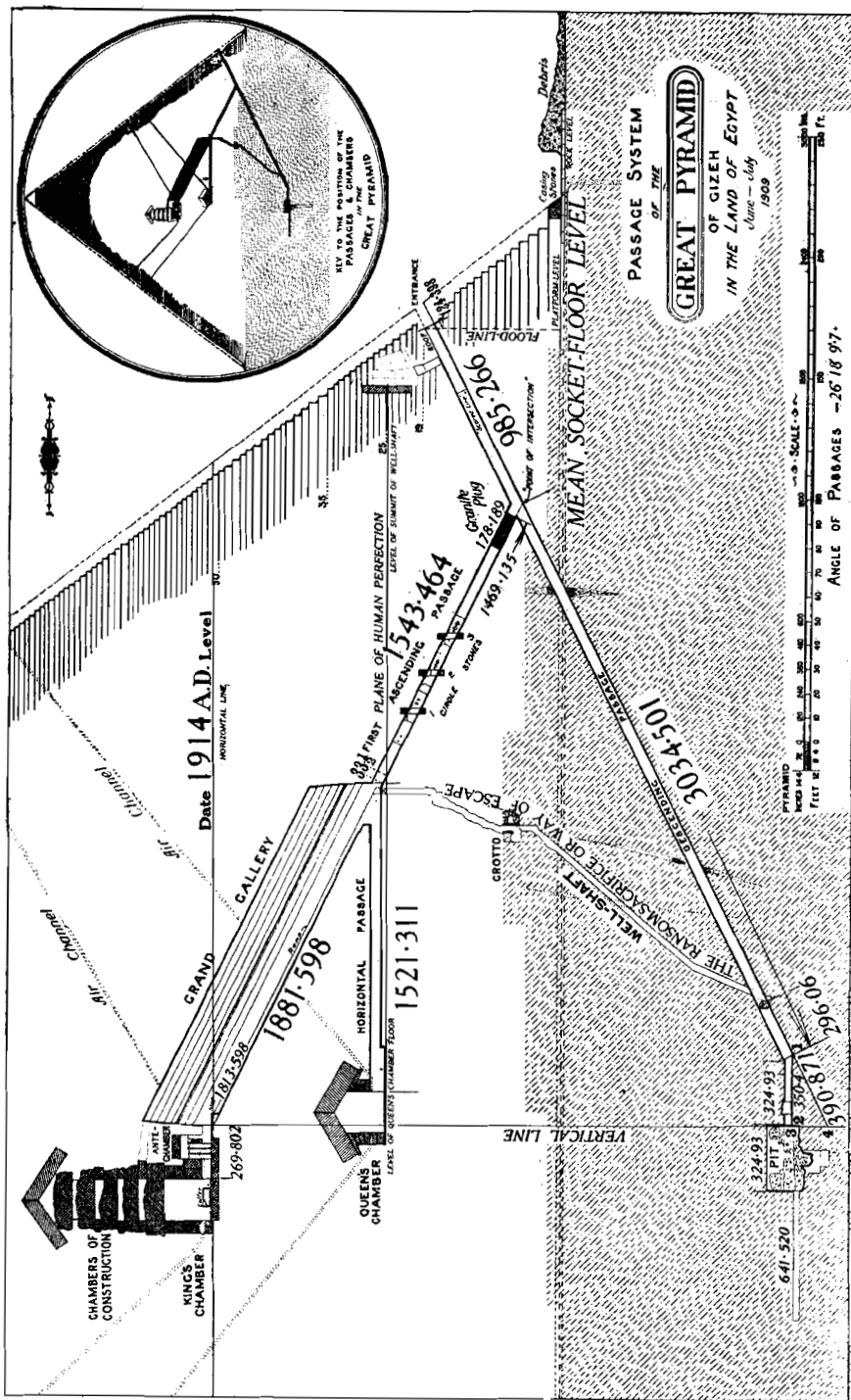
The Horizontal Length of the Grand Gallery

By still another proportion connected with the length of the King's Chamber, and with the angle at which the floor of the Grand Gallery rises, we get the horizontal length of the Grand Gallery.

Mark off on the inclined floor of the Grand Gallery a section equal to the length of the King's Chamber, and let this be the hypotenuse of a right-angled triangle. The area of this triangle is exactly 20 times the horizontal length of the Grand Gallery. (At the precise angle at which the floor-line of the Grand Gallery is inclined, we can find the area of any right-angled triangle, such as this, by first squaring the length of the hypotenuse, and then multiplying this square by the ratio $.1986179741+$. Thus, the square of the King's Chamber's length multiplied by this ratio, and the result divided by 20, gives us the standard horizontal length of the Grand Gallery, $1686.7882+$ Pyramid inches, Q.E.D.)



Another way of stating this feature is as follows: Construct an isosceles triangle. Make the length of its base-line as many inches as there are days in the solar tropical year. Make the length of its two equal sides the same number of inches as the length of the King's Chamber. It will be found that the area of the triangle equals precisely 40 times the Grand Gallery's horizontal length.



SECTION VI

THE SYNODIC MONTH DURATION MONUMENTALISED IN THE GREAT PYRAMID

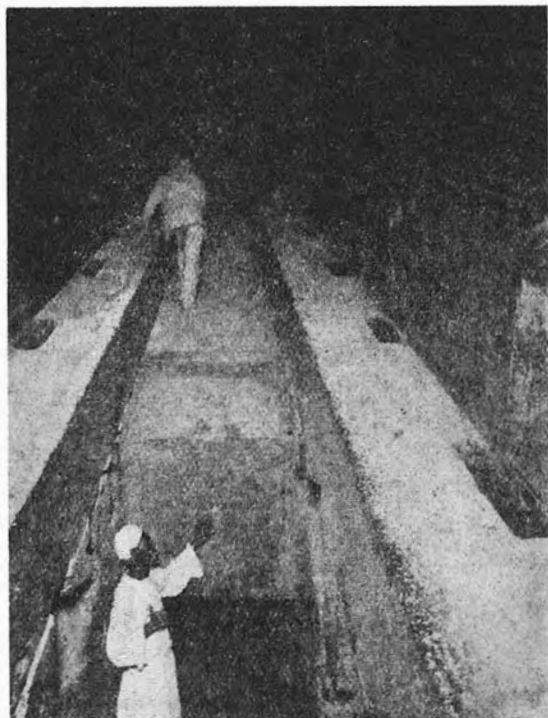
ONE important scientific feature now found to be embodied in the structural proportions of the Great Pyramid (drawn attention to for the first time in Vol. I of *Great Pyramid Passages*, 2nd Edition), is the exact duration in days of the Synodic, or Lunar, Month, or that period which the moon apparently takes to complete one revolution round the earth. Professor C. Piazzi Smyth was not aware of this feature; and had he known of it, it must have encouraged him in his well-nigh life-long work of making known to the world the Divine origination of the building of the Great Pyramid. As with all subjects that are worth while, the truth regarding the Great Pyramid has expanded, and has become more convincing, as year by year it has been carefully studied, and further light brought to bear upon it.

The First Ascending Passage and the Synodic Month

The section of the Great Pyramid where the synodic month duration in days was first found to be monumentalised, is in the length of the First Ascending Passage. (We are indebted to a clever student of the Great Pyramid, Hugo Karlén of Stockholm, Sweden, for this feature.) Just as the length of the Grand Gallery is proportionate to the dimensions of the King's Chamber to which it leads, through the medium of the day-value of the solar tropical year, so, by a proportion, the length of the First Ascending Passage is related to the dimensions of the Grand Gallery to which it leads, through the medium of the day-value of the synodic month.

And this relationship of dimensions is, in each case,

appropriate to each part of the building; for, in the religious symbolisms of the Pyramid, the King's Chamber represents the heavenly inheritance and Kingdom to which the overcoming saints of the Gospel Age laboriously ascend, the Gospel Age itself being well symbolised by the Grand Gallery, while the



Ascending, by the aid of the side Ramps, the Grand Gallery in the Great Pyramid of Gizeh; showing, also, the low doorway of the Horizontal Passage leading to the Queen's Chamber

First Ascending Passage represents the Age during which the people of Israel were led under the Law "Schoolmaster" to Christ. And Jesus Christ himself is represented as standing, as it were, at the upper terminal of the First Ascending Passage, ready to aid those who were "Israelites indeed" to escape

from under the exacting requirements of the Law, illustrated so graphically by the steep, slippery, low-roofed First Ascending Passage, and usher them into the glorious liberty of faith in the Age of Grace, pictured by the lofty Grand Gallery with its side-ramps (See the first of this series of books entitled: *The Great Pyramid: Its Spiritual Symbolism*).

For these "Ramps," or low stone benches, run up the whole length of the Grand Gallery on each side of the floor. By means of them one is enabled to ascend the slippery floor of the passage safely, and with some degree of comfort. These ramps represent, in the symbolism of the Pyramid, the "exceeding great and precious promises" of God, by means of which the spirit-begotten called-out ones of the Gospel Age may gain the Divine spirit nature represented by the King's Chamber.

This is in marked contrast to the First Ascending Passage, in which no such aid in ascending is found, so that if one should slip and fall here there is nothing to hold on to, and thus nothing to prevent a rapid descent backward along the steeply inclined floor. There was no hope held out under the old Law Covenant of Moses; for during that Age even a single offence against the perfect Law of God meant condemnation to death.

But the Law of Moses served as a schoolmaster to lead the people of Israel to Christ; and a remnant, we read, received Jesus as the Christ, and therefore were accorded the privileges of the Gospel Age. The rest of the nation were blinded in part, the Apostle explains, until God makes with them the New Covenant, through the operation of which they, as well as all mankind in due time, will attain perfect life on the human plane of being. They will become as father Adam was before the entrance of sin, but with greatly added experience and knowledge. By rightly exercising their experience and knowledge, restored mankind may continue to live into the Ages of Glory to follow; for all the former things, sin, sickness, pain and death, will by then have passed away, and God will make all things new.

As the Old Law Covenant is symbolised by the First Ascending Passage, so the New (Law) Covenant, in operation

during the Millennial Age when Christ and his joint-heirs will reign in righteousness, is symbolised by the Horizontal Passage leading to the Queen's Chamber. The Queen's Chamber, in its turn, symbolises the perfect human nature to which all the repentant and willingly righteous of mankind will ultimately attain, and maintain everlastingly.

In the figures of the Scriptures, the sun represents the Gospel Age, while the moon represents the Law Age of Moses. Therefore, in the proportionate dimensions of the Great Pyramid, the length of the Grand Gallery, which symbolises the Gospel Age, is appropriately connected with the solar tropical year, the duration in days of earth's circuit of the sun. And the length of the First Ascending Passage, which symbolises the Law Age, is fittingly connected with the synodic month, the duration in days of the moon's apparent circuit of earth.

For when we multiply the length of the Grand Gallery to which the First Ascending Passage leads, by the number of days in the synodic month, and divide the result by 36, a special Grand-Gallery number, we get a figure equal to the exact floor-length of the First Ascending Passage. (The precise number of days in the synodic, or lunar, month, that is, the mean period of days between one new moon and the appearing of the next new moon, is given to no less than nine places of decimals by Sir J. Norman Lockyer, the eminent astronomer. His figure is $29.530588715+$ solar days. The standard length of the Grand Gallery floor-line is $1881.5985+$ Pyramid inches, as already determined. The one figure multiplied by the other, and the result divided by 36, gives us the standard length of the First Ascending Passage, namely, $1543.4642+$ Pyramid inches. This is the floor-length, beginning from the "Point of Intersection" on the floor of the Descending Passage, and terminating at the north wall of the Grand Gallery. This standard length is within the limits of the actual, practical, measures of Professors Smyth and Petrie.)

The Horizontal Passage leading to the Queen's Chamber and the Synodic Month

The full floor-length of the Horizontal Passage leading to the Queen's Chamber, like that of the First Ascending Passage, is also regulated by the duration in days of the synodic month. But this time it is not through the medium of the Grand Gallery length, but through the medium of the dimensions of the King's Chamber. And this fact, namely, that the Horizontal Passage length is proportionate to the dimensions of the King's Chamber, and to the number of days in the synodic month, is in keeping with the symbolical meaning of this passage. For, as we have explained, the Horizontal Passage represents the New (Law) Covenant of the Millennial Age; and it is under the righteous rulership of the Kingdom of Christ, as symbolised by the King's Chamber, that the perfect arrangements of that New Covenant will be administered, that restored mankind may reach the Queen's-Chamber condition of human perfection. Hence the Scriptural figure of the Law, namely, the moon, and the dimensions of the King's Chamber (which dimensions, as we have seen, depend directly upon the earth's dimensions, and upon the duration of the solar year), are both recognised in the length of this Horizontal Passage to the Queen's Chamber.

We recall that the floor-length of the Grand Gallery is standardised by the dimensions of the King's Chamber, and the days in the solar year; that is, by the multiplication of the cubic diagonal of the King's Chamber by the number of days in the solar year, and dividing the result by an even 100. So, by the same method of proportions, the floor-length of the Horizontal passage to the Queen's Chamber is standardised by the King's Chamber's dimensions, and the days in the synodic month, as follows: Multiply the cubic diagonal of the King's Chamber by the number of days in the synodic month, and divide the result by 10, and we get $1521.3114+$ Pyramid inches as the standard length of the Horizontal Passage. This floor-length is within the limits of Professor Smyth's, Professor Petrie's, and our own, practical measures for this passage.

SECTION VII

THE FOUR FOUNDATION CORNER "SOCKETS" OF THE GREAT PYRAMID

ANOTHER important truth to be first expounded by John Taylor is the identification of a text in the book of Job with the Great Pyramid of Gizeh. And this identification is so pointed, that it establishes the Great Pyramid, to the exclusion of all the other pyramids of Egypt, as the particular altar and pillar, sign and witness, to the Lord of hosts, spoken of by the Prophet Isaiah.

The text in Job reads: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 4-7, marginal reading.

The Lord here first refers to the foundations and measures of the earth; and then to the socket-foundations and corner stone of a building, clearly of the form of a square-based pyramid capped with a corner-stone. It was the discovery of four rectangular, flat-bottomed, sinkings into the rock at the four foundational corners of the Great Pyramid, that proves that this Pyramid is the one referred to in the 38th chapter of Job; for none of the other pyramids possesses such socket-foundations. It was in 1799 that the French savants, under Napoleon, discovered two of the sockets; and in 1865 all four were uncovered by Messrs. Aiton and Inglis, civil engineers of Glasgow, Scotland, with the assistance of Professor C. Piazza Smyth.

And as the Great Pyramid of Gizeh is thus pointedly indicated by the Lord, in connection with a primary reference to the earth

and its measures, we note a still further significance in the fact that the dimensions of the Great Pyramid agree proportionately with the actual dimensions of the earth. And this agreement is very exact, as we have already seen, and as we shall note by other features yet to be considered.

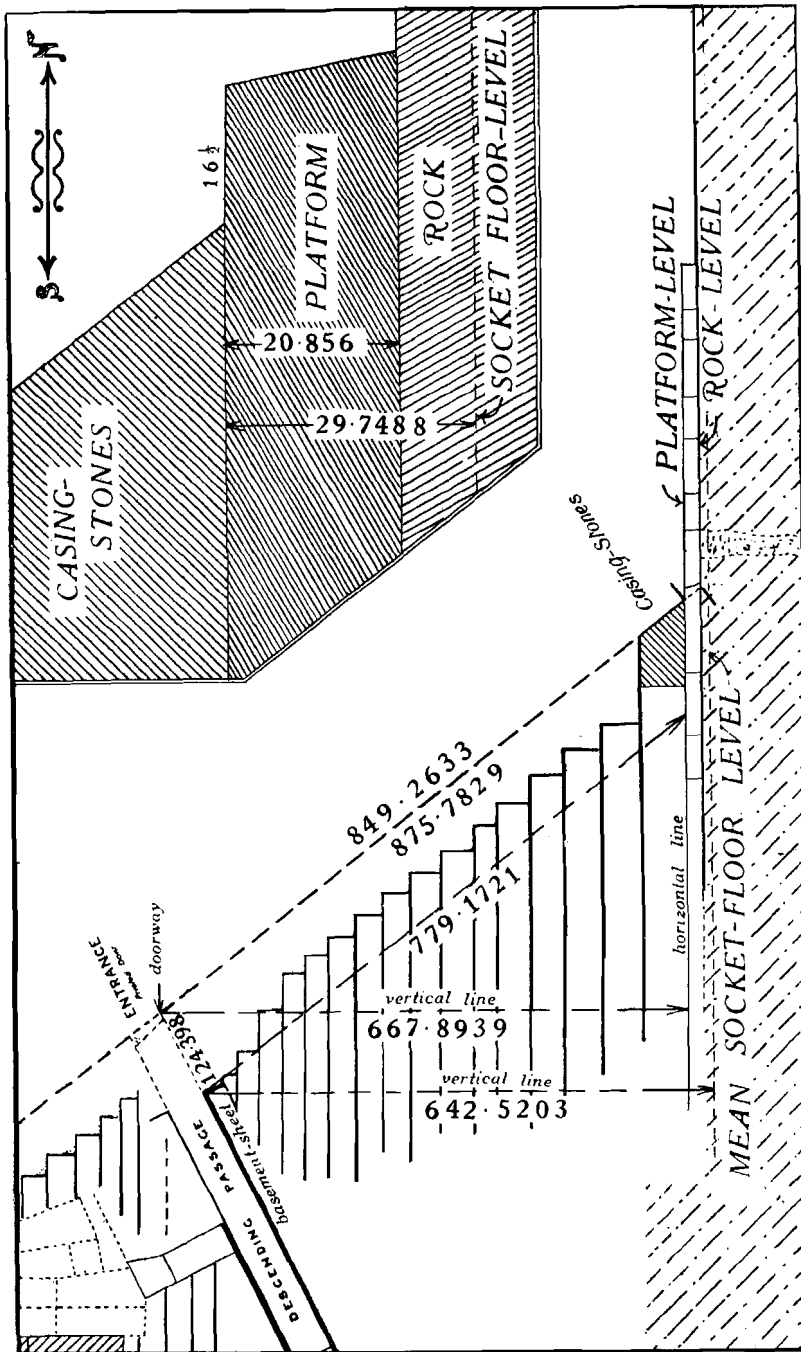
The Levels of the Four Corner Socket-Foundations

Careful measuring has revealed that the floors of the four corner sockets of the Great Pyramid, which sockets, or sinkings into the rock originally contained large foundation corner-stones, each a fitting terminal to the long sloping corner arris-lines of the immense building, are not all on one level. Each socket is cut down to a distinct level of its own. The vertical distance between the highest and lowest of these four levels is nearly 17 inches, according to the levellings of Professor Flinders Petrie.

A close mean of all four levels is that which is generally accepted by Pyramid students as the building's reference base-line; and this is called the Mean Socket Level. From this mean Socket-level base the vertical height of the Pyramid is reckoned. The perimeter of the monument's square base at this Socket-level, also, corresponds in inches with the days in an even 100 solar tropical years.

The mean Socket-level base is nearly 9 inches vertically below the level of the natural rock, and nearly 29 $\frac{1}{4}$ inches vertically below the top surface of the Platform on which the building's outer casing-stones immediately rest.

There are therefore three distinct base-levels of the Great Pyramid, namely, the Platform-level which is the highest, the Rock-level, and the mean Socket-level. Each of these three levels has its own meaning in the scientific and symbolical teachings of the Pyramid, in addition to their architectural use. Also, the four distinct levels of the Socket-floors are required to enable the Pyramid to show further scientific truths.



SECTION VIII

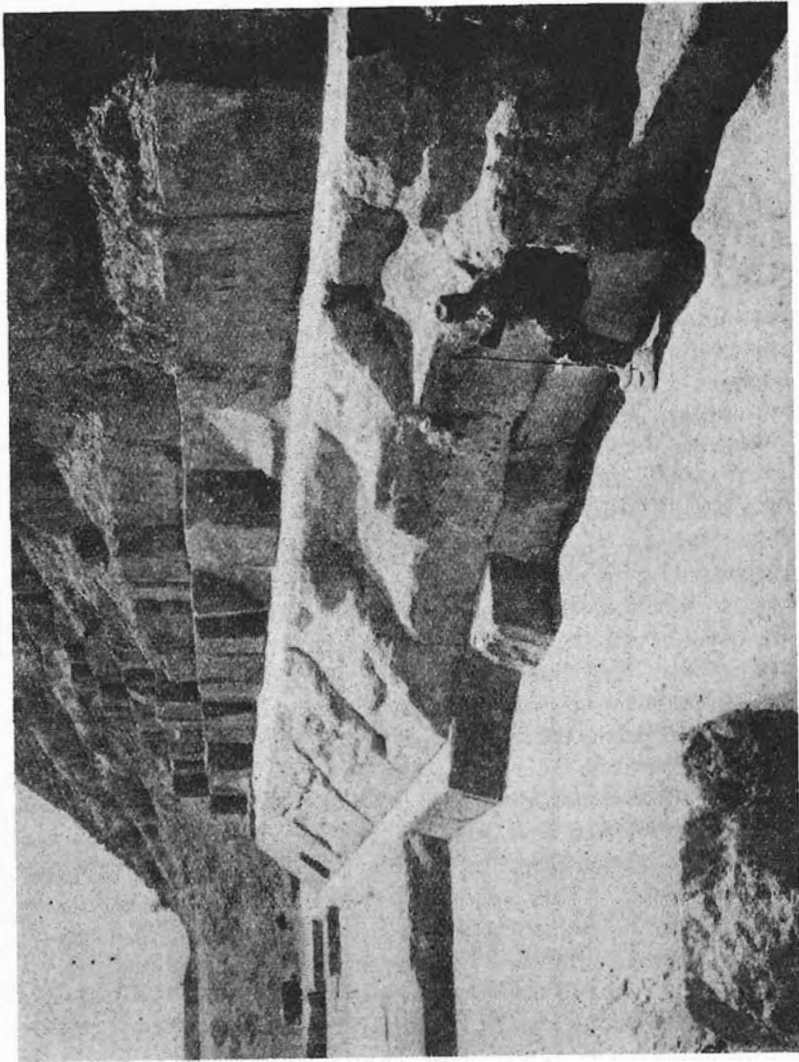
IMPORTANT LEVELS IN THE GREAT PYRAMID

LIKE every dimensional feature of the Great Pyramid, the levels at which prominent parts of the structure are placed are most significant. These levels are so carefully fixed with reference to each other, that their distances apart form still another evidence that the whole structural design of the Great Pyramid was not only scientifically intentional, but of an order far above the origination of uninspired man.

The three base levels, that is, the mean Socket-level, the Rock-level, and the Platform-level, we have already spoken of in Section VII, and will refer to it again later. The level indicated by the north edge of the Descending Passage Basement-sheet is one of the prominent levels. It lies at a vertical distance above the mean Socket-level of the building, which agrees with the dimensions of the King's Chamber; for the precise number of inches which separates these two definite levels is equal to the sum of the length, and the height, of the King's Chamber.

The ancient north-beginning of the Descending Passage floor is situated at that level which also recognises the King's Chamber's dimensions, as well as the exact length of the Pyramid cubit. This is shown by the inclined distance between the Platform-level, up the casing-stone surface to the floor-edge of the ancient Entrance. The number of inches in this inclined distance is equal to the sum of twice the length of the King's Chamber, plus one Pyramid cubit of 25 Pyramid inches. This is one of the methods by which the Great Pyramid was made to monumentalise the absolute length of the cubit, the even 10-millionth part of the semi-axis of earth's rotation.

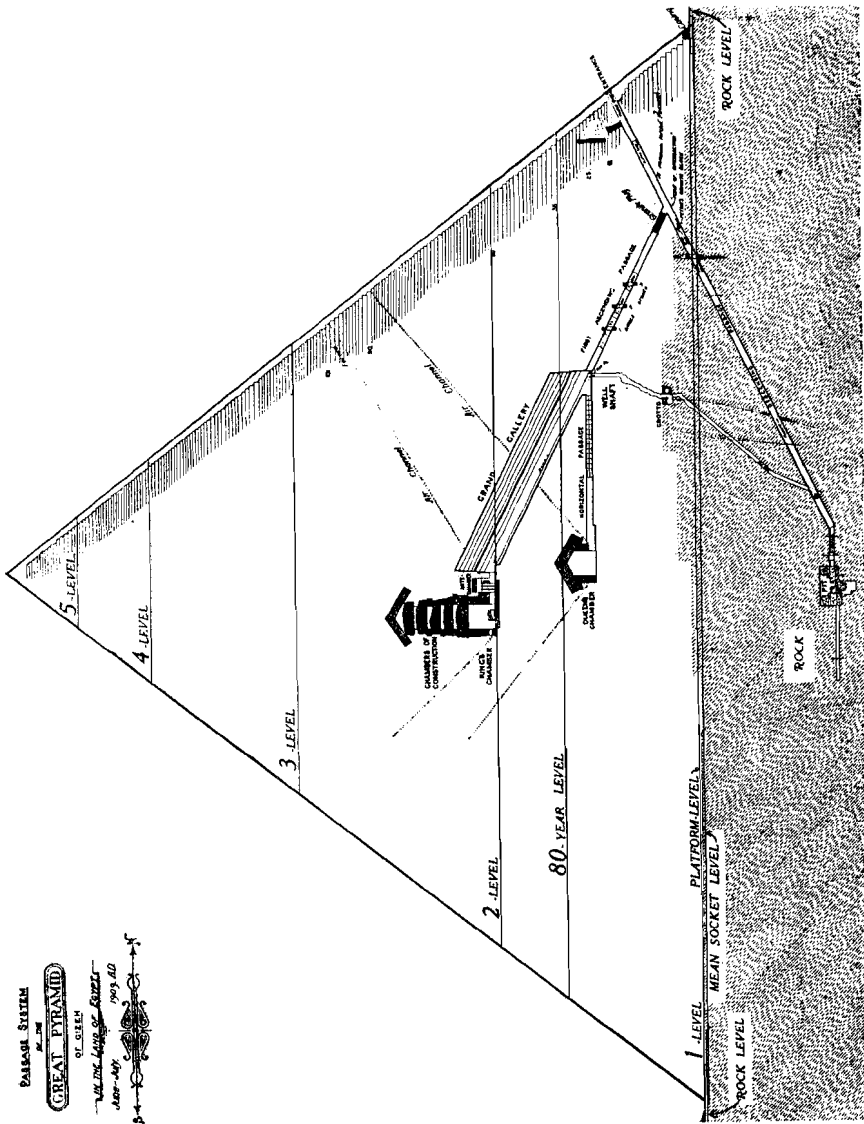
The Queen's Chamber floor-level is very important in the



The few ancient Casing-stones at the Northern base of the Great Pyramid of Gizeh ; showing the Platform on which they rest ; also a section of the levelled natural rock on which the Platform rests

symbolical features of the Pyramid, as well as in the scientific features. Its vertical distance above the level of the north edge of the Basement-sheet of the Descending Passage, is equal to an exact 25th part of the full Socket-to-apex vertical height of the whole Pyramid. Thus there are as many inches in the vertical distance of the Queen's Chamber floor-level above the Basement-sheet north-beginning, as there are cubits in the Pyramid's full vertical height.

Still another very important level in the Pyramid is that level indicated by the upper, virtual, floor-terminal of the Grand Gallery. The "Step" at the head of the Grand Gallery intervenes at this point; but the existence of the Step does not affect the actual length of the passage, which length is determined by the north and south walls. The inclined floor-line of the Grand Gallery is, therefore, produced upward at the same angle, through the Step, to the vertical line of the south wall. The terminal of this produced floor-line, which marks the end of the total floor-length of the Gallery, and called by Professor Flinders Petrie the "virtual floor-end," is situated at a vertical distance above the floor-level of the Queen's Chamber which corresponds to the King's Chamber's dimensions as follows: The total number of inches in this vertical distance is equal to the sum of the length, width, and height, of the King's Chamber.



SECTION IX

THE PRECESSIONAL CYCLE OF THE EQUINOXES

THE vertical distance between the mean Socket-level, and the level of the upper floor-end of the Grand Gallery, may be stated in another way to that just mentioned in Section VIII. We can say that this vertical height is governed by the dimensions of the King's Chamber. For the sum of (1) the width, (2) twice the length, (3) the floor-diagonal, of the King's Chamber, plus an exact 25th part of the Socket-to-apex vertical height of the whole Pyramid, is equal to the vertical height of the upper end of the Grand Gallery floor above the mean Socket-level base of the building.

And even the 25th part of the Pyramid's vertical height is related to the dimensions of the King's Chamber, through the medium of the angle at which the passages ascend. This relationship is shown by a right-angled triangle, the perpendicular of which is equal to the 25th part of the Pyramid's height, and the hypotenuse being at the same angle as the Pyramid's interior passages. If we regard the length of this hypotenuse as the diameter of a circle, we shall find that the quadrant of this circle is exactly the same as the length of the King's Chamber. (The perpendicular of the right-angled triangle multiplied by the natural cosecant of the passage angle, gives the length of the hypotenuse; *i.e.*, gives the length of that particular section of the ascending floor of the passage. Thus, $232.5204+$, multiplied by $2.256758334+$ equals $524.7423+$, which is the length of the hypotenuse. This hypotenuse regarded as the diameter of a circle, we multiply it by the ratio π for the circumference; and one-quarter of this circle is equal to the King's Chamber's length, Q.E.D.)

Or a simpler way of showing the relationship between the

vertical distance in question (*i.e.*, from the level of the north edge of the Basement-sheet of the Descending Passage floor, and the level of the Queen's Chamber floor-line), and the King's Chamber's dimensions, is to regard this vertical distance, not as the perpendicular of a right-angled triangle as above, but as the length of the hypotenuse of a right-angled triangle, this hypotenuse rising at the same angle as the passage floors. It will be found that in this case the length of the perpendicular is exactly one-half of the width of the King's Chamber. (The hypotenuse of the right-angled triangle multiplied by the natural sine of the passage angle, gives the length of the perpendicular. Thus, $232.5204+$, multiplied by $.4431134627+$ equals $103.0329+$, which is exactly one-half of the King's Chamber's width, Q.E.D.)

As the level of the upper floor-end of the Grand Gallery is thus very definitely fixed above the Socket-base according to the dimensions of the King's Chamber, we would naturally expect to find that such an important level would indicate some outstanding features in the Great Pyramid's teachings. Nor are we disappointed. For this very level is just at that exact distance above the Socket-base of the building, that the perimeter of the building at this precise level agrees in inches with the number of years in the great precession of the equinoxes, namely, $25,694.35+$.

In his *Elements of Astronomy* of 1896, page 365, Sir Robert Stawell Ball states the duration of the precessional cycle as $25,694.8$ years. Messrs. Barlow and Bryan, on page 427 of their work *Elementary Astronomy* of 1893, give the figures of the precessional cycle as $25,695$ years, which is evidently a round number. It is correct to say, therefore, that the number of years in the precessional cycle lies between $25,694$, and $25,695$.

Thus we find in the Great Pyramid's proportionate dimensions three periods of time intimately connected with man's well-being upon earth, namely, the period in which the earth revolves once round its primary the sun; the period of the moon's apparent revolution round the earth; and the period of years which the pole of the earth takes to revolve once round the pole of the heavens, that slow constant movement which is connected with the equinoctial precession.

The year-value of the precessional cycle is monumentalised many times in the Great Pyramid, just as are the day-values of the year and the month. Because of the multiplicity of these indications, and their exactness, we know that they are intentional, and that they were incorporated in the building by the great Master Architect to give us confidence in the other, and in many respects more important, symbolical message of the Lord's stone "Witness."

Not only does the number of inch-units in the perimeter of the Pyramid at the level of the upper floor-terminal of the Grand Gallery agree with the years in the precessional cycle, but the sum of the building's diagonals at the Platform-level base also agrees in inches with the years of the precession. The total of inches at each of these two levels, the perimeter in the one case, and the two diagonals in the other, are absolutely the same, $25,694.35+$.

And if we repeat the vertical distance between these two levels to a higher, third, level (thus making the Grand Gallery upper floor-end level midway between the Platform-level and this other, third, level), we shall find that the sum of the perimeter, and of the two diagonals, at this third level is also exactly $25,694.35+$ Pyramid inches.

Here, then, we have three distinct levels, equal distant from each other, all yielding in a harmonious manner the exact number of earth-commensurable inches required to agree with the years in the great precession of the equinoxes. But this important astronomical period is shown by the Pyramid's measures an infinite number of times, as follows: Of the three levels spoken of above, that of the upper floor-end of the Grand Gallery is exactly half-way between the other two. If, now, we measure the vertical distance that lies between the upper, third, level and the apex of the building, and fix a fourth level at exactly half-way up this vertical line, there, at this definitely fixed fourth level, the sum of the perimeter and of the two diagonals, when multiplied by 2, is also exactly $25,694.35+$ Pyramid inches.

And at a fifth level, exactly half-way between the fourth and the apex of the Pyramid, the sum of the perimeter and two diagonals, when multiplied by 4, is the same total of inches,

25,694·35+. And so on, *ad infinitum*, each succeeding higher level being always midway between the previous level and the apex, and the multiplying number, by which we multiply the sum of the perimeter and diagonals of the level, being always double that of the previous lower level.

While, as mathematicians will tell us, in so far as the *proportions* govern this feature, namely, lowest level the diagonals, second level the perimeter, third level the diagonals and perimeter together, etc., all true square-based pyramids agree; there is only the one Pyramid in the world in which the measurement itself corresponds with the number of years in the precessional cycle. And it is in this one Pyramid only where the precise number of inches necessary to agree with the precession coincides with the diagonals of the Platform-level base of the building. For none of the other pyramids in Egypt are large enough to enable their base-diagonals to contain so many earth-commensurable inch-units, as the scientific precessional cycle feature requires.

And there is only the one Pyramid in the world, the Lord's Sign and Witness in Egypt, where the perimeter and the second level, agreeing with the sum of the two diagonals of the first level, coincides with the time-measurement that points directly to the date 1914 A.D. For this second level, as already seen, is fixed by the upper floor-end of the Grand Gallery, which floor-end, in the Pyramid's wonderful time-measurements, marks the date 1914 A.D., the most momentous year in modern history, and one, at least, of the most important in the entire history of mankind. It is not by accident that the date 1914 A.D., and the precessional cycle, are found connected with the same level in the Great Pyramid.

SECTION X

THE EARTH'S DISTANCE FROM THE SUN SHOWN BY THE GREAT PYRAMID'S DIMENSIONS

WILLIAM PETRIE, the Father of Professor Flinders Petrie, was the first to suggest that the height of the Great Pyramid should, in some convincing way, indicate the distance of the earth from the sun. He based his suggestion upon the discovery previously made, that the perimeter of the building's square Socket-level base agrees in measure with the number of days in the solar tropical year (each day being represented by an even 100 inches); and also that the vertical height of the monument is equal to the radius of the circle, whose circumference is the same as the perimeter of the square base.

Because of these two facts he came to the conclusion that the Pyramid's topstone might very well represent the sun, and the perimeter of the base represent the orbit of the earth around its centre the sun. The distance of the base from the Pyramid's topstone would, therefore, by some geometric, or mathematical proportion, indicate the mean distance of the earth's orbit round the sun.

This problem, the elder William Petrie found to be very clearly monumentalised in the Great Pyramid in an ingenious, and pre-eminently characteristic Pyramid way. And the figures are so accurate that we know that man alone could not have embodied this scientific feature in any building, except he had been guided by a higher intelligence. For in the days when the Great Pyramid was erected the human race could not have ascertained this important truth by its own efforts.

The learned Greeks reckoned that the distance of the sun was ten miles! Later in the world's history the distance

was thought to be 10,000 miles; and as knowledge increased the sun-distance estimates grew. But even the astronomer Kepler did not guess it to be more than 36-million miles! The extraordinary preparations now made by all the governments of the world to secure accurate observations from various parts of the earth, has resulted in the estimates of the sun-distance being narrowed down to what must be a very close approximation to the actual mean number of miles.

The celebrated astronomer, Richard A. Proctor, estimated the mean distance of the earth from the sun to be about 91,850,000 British statute miles. This very careful estimate is as close as scientific men may hope to reach by their own activities in astronomy. For it is an estimate of the *mean* distance, that is, the mean between the maximum distance called the aphelion, and the minimum distance called the perihelion, and allowing for the fluctuation within limits of these two distances from year to year.

We consider that the estimate of Richard A. Proctor for the mean sun-distance is close to the actual, or true, mean; for it is close to the Pyramid's scientific indication of this distance. For our understanding is that the Great Pyramid furnishes the figures for the true mean distance of the earth from the sun, just as it furnishes the figures of the true mean solar tropical year-duration in days, and of the synodic month, as well as the number of years in the precession of the equinoxes.

The Great Pyramid's indication of the mean sun-distance is 91,837,578 British statute miles. Richard A. Proctor's estimate of 91,850,000 miles is only about 12,000 miles more, a difference which is negligible in such an immense number of miles. It is evident, also, that Proctor's figures are stated in a round number, which is always thought to be sufficiently accurate when dealing with great totals.

The method by which the Great Pyramid indicates the mean sun-distance is very simple, and the calculation is entirely representative of this wonderful monument. The apex topstone represents the sun, and the Socket-level base represents the earth. Therefore, the actual vertical distance between the Pyramid's apex and the Socket base yields the actual figures which express the distance between the sun

and the earth. For when we multiply the Pyramid's Socket-to-apex vertical height by the grand number of a round 1000-millions, we have the required sun-distance.

A round, even, 1000-million times the Pyramid's vertical height is 5,813,010,134,372 Pyramid inches. To convert this Pyramid-inch measure into its corresponding value in British statute miles, for comparison with the estimates of astronomers, we divide the Pyramid inches by .999 to get the number of British inches. By the usual rule the British inches are converted to British statute miles, the number of which is, as given above, 91,837,578.

SECTION XI

THE GREAT PYRAMID'S ORIENTATION

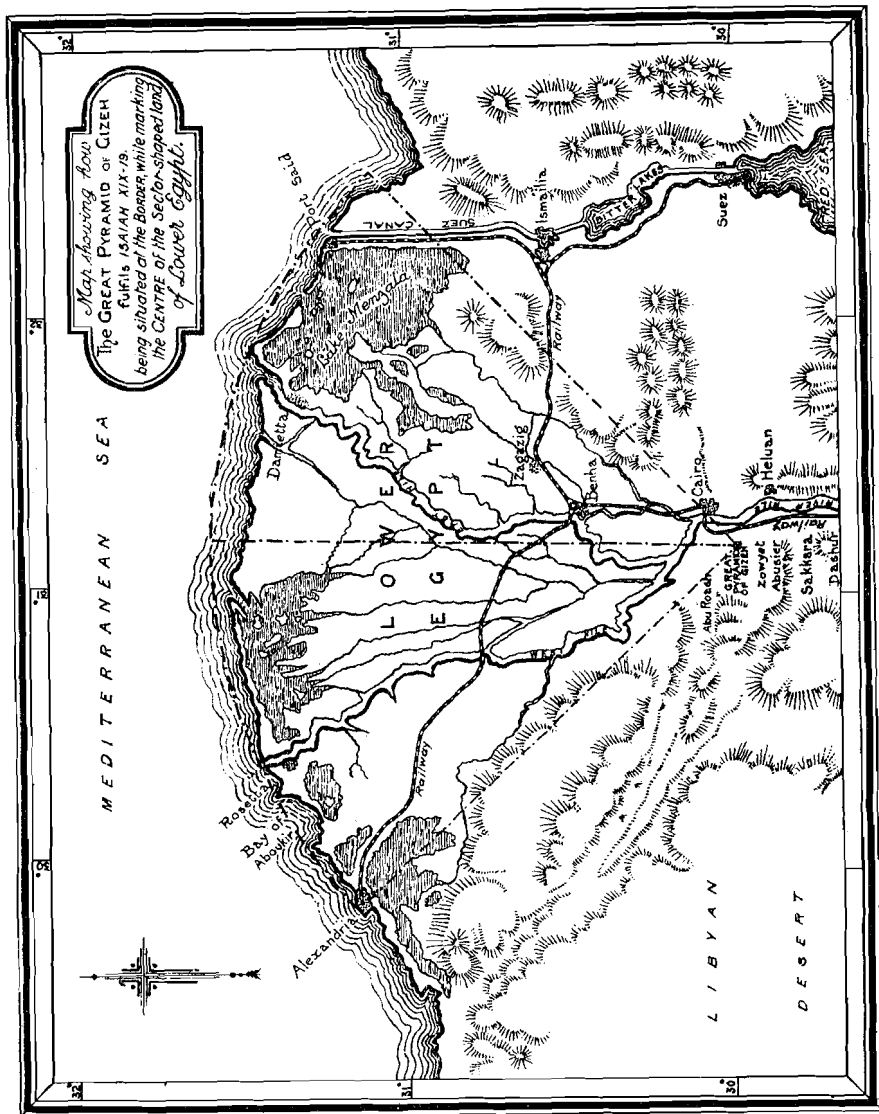
ORIENTATION, when applied to a building, means the direction of its sides with reference to the cardinal points of the compass. Buildings erected for astronomical purposes are carefully oriented. Professor C. Piazzzi Smyth took observations at and around the Great Pyramid, to test if its sides lay due north and south, east and west. These observations demonstrate that the central meridian line north and south of the Pyramid deviate only about 5' (five minutes of arc) west from the direction of the true astronomical north. And Professor Flinders Petrie's later, and more numerous, observations confirm the accuracy of Professor Smyth's result.

Both Professors Smyth and Petrie found that the amount of deviation west of the true north, 5', is also observable in the meridional line of the Second Pyramid, which lies close to the Great Pyramid. As the Second Pyramid was built soon after the Great Pyramid, it is possible that its builders used the original Pyramid as their model in some respects. As the deviation from the true north is exactly the same in both buildings, Professors Smyth and Petrie came to the conclusion that, originally, the orientation of these monuments when constructed over four thousand years ago was absolutely exact, the four sides pointing due north, south, east and west. The small amount of deviation of only 5' now observable they attribute to the slow and progressive change in the crust of the earth.

This change in the crust of the earth (but not in the axis of the earth's rotation, which will never change—Genesis 8: 22; Ecclesiastes 1: 4) is so slow that, if it is maintained constantly in the same direction, it will take nearly 50,000 years to make

one degree (1°) of deviation between the Great Pyramid's meridional line and the true astronomical meridian.

As Professor Smyth points out, no builder could ever orient the sides of a monument with the aid of the magnetic compass; for the magnetic north is many degrees away from the true north. To accurately lay the four sides of the Great Pyramid due north, south, east and west, as they were originally, necessitated either the knowledge of exact scientific astronomy, or the knowledge that can be communicated by Divine inspiration. The Great Pyramid gives many evidences of Divine supervision, both in its dimensions, and in its exact location on earth.



SECTION XII

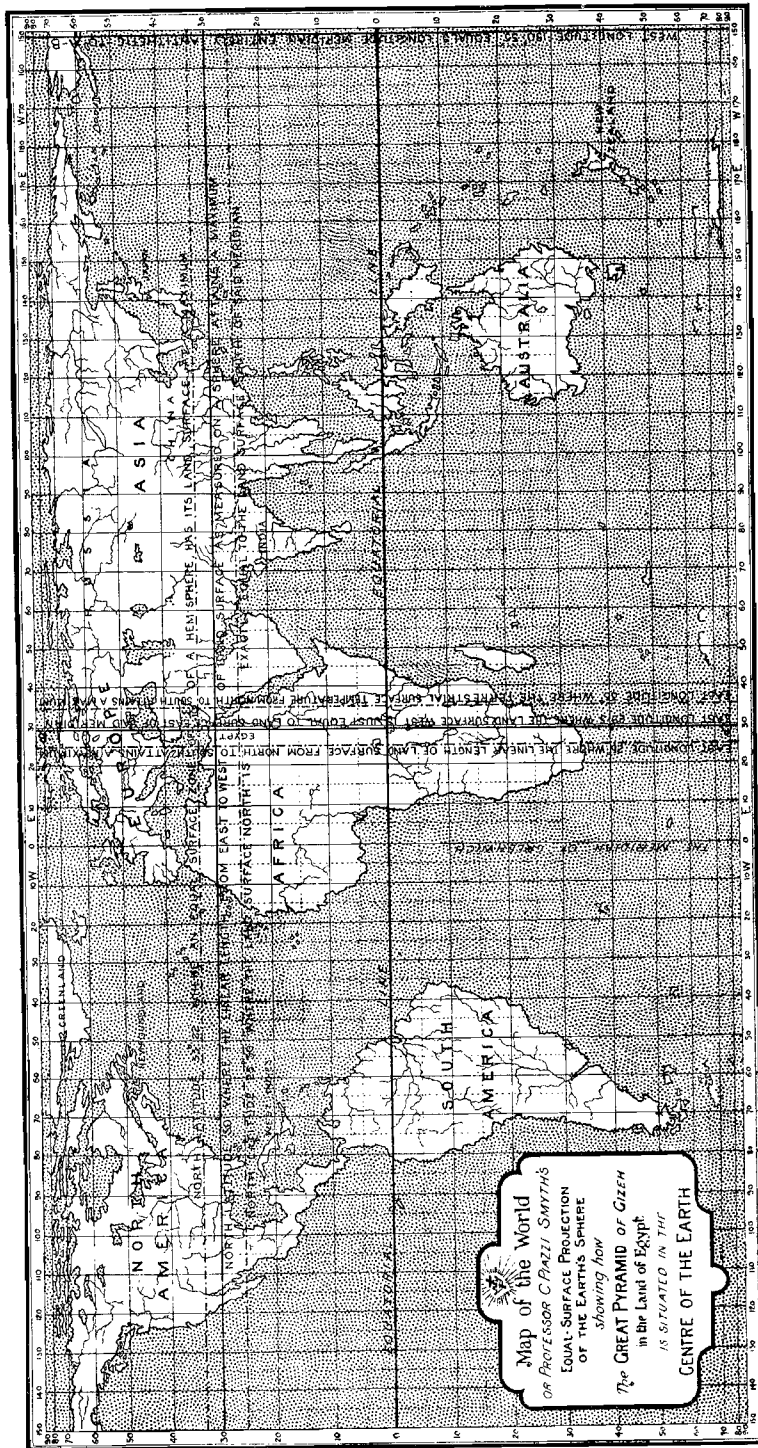
THE GREAT PYRAMID'S GEOGRAPHICAL POSITION

LOWER EGYPT lies within the confines of the Delta of the Nile. The delta is rather of a sector shape, the coastal line on the Mediterranean Sea forming the curve of a quarter circle.

The chief hydrographer to the United States Coast Survey in 1868, Mr. Henry Mitchell, was impressed with the regularity of the circular coast-line of Lower Egypt, and wondered if he were to complete the circle where the centre of it would fall. With the aid of a good map and a pair of compasses he "tried out" his idea, and was greatly interested to discover that the *centre* of the circle which evenly swept all the prominent coastal points of Egypt's sector-shaped land, coincided with the actual site of the Great Pyramid!

Because thus standing at the sectorial centre of cultivated Lower Egypt, and at the same time on the very edge of the great uncultivated desert which reaches out from it to the south, east and west, the Great Pyramid was seen by Mr. Mitchell to wonderfully fulfil the peculiar requirements of Isaiah's prophecy. For the "altar" and "pillar" spoken of by the prophet was to be at one and the same time both in the midst, or centre, of the land of Egypt, and at the border thereof! (See Isaiah 19: 19, 20).

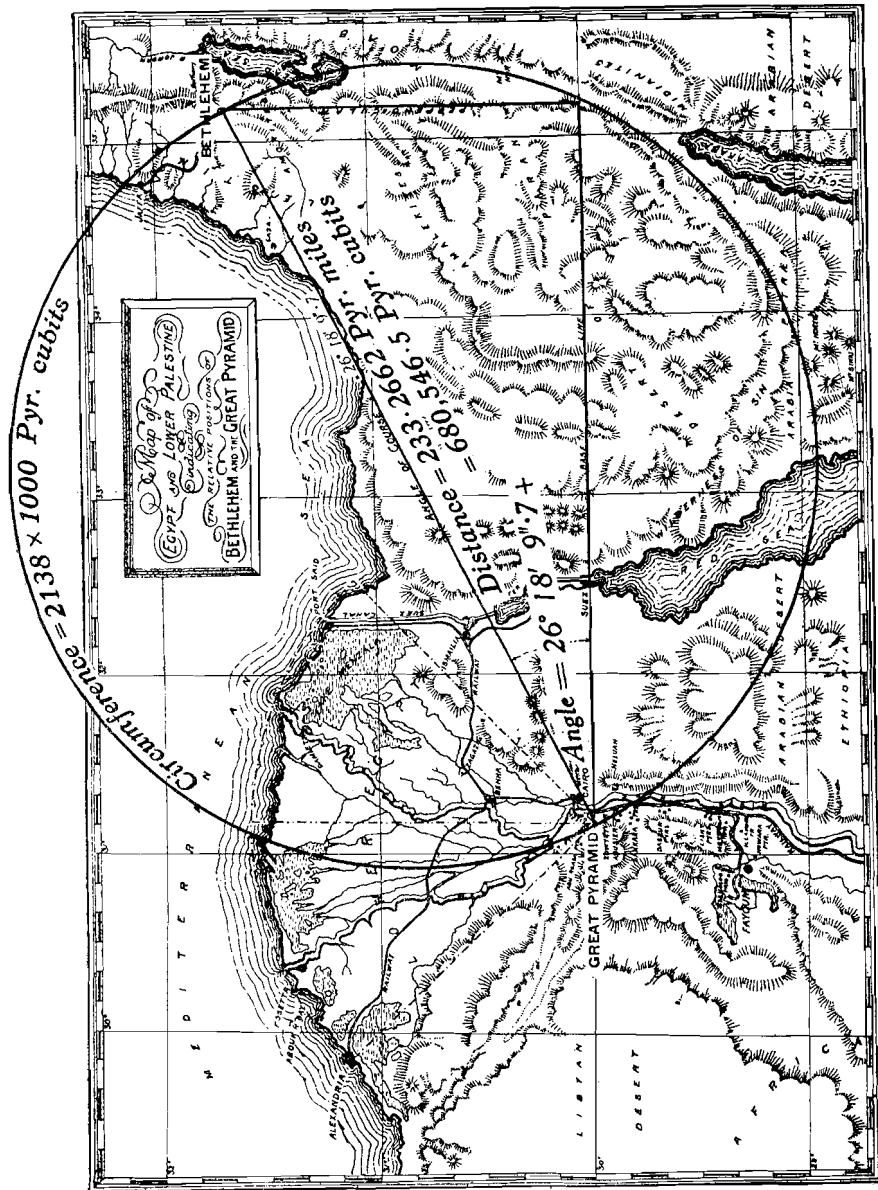
And not only is the Great Pyramid in the practical governing centre of Lower Egypt's fan-shaped land, it also marks the centre of the land-surface of the whole earth. For, as Professor C. Piazz Smyth points out, its location on the 30th degree north latitude, and the 31st degree longitude east of Greenwich, places the building in that unique position. There is more land-surface in both its meridian and its latitude than in any other meridian and latitude. Its nether meridian, *i.e.*, the



longitude continuous with it on the other side of the earth, has its whole length through water except for a short distance near Behring Straits.

Professor Smyth claimed, therefore, that the Meridian of the Great Pyramid is the natural zero of longitude for all nations, much more suitable than the artificially fixed zeros of either Greenwich or Paris.

But the wonders connected with the geographical position of the Lord's Sign and Witness by no means end here. We are only beginning to have them revealed to us.



SECTION XIII

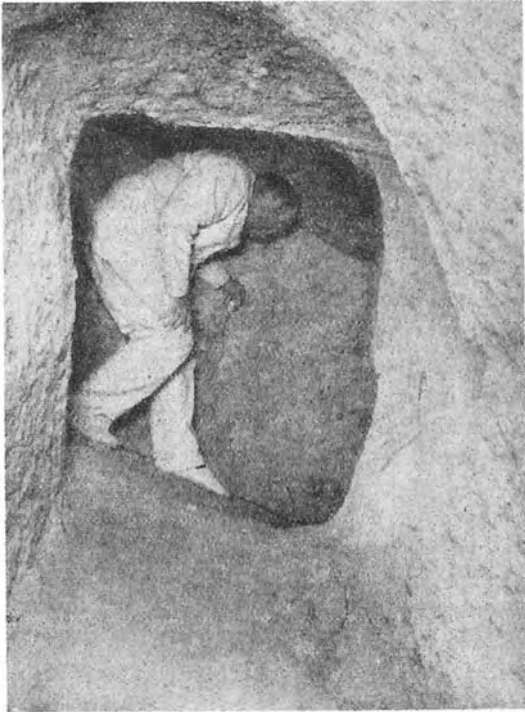
THE GREAT PYRAMID'S CONNECTION WITH BETHLEHEM IN THE HOLY LAND

JOSEPH SEISS suggested that, if a straight line were drawn between the Great Pyramid in Egypt, and Jerusalem in Palestine, the angle at which this line would run north-eastward from the Pyramid's latitude would be the same as the angle at which the passages in the Great Pyramid ascend and descend, $26^{\circ} 18' 10''$.

This suggestion, however, he had no means of putting to accurate mathematical test. We ourselves deemed the ideal to be of sufficient importance to merit careful investigation; and we accordingly enlisted the services of two practical seafaring captains to work out this problem by the most approved method (the late Captain John Mackeague, Ex.M., of Glasgow, Scotland, and Captain William Orr Warden, Ex.M., now for some time Pilot-Master of Glasgow harbour and the river Clyde). Their calculations, since amply confirmed by other competent mathematicians, prove that, not Jerusalem, but more properly Bethlehem, lies in the direct angular course required by the theory. For Professor C. Piazzi Smyth, after careful astronomical observations on the very summit of the Great Pyramid, published the precise geographical position of that monument to be: Latitude $29^{\circ} 58' 51''$ north of the equator, and Longitude $31^{\circ} 09' 00''$ east of Greenwich. A straight line drawn north-eastward from the Pyramid at an angle of $26^{\circ} 18' 10''$ (or, more accurately, $26^{\circ} 18' 9.7''$) to the above latitude will, therefore, according to Mercator's projection, pass through Bethlehem, about 233 geographical miles distant, at Latitude $31^{\circ} 42' 04''$ north, and Longitude $35^{\circ} 12' 12''$ east, or through the south-east boundary of that city, in which part the Church of the Nativity is situated.

The Scriptures Connect Bethlehem with Egypt

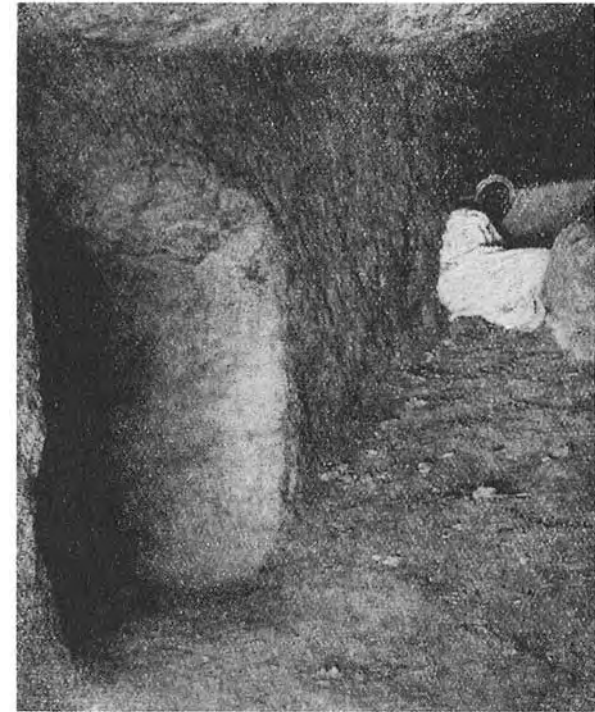
This angle-connection of the centre of Egypt's sector-shaped land with Bethlehem we now see is more appropriate than if the line had run to Jerusalem; for in the Great Pyramid's symbolical teaching the Descending Passage represents, not only the downward course of the human race into the death-state



The Descending Passage of the Great Pyramid of Gizeh, as viewed from inside the lower opening of the Well-shaft, looking east; showing its steepness, and its low roof

owing to Adam's original sin of disobedience, but also the descent of Jesus from heaven to earth. And the Ascending Passage, being at the same angle upward as the Descending Passage is downward, represents our Lord's subsequent

ascension from earth to heaven; as we read: "He that descended, is the same also that ascended up far above all heavens, that he might fulfil all things" (Ephesians 4: 9, 10). When Jesus descended to earth he was born as a Man-child in the city of Bethlehem; and from Bethlehem he was carried by Joseph and his mother Mary into Egypt to escape the fury of Herod. This, the Scriptures declare, was done that it might be fulfilled



The Descending Passage of the Great Pyramid of Gizeh; showing in the West wall the lower opening of the Well-shaft

which was spoken of the Lord by the prophet Hosea: "Out of Egypt have I called my son" (See Matthew, 2nd chapter).

It is generally acknowledged that in Scriptural usage Canaan symbolises heaven, and Egypt the present evil world. Thus when Jesus was sent from Bethlehem into Egypt, it illustrates

the heavenly Father sending His beloved Son from the glory of heaven into this world of sin and sorrow to be "perfected through sufferings," and so become qualified to be installed as the Headstone of the Great Antitypical Pyramid of God's glorious Plan of Salvation, of which the stone Pyramid in Egypt is the figure (See Acts 4: 10-12).

*The Pyramid-to-Bethlehem Distance and the
Period of 2138 Years*

Not only does the angle-line connection between Bethlehem and the Great Pyramid, Egypt's centre, agree with the passage-angle of the Pyramid, but the actual distance between these two places on the earth's surface agrees most wonderfully with the period of years which elapsed between the date of the building of the Pyramid in Egypt, and the birth of the Man Christ Jesus in Bethlehem.

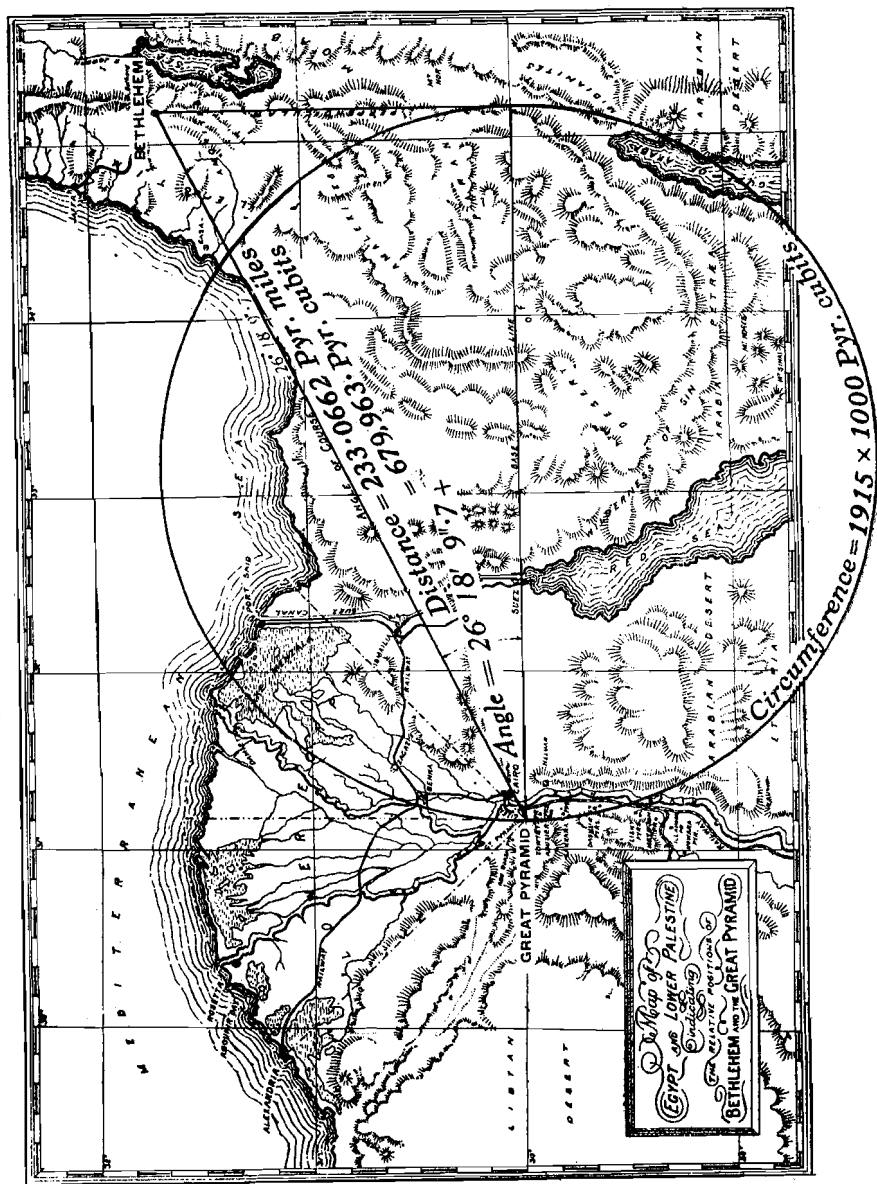
This interesting feature was suggested to us by Sir Charles W. F. Craufurd, Bart., of Ayrshire, Scotland. Its actual solution he left to us, believing that with our more complete data, we might be able to convincingly prove the truth of his idea. Nor was he willing to set aside this idea, but over a long period he continued to lay it before us, hoping that ultimately a solution would be found. By the leading of the Lord, we are persuaded, we were enabled to solve the problem to the satisfaction of Sir Charles Craufurd and ourselves; and we are confident that all students will agree, when once they grasp the true significance of this feature, that no better way of indicating the dates of the building of the symbolical Great Pyramid, and the birth of the Man Christ Jesus 2138 years later, could well have been devised. And when later, in the 3rd volume of *Great Pyramid Passages*, we show the still further development of the Pyramid-to-Bethlehem line, proving that it embodies a large number of important scientific features, both connected with the Great Pyramid itself, and also with the earth and its rotation round the sun, etc., every one who can claim to have their eyes open will admit that this line is the most wonderful and most important straight line on, literally, the face of the earth!

In the present small treatise we could not hope to do justice to the various features connected with the Pyramid-Bethlehem distance to which we refer above. We shall here, however, give the explanation of the problem we speak of, as well as an additional one, which is directly related to the subject-matter of this treatise.

The geographical mile-length, indicated in the direct distance between the Great Pyramid and Bethlehem, is found to be monumentalised in the dimensions of the Great Pyramid itself. For, twice the perimeter of the Pyramid's square base at the level of the *levelled natural rock*, is precisely one geographical mile. Because this mile-length is exactly contained in the base-measure of the Great Pyramid (and not in the base-measures of the other pyramids in Egypt, as none of them is large enough to contain it), we shall speak of it as the "Pyramid mile," just as we speak of the Pyramid inch and the Pyramid cubit.

As Bethlehem is a city, and hence covers a greater area than the Pyramid, it follows that more than one straight-lined distance, within limits, connect these two locations. It is the recognition of this self-evident fact that makes it possible for the Pyramid-Bethlehem line to embody a number of different features with exactness. The calculations show that the limits of distance lie approximately between $233\frac{1}{2}$ and $232\frac{1}{4}$ Pyramid miles.

A Pyramid mile contains $2917.467+$ Pyramid cubits, or $6084.141+$ British feet. This value for the length of the Pyramid mile, as indicated by the Great Pyramid's Rock-level base, practically corroborates the estimated length of the presently accepted Standard Geographical Mile, being barely a foot and a half more. There is every reason to believe that, as in other scientific matters, the Great Pyramid presents the world with the accurate value of earth's geographical mile. (NOTE: It was after our having discovered the Great Pyramid's exact indication of the length of the geographical mile during our studies of the building's various dimensions, that we noted Professor Flinders Petrie's reference to the same feature. Professor Petrie, however, merely draws attention to the close



agreement between his own estimated base-side length of the Pyramid to the Standard Geographical Mile, without pressing the investigation further to its logical conclusion. But it is interesting to find that this correspondence did not escape the astute observation of this eminent Egyptologist, even through he apprehended it in an approximate way only.)

The precise period of years intervening between the dates of the erecting of the Great Pyramid, and the birth of the Man Christ Jesus in Bethlehem, Autumn of the year 2140 B.C. in the one case, and Autumn of the year 2 B.C. in the other, is 2138. Taking a direct distance between the Pyramid and Bethlehem of 233.266+ Pyramid miles, which is within the above-noted limits of distance, and converting these miles into Pyramid cubits, we find that the total number of cubits corresponds with the year-period by the following characteristic Pyramid method of calculating:

Regard the direct straight-lined distance as the diameter of a circle, and divide the circumference of the circle by an even, round, 1000. The result of this calculation yields precisely 2138. That is to say, every even 1000 Pyramid cubits measured round the circumference of the circle, of which the straight-line distance between the Pyramid and Bethlehem is the diameter, equals one solar tropical year, and there are precisely 2138 such 1000-cubit divisions of the circle. Or still another way of expressing this feature, is to reckon that a small circle having a circumference of exactly a round 1000 cubits represents one year. If we placed a row of such small 1000-cubit circles side by side in a straight line, it would take exactly 2138 of them to reach from the Great Pyramid to Bethlehem. (The number 10 is the basic number of the Pyramid; and multiples of 10, and divisions of 10, are definite factors in the scientific dimensions of the building. The fact that an even 1000 [or $10 \times 10 \times 10$] cubits represents in this feature one solar tropical year, is thoroughly characteristic of the Pyramid, as is also the very frequent use of the ratio π , the ratio between a circle and its diameter.)

*The Pyramid-to-Bethlehem Distance and the
Period of 1915 Years*

When the foretold birth of the world's Saviour took place at the foreknown (to God) date, at the close of the first period of 2138 solar tropical years, the other most important period then began to run its course, namely, the 1915 solar tropical years till Autumn of the year 1914 A.D. The three dates which define the durations of these *two exact periods* are all related to each other in a very convincing way; or, rather, the events which occurred at these three dates are related.

Autumn of the year 2140 B.C. saw the completion of the building-operations on the Great Pyramid (and 2170 B.C., 30 years earlier, probably saw the commencement of these operations; for Herodotus informs us that the Pyramid took 30 years to complete). This date, 2140 B.C., is monumentalised in the dimensions of the Pyramid, and is proved to be correct in a number of ways, as we shall see later.

As completed, the Great Pyramid stood a symbol of Jesus Christ, perfect in every particular, for there is no geometric figure which can represent perfection-of-being so well as the pyramid form. And while thus standing complete in the midst of the land of Egypt, and at the border thereof, the Pyramid in its outward perfection symbolised not only Christ Jesus personally, it also symbolised his body-members with him. For the Scriptures that speak of our Lord as the chief Corner-stone, also liken the members of his body, his joint-heirs of the Kingdom, to "living stones" built up to him as their heavenly head-stone. The Great Pyramid, therefore, as it stood complete with top-stone and casing-stones in the year 2140 B.C., was a beautiful symbolical figure of the Christ, head and body, united as one. Internally, also, the completed Pyramid embodied by means of its measures, angles and symbols, every detail of the glorious Plan of God, pointing specially to the Kingdom of Christ as the hope of the world.

And in Autumn 2 B.C., the Man Christ Jesus was duly born into the world, and was proclaimed both Saviour and King, and later was declared to be the head of the Church his body. Then, after he himself had been glorified, the members of his

body began to be separated from the world. And during the whole Gospel Age this work of selection has been carried to completion, until in 1914, at the termination of 1915 years, the second period, He took to Himself his great power and began his reign as earth's invisible King, his joint-heirs being with him, not excepting those who are "alive and remain," the members of the "feet of him" who stand upon the mountains (the kingdoms), publishing the glad tidings, proclaiming salvation, and proclaiming that Christ has indeed begun his reign of righteousness. It is to this mission of the "feet," or last members of the Church in the flesh, who will declare upon the mountains the *reign of Christ begun*, that Isaiah 52: 7 refers. (See Vol. II of *Studies in the Scriptures*, page 142.)

It should not be surprising, therefore, to find that the Pyramid-Bethlehem distance not only indicates the first period of 2138 years, but also the succeeding period of 1915 years. And this it does in a similar way, but along a different, though harmoniously-connected, line; because the second period is shorter than the first (compare the two diagrams on pages 62 and 68).

In this instance the direct line connecting the Pyramid and Bethlehem is to be regarded as the hypotenuse of a right-angled triangle. The angle at which this hypotenuse rises from the base of the triangle is the same as the passage-angle of the Pyramid, namely, $26^{\circ} 18' 9'' \cdot 7$, as already proved. The base-line of this right-angled triangle is the parallel of latitude on which the Great Pyramid is built. The perpendicular of the triangle is the parallel of longitude of the city of Bethlehem. The length of the hypotenuse, *i.e.*, the distance between the Pyramid and Bethlehem, is in this feature $233 \cdot 066+$ Pyramid miles, or about a 5th of a mile less than the distance which indicates the 2138-year period. This shorter length for the hypotenuse is still well within the city's precincts.

As in the former feature, so here also, we convert the Pyramid miles into the corresponding value in cubits. But in this case we do not use the hypotenuse-length directly, but the base-line length of the right-angled triangle connected with this hypotenuse; for, as we said, the period of years to be indicated is shorter. Thus, regarding the base-side length

as the diameter of a circle, it will be found that the circumference of this circle is as many times an even 1000 Pyramid cubits (*i.e.*, 1915×1000), as there are years between the birth of the Man Christ•Jesus in Bethlehem, and the date Autumn of the year 1914 A.D., when the great Antitypical Spiritual Pyramid of God, of which the Pyramid of stone in Egypt is the figure, is complete, head and body; or with the "living-stones" in alignment with their heavenly head-stone, even to the feet-members who are yet on earth doing their necessary share in present Kingdom work.

SECTION XIV

THE CAPACITY OF THE KING'S CHAMBER

WE have seen how wonderfully related to each other are the dimensions of the King's Chamber, and the other parts of the Great Pyramid. We have also noted that this chamber's exact size indicates the precise duration in days of the solar tropical year. And we have clearly perceived that all of these proportionate measures must be reckoned in earth-commensurable units, that is, in Pyramid cubits and inches.

It is therefore very stimulating to our faith in the Divine origination of the Great Pyramid to find that, the cubical capacity of this noble granite chamber agrees with the length of earth's axis of rotation in the scale of 25 to 1, or in inches in the King's Chamber, and cubits in earth's polar axis. For as half of the polar axis of rotation measures exactly a round 10-million Pyramid cubits of 25 Pyramid inches each, so the cubical capacity of half of the King's Chamber is almost a round 10-million Pyramid inches.

The amount of cubical inches by which one half of the capacity of the chamber is short of the exact, even, 10-millions, is just that number which enables the dimensions of this chamber to indicate the day-value of the Lunar Year of 12 Synodic months. The method by which this lunar-year indication is calculated is an integral part of the Pyramid's scientific system of proportions; it is proved to be an intended feature in the building's dimensions, because it occurs frequently, as we shall see.

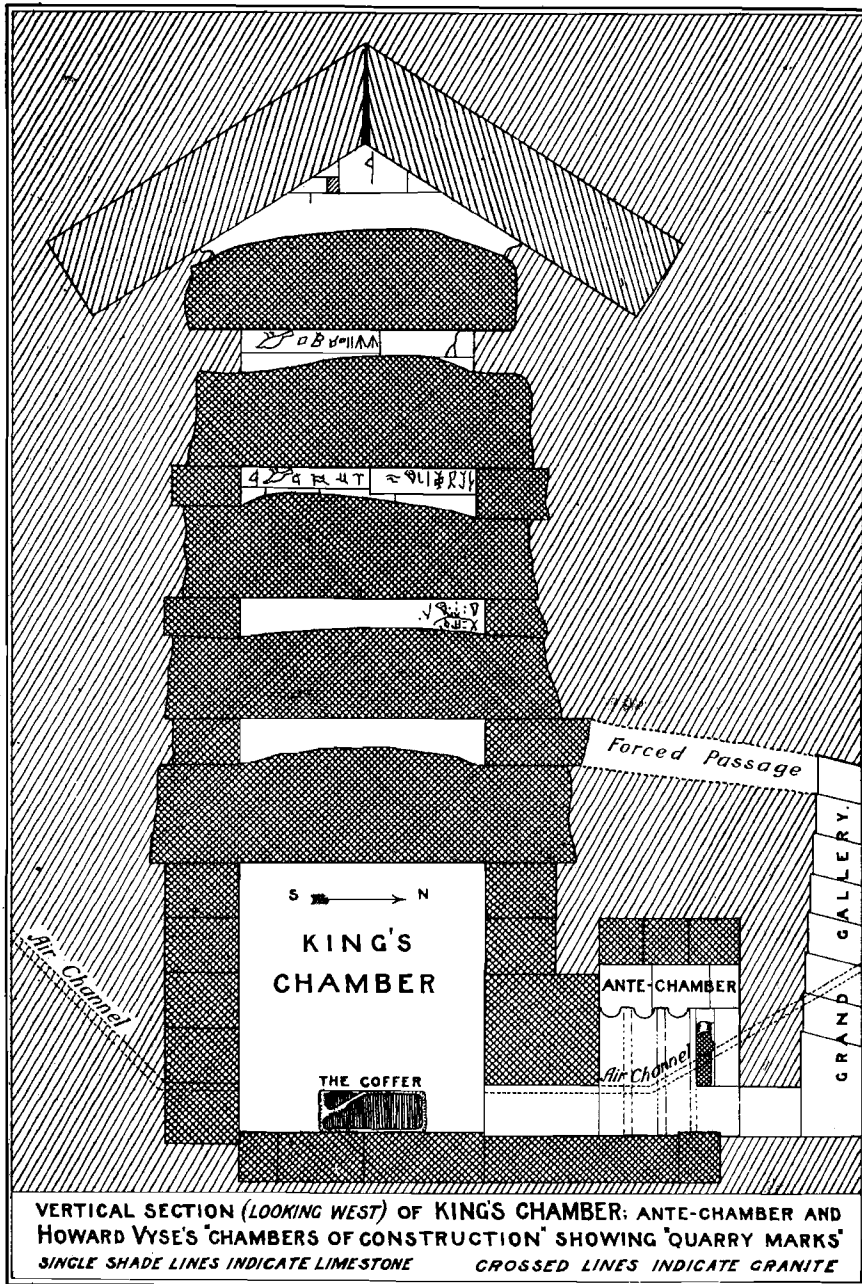
The Granite Walls of the King's Chamber

The King's Chamber has, in a sense, two distinct heights: (1) the direct floor-to-ceiling height, and (2) the height of the granite walls. For the four walls of the chamber dip down below the level of the floor to the extent of about 5 inches. At this distance below the floor-level the granite walls rest on limestone; and as the whole of the apartment is constructed of granite, the fact that its walls dip below the floor-level a uniform distance all round, it may be said there is a second, greater, height to the chamber, namely, that of the granite walls alone. Both first and second heights are required in the scientific features of the monument.

The first, or floor-to-ceiling height of the King's Chamber is equal to exactly one-half of the floor-diagonal, as already noted. This first height is an essential dimension of the chamber, and must therefore be regarded as a fixed measure in the Pyramid. The second, or granite-wall, height is $4\cdot8546+$ inches more than the first height, or $235\cdot2432+$ Pyramid inches in all. Each of the four walls of the chamber is composed of five masonry courses, and each of these courses is of one uniform height. The height of every stone used in the construction of the King's Chamber's four walls, therefore, is an exact fifth-part of the total vertical height of the walls. Each of the five wall-courses is thus $47\cdot0486+$ Pyramid inches high.

The Lunar-Year Duration indicated by the King's Chamber

Reckoning with the second, or granite-wall height, the cubical capacity of half of the King's Chamber is, in cubic Pyramid inches, $9,989,165\cdot06348+$. (See the length and width of the King's Chamber on page 30. When calculating, allowance must be made for a little extra in the results, as indicated by the plus [+] sign in the dimensions.) Now, this cubical Pyramid-inch capacity of half of the King's Chamber is nearly 11,000 short of the exact 10-million. But the *precise* shortage is just that exact number of inches that



VERTICAL SECTION (LOOKING WEST) OF KING'S CHAMBER: ANTE-CHAMBER AND HOWARD VYSE'S 'CHAMBERS OF CONSTRUCTION' SHOWING 'QUARRY MARKS'
SINGLE SHADE LINES INDICATE LIMESTONE CROSSED LINES INDICATE GRANITE

enables the chamber to indicate the day-value of the lunar year of 12 synodic months in the following proportionate way: The shortage under the even 10-million inches is $10,834.93651+$. We divide this shortage by 8, and deduct from the result an even 1000. The remainder is $354.36706+$; and this, according to the best astronomical estimates, is the number of days in the lunar year. (The day-value of the synodic month, 12 of which make a lunar year, is noted on page 40.)

Another way of stating this feature of the King's Chamber is: To the cubical capacity of half of the King's Chamber add as many inches as there are days in the lunar year multiplied by 8, and a round 1000 cubic inches multiplied by 8. The resultant sum is exactly 10 millions of cubic Pyramid inches.

The Ratio π in the Dimensions of the King's Chamber

Because of this cubical capacity of the King's Chamber, as detailed above, the length and height of the granite wall on the north, or south, side of the chamber is such, that the complete circuit, or perimeter of this wall bears the same proportion to the length of the chamber, as the circumference of a circle bears to its diameter. Or, in other words, if the complete circuit of the north side wall, reckoning with the second height of the chamber, be divided by the ratio π , we get the length of that wall. (With the dimensions given above, this proportionate feature does not yield the length of the chamber absolutely *q.e.d.*, but practically so; for the figures come to within less than a 250-thousandth part of an inch of the precise theoretical length, or correct to five places of decimals.)

The Precessional Cycle Duration indicated by the King's Chamber

Another feature shown by the circuit of the King's Chamber's side walls is their indication of the number of years in the great cycle of the precession of the equinoxes. This feature requires the recognition of the Pyramid's basic number 10.

We find that this number 10, which is the complete number, enters very largely as a factor in the Pyramid's scientific and symbolic indications. As Professor C. Piazz Smyth points out, the etymological meaning of the word "pyramid" is, literally, "division of ten."

The precessional cycle indication is shown thus: From the perimeter of the granite north side wall of the King's Chamber, that is, $1294.74986+$ Pyramid inches, deduct 10. Multiply the remainder by 10. As this pertains to the north wall of the chamber, double the result to include the south wall as well. The resultant sum is as many inches as there are years in the precession, namely, $25,694.997+$. As hitherto shown, the year-value of the precessional cycle is between 25,694, and 25,695.

The Second Height of the King's Chamber and the Grand Gallery's Floor-length

It will be noticed that in the calculations for the even 10-million feature of the King's Chamber, we used as one of the factors the number 8. The number 8 we find is frequently required in the Scientific features. When we multiply the second, or granite-wall, height of the King's Chamber by 8, we get, to within about a 3rd of an inch, the floor-length of the Grand Gallery. For eight times the second height is $1881.9459+$ inches, while the theoretically correct, or standard, length of the Grand Gallery is $1881.5985+$ Pyramid inches.

Another Indication of the Solar Year Duration

When we regard the 10th part of the cubic diagonal of the King's Chamber (reckoning this time with the first height of the chamber) as the diameter of a sphere, and calculate the number of cubic Pyramid inches in this sphere, we find that this number agrees with the number of days in 196 solar tropical years. The exact number of cubic inches in the sphere is $71,587.41569+$, while the number of days in 196 solar years is $71,587.47093+$. The difference is little more than a 20th part of a day in the full 196 years.

The precise number of days in 196 solar tropical years is shown by the total number of inches in twice the perimeter of the Great Pyramid, at that level above the Socket-level base which is equal to the length of the Ante-Chamber ($98 \times 2 = 196$). The standard length of the small Ante-Chamber is $116 \cdot 2602026+$ Pyramid inches; and this is the diameter of the circle, whose circumference is as many inches as there are days in the solar tropical year, $365 \cdot 2421986+$.

Another Indication of the Lunar Year Duration

There are many ways by which the Great Pyramid's dimensions indicate their correspondencies with scientific truths. Some are indirect indications as we have seen, others are direct. But whether direct or indirect, all are in keeping with the Pyramid's own system of proportions, and all are convincingly exact; for where the correspondencies are not absolute (but the most important ones are exact), the differences in the results are barely noticeable.

There is another way in which the King's Chamber's dimensions yield the lunar year duration; and although this indication is by means of a proportion, it is more direct than the one already noted. In this instance we require to recognise the existence of the single inch-unit, the even 500-millionth part of earth's axis of rotation.

Any one dimension of the King's Chamber takes into account all of the chamber's dimensions, as all are dependent upon one another (See top of page 29). The basis for the calculation is in this instance the length of the side diagonal, given on page 30. Regard three times the side diagonal, plus one inch, as the perimeter of a square. The side-length of this square in Pyramid inches is, to within less than a 17-thousandth part of an inch, equal to the number of days in the lunar year of 12 synodic months. Except for the infinitesimal fraction of an inch the agreement is exact, being correct to four places of decimals. (Three times the side diagonal of the King's Chamber, plus one inch, equals $1417 \cdot 468492+$ Pyramid inches. The fourth part of this total is the side-length of the square, namely, $354 \cdot 367123+$; while the days in the lunar year number

$354 \cdot 367064+$. The difference is only $\cdot 000058+$ of an inch, or less than a 17-thousandth part. The side diagonal on which this lunar year indication is based is calculated with the chamber's first, or floor-to-ceiling, height.)

The addition of a single inch to the total of inches in three times the side diagonal, to make the agreement exact, is one of the ways by which the Great Pyramid points to the earth-commensurable inch-unit. In the feature on page 45 we noted how the precise length of the earth-commensurable *cubit* is also pointed to in a similar way. We shall notice other examples as we proceed.

SECTION XV

THE HARMONIOUS PROPORTIONS OF THE GREAT PYRAMID

WHEN it is seen that all the various dimensions of the Great Pyramid were designed to bear harmonious proportions to one another, our confidence in the time-measurements and symbolical features based upon these dimensions is strengthened. These geometric and mathematical proportions prove, at least, that our deductions as to the true meaning and teaching of the Great Pyramid are reasonable.

Some of these harmonies, of which there are many throughout the building, appear at first to be almost accidental; but as our knowledge of the system of measures on which the design of the monument is based increases, we become less and less inclined to believe that there is anything of an accidental nature connected with the Pyramid. We begin to perceive, instead, that these harmonies exist because of the unique design of the entire building. They are the little parts of which the whole grand edifice is composed. Just as there is beauty in the general outward aspect of the monument, so there is beauty in every detail, both in the actual material building itself, but especially in its geometric and mathematical truth, and in its symbolism.

The King's Chamber and its Dimensions Govern the whole Pyramid

Professor C. Piazzzi Smyth has well said of the noble King's Chamber, with its beautifully squared and levelled blocks of dark polished granite, that it is the chief apartment in the Great Pyramid, the one "to which, and for which, and toward which, the whole edifice was originally built." It is a remarkable fact that the King's Chamber, in its dimensions,

governs the dimensions of all other parts of the building, either directly, or indirectly. Some of these connections we have already noted, and we shall draw attention to others as we develop our subject.

The basic number of the Pyramid, as we know, is 10. This is the complete number, for when we have counted up to 10 we must begin again. The number 8 enters very often into the Pyramid's scientific proportions, and so also does 7, the perfect number. Besides denoting perfection the number 7 is, in the Scriptures, specially connected with time.

The understanding of the Great Pyramid, in its geometric and mathematical aspect, is largely an understanding of numbers. So far as we are able, we prefer to know the reason for the frequent use of certain numbers in the proportionate features of the Pyramid. The use of some of them, as, for instance, 10, and 7, seem obvious, but the use of some others are not so clear at first. It is only as our comprehension of the whole teaching of the Pyramid comes through study, that we perceive meaning in all of the numerical features of the building. We have noticed the use of the number 3, in that feature in the King's Chamber which indicates the day-value of the lunar year (See page 78). Whatever other meaning may attach to this number, we can call it the triangular number, representing the three equal sides of an equilateral triangle. 4 may be considered to be the square number; and 5 is proved to be the "sacred" number of the Great Pyramid. But as we deal with the particular features where such numbers enter as factors, we shall speak of them more fully.

With the dimensions of the King's Chamber as we have used them in all the features referred to so far (See page 30 for these dimensions), we find that the cubical capacity of the lowest, first-wall-course section of the chamber, is 3,583,380.4698+ cubic Pyramid inches. The height of the first wall-course, measuring from the floor-level, is less than the height of the other four wall-courses above, because this first course dips down below the floor-level 4.8546+ inches, as mentioned on page 75. The cubical capacity of the lower section of the chamber, therefore, between the level of the floor and the level of the top of the first wall-course (for the

masonry joint between the first and second courses runs along the chamber's four walls at a uniform level), is less than it would have been had the walls rested directly on the floor, instead of dipping down below the floor in the manner described. The level of the floor has been so adjusted with reference to the top of the lowest wall-course, that the number of cubic inches contained within the confines of these two levels is equal to, first, one half of a round 7-millions, and, second, an even 100 times the vertical height of the approaching Grand Gallery, to within about a 25th part of an inch of the theoretical standard vertical height. We do not consider this correspondency to be of itself of great importance, but it is an example of those harmonious details of which we speak.

If we take the length of the King's Chamber as being the side-length of a perfect *cube*, the number of cubical inches in this cube is almost an exact, round, 70-millions. (The contents of the cube is about 1609 inches more than the exact 70-millions. A length for the chamber of less than a 300th part of an inch short of the precise standard length, would make the contents of the cube the exact 70,000,000 cubic inches.)

The Floor-Level of the King's Chamber

The floor of the King's Chamber is on a higher level in the building than the level touched by the upper terminal of the Grand Gallery. It was an earnest Bible student of Glasgow, Scotland, Mr. Adam Rutherford, who first directed our attention to the fact that the perimeter of the Great Pyramid at the level of the King's Chamber's floor could not agree in inches with the years in the precessional cycle. In our earlier editions of the volumes of *Great Pyramid Passages*, to which he referred, we had merely quoted the words of Professor C. Piazzi Smyth in this connection, without at that time testing his calculations. But we see now that the calculations of Professor Smyth are wrong as applied to the King's Chamber floor-level, and the mean Socket-level diagonals; but are right, as Mr. Rutherford showed, when applied to the level of the upper floor-end of the Grand Gallery, and the Platform-level

diagonals. The beauty of the Great Pyramid's indications is always more apparent when we can ascertain the true measurements, or the correct method of applying the measurements.

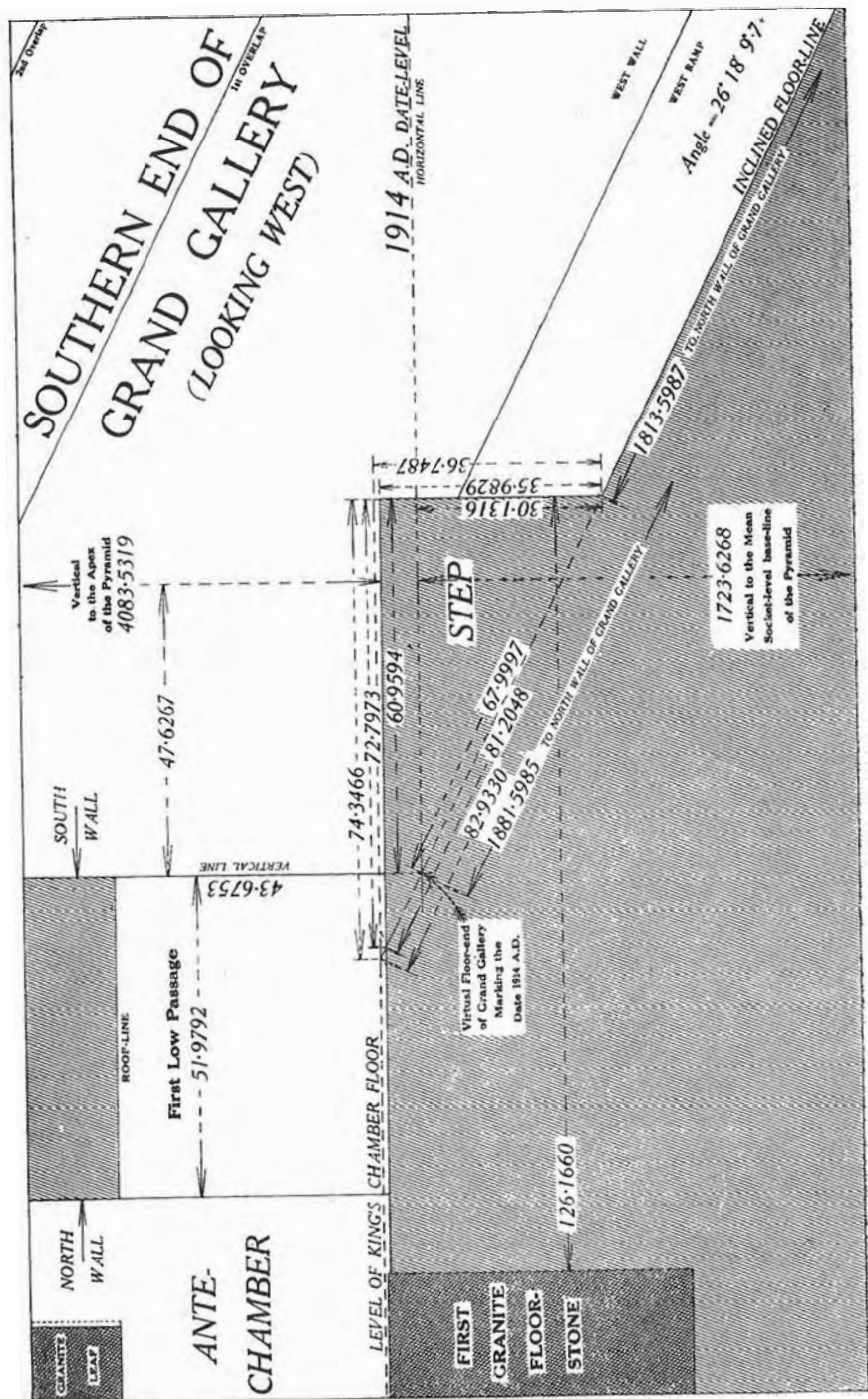
There is an appropriate, proportionate, harmony between the two levels (*i.e.*, the King's Chamber floor-level, and the upper floor-end of the Grand Gallery), as shown by the following calculation, in which the perfect number 7 is the prominent factor. The upper terminal of the Grand Gallery floor marks the end of the 1915-inch time-measurement, and the dimensions of the King's Chamber also indicate this 1915 period of years (See the companion brochure of this series entitled: *The Great Pyramid: Its Time Features*). It is appropriate, therefore, that the difference between the two levels in question should yield an indication of the 1915 years.

This 1915-year indication is contained in the number of cubic inches which lie within the limits of the two levels, the vertical distance between which is 6.6171+ inches. The proportion is: Take an even 1-millionth part of the number of cubic inches in the masonry of the building between the level of the upper floor-end of the Grand Gallery, and the floor-level of the King's Chamber. Multiply this millionth part by 7, and add 7. The result is 1915.189+. (The total number of cubic inches between the two levels is 272,598,502.5526+, according to the standard measures of every part of the Pyramid.)

The top-surface level of the Step

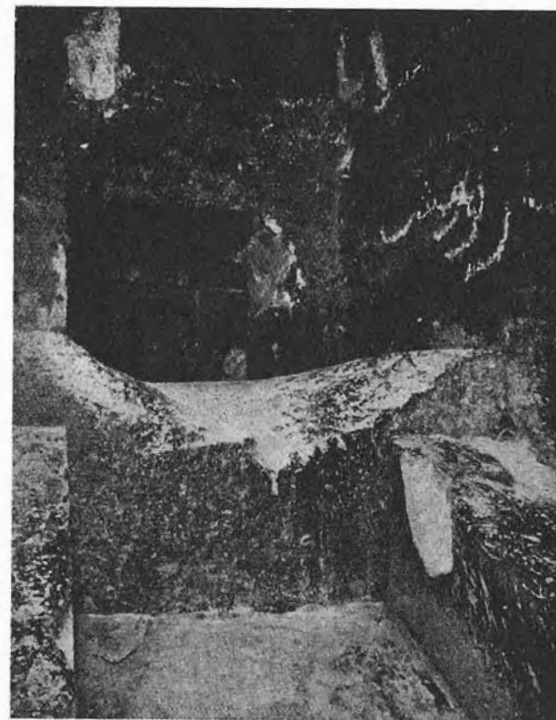
By still another proportion the level of the King's Chamber's floor indicates the 1915-year period, thus again pointing to the momentous year 1914 A.D., the date of the King's entry into his Kingdom. This indication is connected with the size of the "Step" at the head of the Grand Gallery.

The top surface of the Step is on a lower level than the floor of the King's Chamber, to the extent of about $\frac{3}{4}$ of an inch, or, more particularly, .76579+ of an inch. This Step-level is geometrically related to the vertical height of the Grand Gallery, and to the area of the Socket-level square base of the



whole Pyramid. For the vertical distance between the top surface of the Step, and the apex of the building, is equal to the side-length of a square, the area of which square is precisely one-fifth of the area of the Pyramid's Socket-level square base.

Another way of expressing the geometric position of the



The great Step at the head of the Grand Gallery of the Great Pyramid of Gizeh; showing the two side Ramps terminating against the Northern face of the Step; and the low passage leading to the Ante and King's Chambers

Step-level is: Twice the vertical height of the Grand Gallery, multiplied by an even 10-thousand, equals the area of a square, the side-length of which is equal to the vertical height of the Pyramid's apex above the top surface of the Step at the head of the Grand Gallery. And the area of this particular square, also, is as many inches as there are days in the square of the

solar tropical year, multiplied by 125. (All of these correspondencies are, of course, mathematically exact, and are related to one another.)

The actual vertical distance, then, from the upper surface of the Step to the building's apex, is $4083.53192+$ Pyramid inches. And as the vertical distance between the level of the Grand Gallery's upper floor-end and the apex is $4089.38327+$ inches (being equal to the radius of the precessional cycle), it follows that the vertical distance between the upper floor-end of the Grand Gallery, and the top of the Step, is $5.85135+$ Pyramid inches.

Now, the dates 1874 and 1914 A.D. are both indicated in a connected way by the Step-height, and by the higher level of the King's Chamber floor-line. The Step projects into the Grand Gallery 61 inches, as all Pyramid students know, and its front-riser height is 36 inches. As has been pointed out by many writers on the Pyramid, the 36-inch riser represents the yard-length, while the length of the top surface of this Step, from north to south, is equal to the sum of the yard, and the cubit, $36+25=61$ inches. These measures are correct as expressing the dimensions of the Step in round figures. The accurate *Pyramid-inch* measures are: Length, from north edge of Step to the south wall of the Gallery, $60.95946+$, and front-riser height, $35.98297+$. Or up to the level produced floor-line of the King's Chamber, the front-riser height is $36.74877+$ Pyramid inches. These measures are correct according to the mean of the careful practical measures of Professor Flinders Petrie.

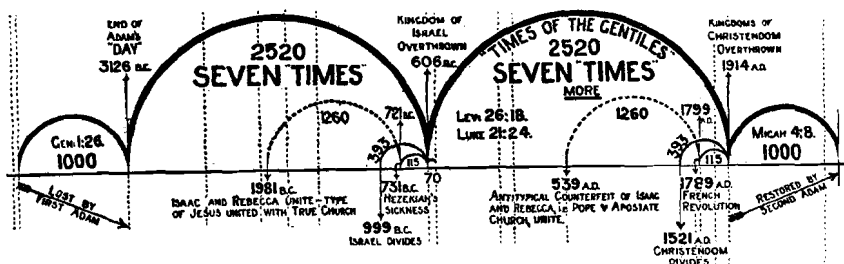
The front-riser of the Step may be said to form the perpendicular of a right-angled triangle, if we produce the inclined floor-line of the Grand Gallery upward through the masonry of the Step, till it reaches the level of the top surface of the Step. The top level of the Step will then be the base-line of the triangle, and the produced floor-line of the Grand Gallery (with its upward angle of $26^{\circ} 18' 9'' \cdot 7$) is the hypotenuse. This right-angled triangle indicates the 1874 A.D. date by the following proportion: Multiply the sum of the three sides of the triangle by the square of the ratio π , and we get $1875.0789+$ Pyramid inches. And if we take the front-riser

of the Step up to the produced level of the King's Chamber floor as the length of the perpendicular of the right-angled triangle, the sum of the three sides of this slightly greater triangle, when multiplied by the square of the ratio π , yields $1914.9849+$ Pyramid inches.

These two results are, practically, 1875, and 1915, inches respectively. They represent the two period of years from the birth of earth's King in Bethlehem in Autumn 2 B.C., to, first, Autumn of the year 1874 A.D. when Christ came again in his Second Advent preparatory to setting up his Kingdom in power; and, second, to the date Autumn of the year 1914 A.D. when this Kingdom began to exercise its power. The first outward manifestation of this power was the precipitation of the great world-war in 1914 A.D., the first clear evidence that the "kingdoms of this world" are now due to give place to the Kingdom of Christ and his joint-heirs. The Scriptures, and the corroborative "Witness" in Egypt, unite in showing that the transition period from the old order to the new was due to begin in 1914 A.D. The social conditions in the world today manifest that the change is in progress. Every thinking man perceives, and numbers of the world's prominent men say, that we are now in a transition period, and all recognise that the year 1914 A.D. was the turning-point. But only those who are instructed by the Lord's Word understand why this change is taking place; and while men's hearts are "failing them for fear" because of the trouble they see upon the earth, the instructed people of the Lord rejoice, not because of the anguish upon poor humanity, but because they know the Lord now reigns, and that righteousness and everlasting peace are now assured. But troublous times attend the inauguration of the Kingdom of Peace, because before peace can be established the old evil order, of which Satan is the instigator, must be destroyed.

Speaking about the Kingdom-work which the "feet" members of the body of earth's new Ruler, the Christ, who are "alive and remain" during the troublous period of the change from the old to the new conditions, the late Charles T. Russell, who first drew our attention to these things, wrote: "All this is in harmony with the Scriptural declaration that the Kingdom

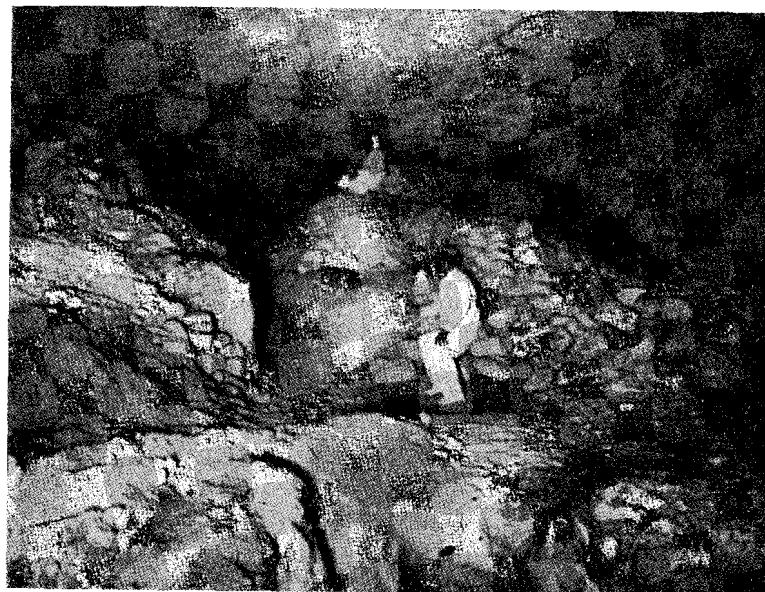
of God must first be set up before its influence and work will result in the complete destruction of 'the powers that be' of 'this present evil world,' political, financial, ecclesiastical, by [beginning with] the close of the 'Times of the Gentiles,' October A.D. 1914." (See Vol. IV of *Studies in the Scriptures*, page 622.)



It is appropriate to the symbolical meaning of the upper end of the Grand Gallery, and of the King's Chamber, as well as of the Pyramid as a whole, that the two prominent Biblical dates, 1874 and 1914 A.D., should be thus geometrically and mathematically indicated by the symbolical Step. There is symmetry in all this arrangement which cannot be ignored; for we see in it the hand of the Master Designer. The "presence" of earth's invisible King, according to the Scriptural time-features, dates from 1874 A.D. And according to the Scriptures the "sleeping saints" or those who "fell asleep in Christ" during the Gospel Age, were raised from their sleep in death in Spring of the year 1878 A.D., the date which is parallel to the year 33 A.D. when Christ rode into Jerusalem and was proclaimed King of Israel. From 1878 A.D. all who "die in the Lord" are immediately changed to their spiritual condition, for the "chief resurrection" began from that date. In 1914 A.D. the Christ began to reign over mankind; and the manifestation of this reign will become more evident as time passes; and it will last for a 1000 years. All of this is corroborated many times over by the symbolism and mathematical dimensions of the Great Pyramid. As we now see, the ratio π , and its square, and square-root, are constantly required in the Pyramid's dimensional proportions.

The Subterranean Chamber Indicates the Dates 1874 and 1914

Proportionate measurements in the Great Pyramid, though exact and of interest, would be nothing of value unless they taught, or supported, vital truths. The most vital truth of all pertains to the world's Saviour, the Son of God; for without Him we could have no life. We constantly keep before us this

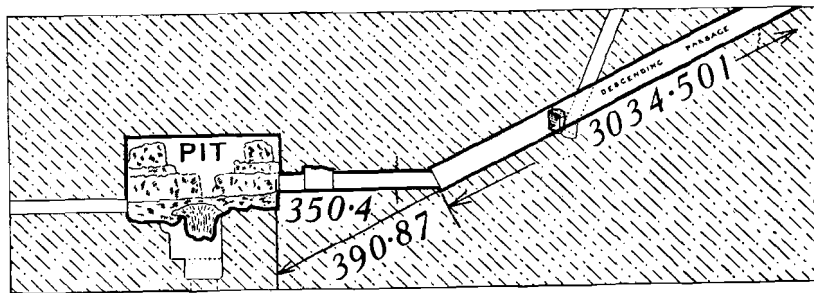
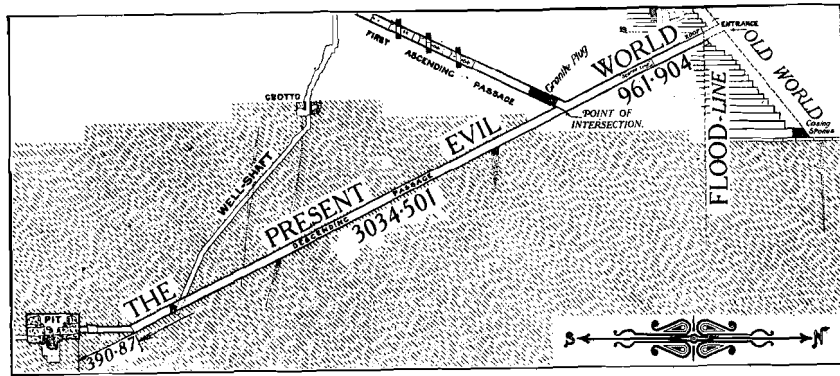


The Subterranean Chamber, or Pit, hewn in the rock a hundred feet below the base-level of the Great Pyramid of Gizeh; showing its very uneven floor (looking West)

necessary phase of the Pyramid-subject, remembering that the building's scientific features are a means to an end, namely, to give us strong confidence in the Lord and His work of salvation, and in the times and seasons which measure off the various phases of that work. It is a fact not to be lost sight of that the only ones who have had revealed to them any matters of true interest regarding the Lord's Sign and Witness in the

land of Egypt, have been earnest believers in Jehovah and His Word.

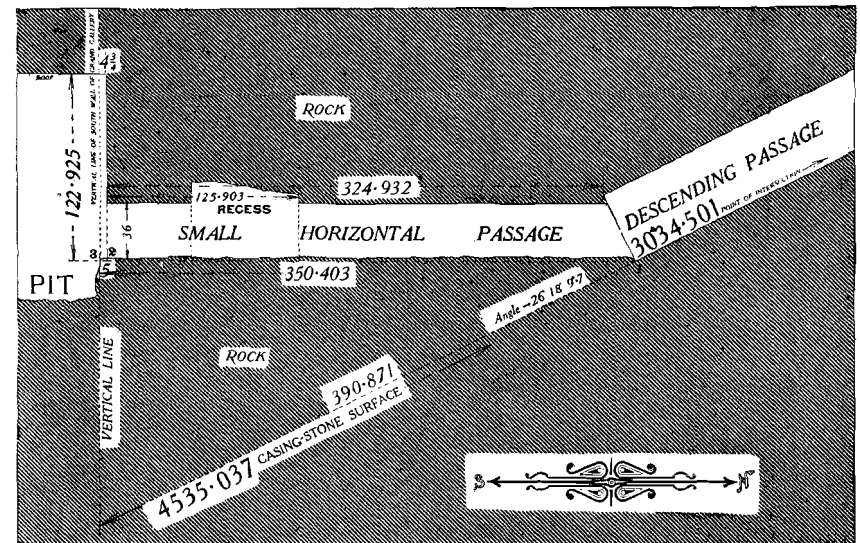
The Scriptures are consistent in declaring that the first part of the work of Christ as King over all the earth, is to bind Satan, the "god of this world," and destroy the evil kingdoms of this world which have for so many weary centuries oppressed



humanity. The thought of this necessary destroying-work which is to bring to a close the "present evil world," is particularly symbolised by the Subterranean Chamber in the Great Pyramid. The extremely rough floor of the large, dark Pit is illustrative of the utterly chaotic condition into which the "kingdoms of this world" are plunged, when Jesus Christ begins to break them in pieces like a potter's vessel when struck with an iron rod, as we read: "Thou shalt break them with a

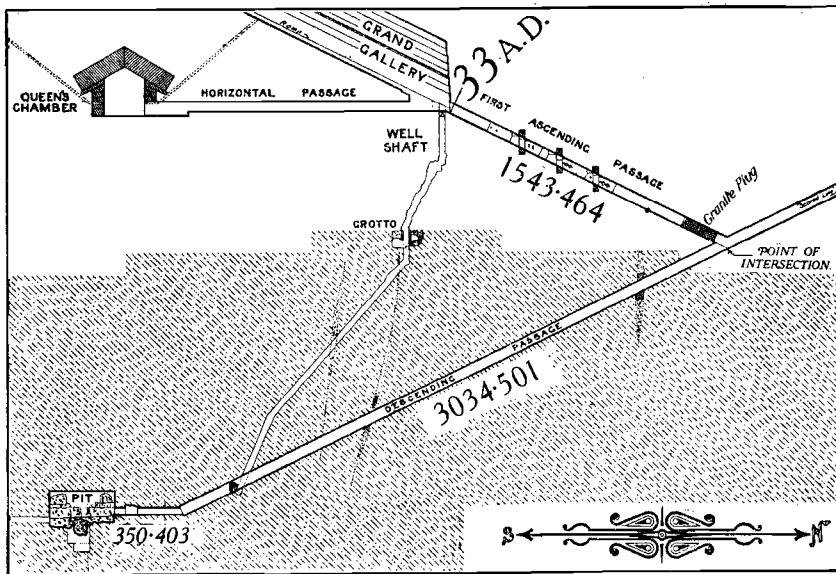
rod of iron: thou shalt dash them in pieces like a potter's vessel" (Psalm 2: 9).

The two dates which witnessed, first, the presence, and, second, the assumption of Kingly power, of Christ, namely, 1874 and 1914 A.D., are connectedly marked by the Subterranean Chamber. We show in the companion brochure entitled: *The Great Pyramid: Its Time Features*, that the length of the Descending Passage agrees in inches with the



number of years in the duration of the "present evil world." The point on the floor of the passage at the upper north end which is vertically under the roof-commencement marks the date of the drying-up of the Flood, when the present evil world began. The date 1914 A.D., when the permitted rule of the kingdoms of this world legally ended, is marked by the end of the produced floor-line of the passage. This produced line of the inclined floor of the Descending Passage ends in vertical alignment with the floor-terminal of the Small Horizontal Passage. We have called it No. 4 terminal in the "Time Feature" book. If instead of continuing the downward

measurement of the Descending Passage to this No. 4 terminal, we turn at the junction of the Small Horizontal Passage, and measure along this horizontal floor to its terminal 5 inches beyond the Pit's north wall (i.e., No. 3 terminal), the date marked by this floor-end is 1874 A.D. For the difference in the lengths of the horizontal floor, and the produced line, is in a round number 40 inches; and between 1874 and 1914 is 40 years. (The full length of the Small Horizontal Passage,

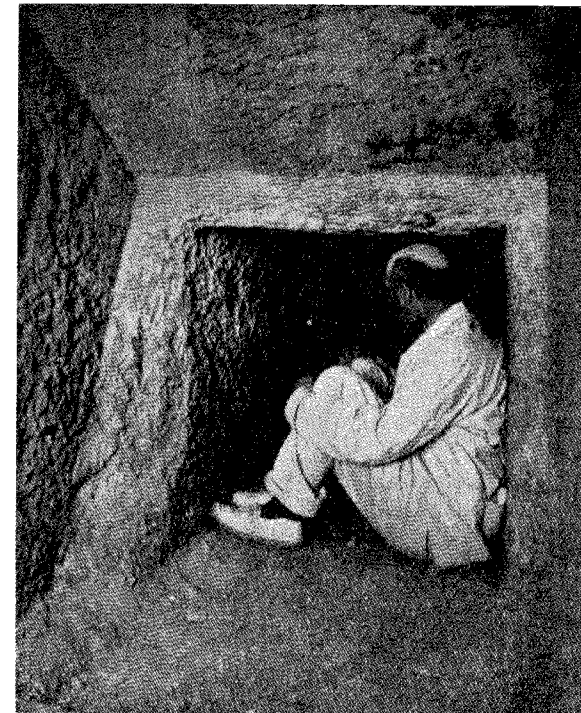


to its floor-terminal, is 350.4031+ Pyramid inches. The length of the corresponding produced inclined floor-line of the Descending Passage is 390.8718+ inches, the precise difference being 40.4687+.)

Another Method of Measuring to the Pit

These two points at the Subterranean Chamber mark the same dates, 1874 and 1914, by another method of measuring in the passages; and this additional method is corroborative

of the one considered above. It is already proved that the line of demarkation between the First Ascending Passage and the Grand Gallery marks the date of our Lord's death and resurrection, 33 A.D. Measuring up along the floor of the Grand Gallery from this line of demarkation, at the scale of

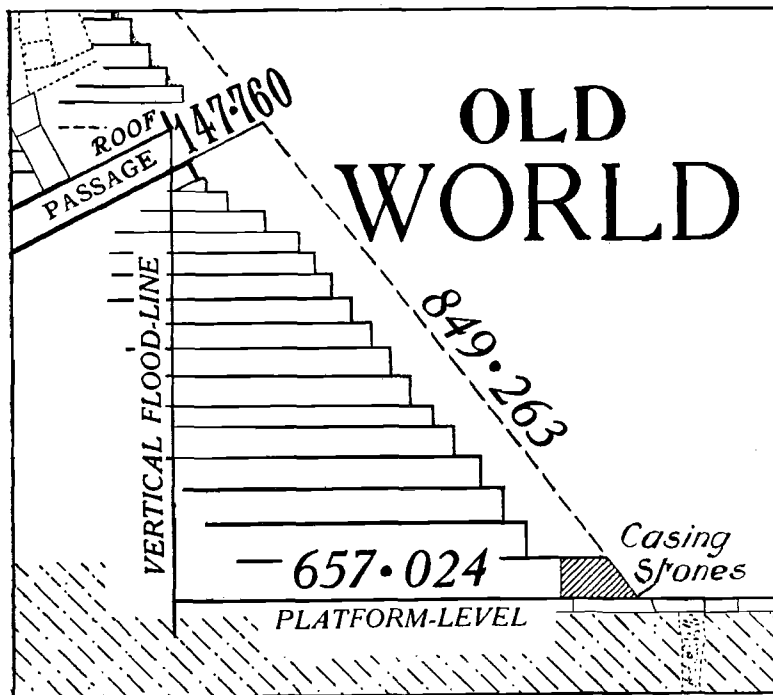


The lower square terminal of the Descending Passage of the Great Pyramid of Gizeh; showing the entrance of the very low Small Horizontal Passage which leads Southward to the Pit

an inch to a year, shows that the upper floor-end of the Grand Gallery marks the date 1914 A.D., as already noted.

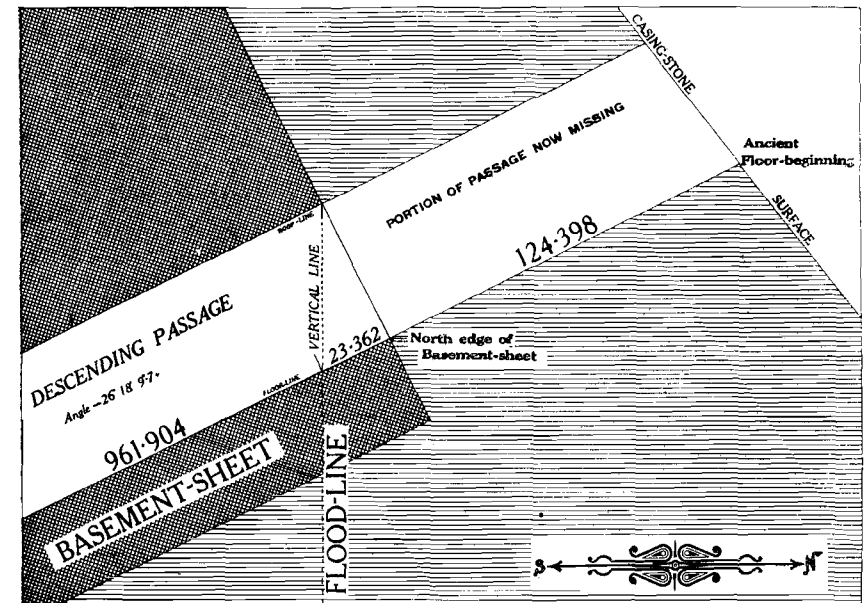
If we now measure backward from the line of demarkation, down the floor-line of the First Ascending Passage till we reach the "Point of Intersection," this point will mark a date B.C. Having now secured a B.C. date at a definite point on

the floor of the Descending Passage, which is directly connected with the date-marks in the Grand Gallery, we may measure downward to the Subterranean Chamber. When we do this we find that the measures again prove that the two terminals (called for convenience Nos. 3 and 4) mark the dates 1874 and 1914 A.D. respectively. This method of showing the dates 1874 and 1914 A.D. at the Subterranean Chamber is quite independent of the other method of measuring directly down the Descending Passage from its north-beginning. The one method, therefore, is confirmatory of the other.



The Duration of the "World that Was" and the Date of the Flood

That the roof-commencement of the Descending Passage marks the date of the flood is corroborated by a number of distinct time-measurements. This roof-commencement is that point of the roof which is at right-angles to the north-commencement of the Descending Passage "Basement-sheet,"



that is, at right-angles to the present floor-beginning of the Descending Passage.

Dropping a vertical line from the roof-commencement, we find that it intersects the floor of the passage about $23\frac{1}{2}$ inches down from the floor-commencement. It is this point on the floor of the Descending Passage which marks the date of the flood, which ended the "world that was," and began the "present evil world."

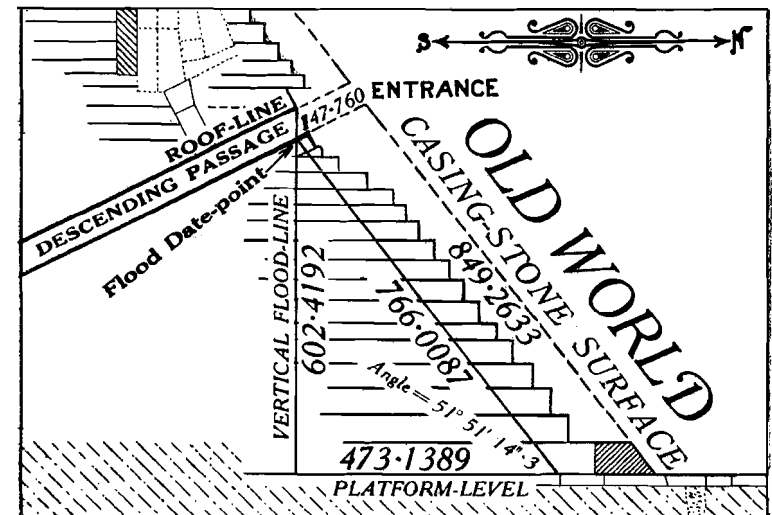
The period of the "world that was" before the flood, from the

time that evil entered through the disobedience of father Adam, namely, 1654 years in all, is corroborated by the Great Pyramid in a unique, yet, when we understand the Pyramid's methods of recording time, convincing way. Continuing the roof-commencement vertical line down to the Platform-level base, we have what we may call the "vertical flood-line." All of the Pyramid to the north of this vertical line pertains to the "world that was" before the flood; and all to the south of this line to the "present evil world," and the time beyond. The 1654 years of the "world that was," dating from the time that sin entered two years after the creation of Adam, are indicated by a measurement of 1654 Pyramid inches as follows: Measuring from the point where the vertical flood-line intersects the Platform-level, along this Platform surface to the bottom edge of the Pyramid's casing (the casing-stones rest immediately on the Platform), then upward along the casing-stone surface to the ancient Entrance floor-beginning, and, finally, down the floor of the Descending Passage to the vertical flood-line, the total number of inches in these three connected straight lines is 1654. (The precise sum is 1654·048+ Pyramid inches.)

According to the Bible Chronology, a complete period of six millenniums, that is, 6000 years, dating from the fall of Adam two years after his creation, ended in Autumn of the year 1874 A.D. The fall of Adam was in 4127 B.C. in the Autumn. 1654 years from the fall of Adam, therefore, gives the date of the drying-up of the flood, namely, Autumn of the year 2473 B.C., or 2472½ years before the 1st of January A.D. 1. (The date of the flood is usually stated as being 2472 B.C., which is sufficiently accurate.) The Great Pyramid corroborates this date for the flood, as well as the dates for the creation and the fall of Adam. The whole tenor of the Biblical times and seasons show that there was a period of two years of innocence in the Garden of Eden, before evil entered through the disobedience of Adam; and the Great Pyramid's time-measurements are in harmony with this time-arrangement of the Scriptures. (See further details connected with the Pyramid's corroboration of the Scriptural times and seasons in: *The Great Pyramid: Its Time Features.*)

The Geometric Harmony of the Vertical "Flood-Line"

The vertical line dropped from the north-commencement of the roof of the Descending Passage (or from where the roof would commence, at the point in transverse alignment with the north-edge of the passage's floor "Basement-sheet," if the missing roof-stones at this part were restored), and continued vertically down through the floor of the passage to the building's Platform-level base, is, as explained above, the "Flood-line," marking the Biblical date of the deluge, 2472 B.C. According



to the measurements, the length (or the height) of this vertical line, between the top surface level of the Platform, and the point where it passes through the floor of the Descending Passage, is 602·4192+ Pyramid inches.

If we regard this vertical line of 602·4192+ inches as being the perpendicular of a right-angled triangle, the Platform level being the base, and the hypotenuse being a line *parallel* to the casing-stone surface of the Pyramid, we find that the exact area of this definitely fixed right-angled triangle, when

divided by 2, agrees with the Coffer capacity, and the perfect number 7. (As the incline of the hypotenuse of this right-angled triangle is the same as the casing-stone angle, $51^{\circ} 51' 14'' \cdot 3$, and as the length of the vertical "Flood-line" up to the floor of the Descending Passage is $602 \cdot 4192+$ inches, we can find, by the rules of trigonometry, that the hypotenuse-length is $766 \cdot 0087+$, and the base-length along the Platform-surface is $473 \cdot 1389+$, Pyramid inches. The *area* of the triangle formed by these three lines, when divided by 2, equals the sum of the Coffer's interior capacity, 71,250, plus the perfect number 7.)

According to the words of our Lord, as recorded in Matthew's Gospel (24: 37-39) the time when He, the Son of Man, is *present*, establishing his Kingdom while the kingdoms of this world are being destroyed, is like the days of Noah, and the destruction of the Old World of the ungodly in the flood. The ending of the Old World prefigured the ending of the "Present Evil World," particularly from the date of the ending of Gentile Times, 1914 A.D.; for Christ himself must be present as earth's New Ruler, setting up his own righteous Kingdom on the ruins of the old. It is appropriate, therefore, that the measurements connected with the vertical "Flood-line" in the Great Pyramid, which marks the year of the flood when the Old World was destroyed, should contain within their proportions the figures that point to the ending of the Present Evil World, beginning at the date 1914 A.D. when Christ took to himself his great power as earth's invisible King.

As in many of the Pyramid's time-indications, so here also, the date of Christ's second coming as King, 1914 A.D., with the overthrow of the present evil order which attends his advent, is connected with the date of his first coming as the Man Christ Jesus, when he was born in the city of Bethlehem and proclaimed to be the future King of Israel and the world. These two advents are made prominent by the 1915-inch measurements in the Pyramid, representing the 1915 years between 2 B.C. and 1914 A.D.

By a proportion, therefore, the vertical "Flood-line" not only marks the date of the ending of the "World that was," but also the date 1914 A.D., when the destruction of the "Present

Evil World" was due to begin, as prefigured by the destroying flood. This further indication is contained in the length of the hypotenuse of the right-angled triangle just referred to above, and by the following proportionate means: If we take an even 10 times the length of this hypotenuse, and consider the total of inches as the perimeter of a square, we shall find that the side-length of this square equals 1915 Pyramid inches. (The precise side-length of the square is $1915 \cdot 0218+$.)

Then, if we take one-half of the base-length of the above mentioned right-angled triangle, and multiply this half-length by the perfect number 7, we get, practically, the same number of inches as there are years in the complete period of the Old World, counting this time from the creation of Adam, to the drying up of the flood, 1656 years in all, according to the Bible chronology. (The length of the base of the right-angled triangle, which runs along the surface of the Platform of the Pyramid, is, as already stated, $473 \cdot 1389+$ inches. Half of this multiplied by 7, or the whole base-length multiplied by $3\frac{1}{2}$, is equal to $1655 \cdot 9863+$ inches, which is not a 70th part of an inch short of the exact 1656.)

The fact that the capacity of the Coffer, 71,250 inches, in conjunction with the perfect number 7, is contained in the measures connected with the vertical "Flood-line," and with the duration of the Old World, may be regarded not only as one of those proportionate correspondencies which help to convince us that the measures are an intended feature in the Pyramid's design, but also as a quiet reminder to us that, even in those days that were before the flood, when, as the Scriptures declare, "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually," yet was the Lord still there, overruling the affairs of mankind for his ultimate reclamation and benefit.

For the Coffer in the King's Chamber, in one of its symbolical aspects, stands in the same relationship to the Pyramid as the "Ark of the Covenant" did to the whole tabernacle arrangement. The Ark in the Most Holy of the tabernacle represented the presence of the Lord, overruling the affairs of the people of Israel; and that nation was, in God's dealings

with it, representative of the whole world; for the Scriptures speak of Jehovah as "the Lord of Hosts."

We read that "His tender mercies are over all His works," and that, ultimately, "the wrath of man will praise Him." The world will yet realise, just as the Lord's people now do, that Jehovah, the Father of Mercies, has during the whole 7 millenniums since the fall of Adam, worked mightily to reclaim the world of mankind from sin and death. All who have died in the past will return from the death-state, and all flesh shall see the salvation of the Lord (Isaiah 35: 10; 40: 5).

SECTION XVI

THE COFFER IN THE KING'S CHAMBER

THE only movable article in the Great Pyramid is the Coffe in the King's Chamber. Professor Flinders Petrie proves, by his measurements, that this granite box must have been placed in the chamber before the roof of that apartment was built over, because the entrance into the chamber is too small to allow the Coffe to pass through. It is movable within the confines of the King's Chamber only, therefore. Incidentally, also, when the builders set the Coffe in the King's Chamber, they put it there to stay for all time; for if it could not have been carried in through the entrance, neither can it be carried out.

The Coffe is the Standard Capacity Measure for all Nations

It was John Taylor's remarkable suggestion that the Coffe was placed in the King's Chamber, and built in permanently, that it might serve as the standard for the capacity measure suitable for the use of all nations. He pointed out that the standard quarter measure for wheat in use by the British people from the earliest times is, actually, a quarter of the total capacity of the Great Pyramid's Coffe.

John Taylor based his deductions on the wonderfully accurate measures of the Coffe secured by Professor John Greaves many years before. The independent measures of Col. Howard Vyse, and of the French savants, did in the main agree with those of Professor Greaves. Professor Smyth, however, secured measures which are more accurate, both for the interior and exterior of the vessel; and the later, more numerous measures of Professor Petrie, corroborate those of Professor Smyth.

Both Professors Smyth and Petrie show that, within narrow limits, it is possible to obtain more than one set of measures for the Coffin. But within these narrow limits it is possible to obtain *one* for each dimension, that is, for the length, width, and depth, both exterior and interior, which can be consistently used in a great many proportionate features. This one measure for each separate dimension is the mean of the careful practical measures, and may be named the *standard* for reference.

The standard measures of the Coffin which we adopt are primarily based upon the theory that the interior capacity of the vessel is exactly 71,250 cubic Pyramid inches. The limits of the exterior and interior measures of the Coffin, as published by Professor C. Piazza Smyth, and the standard measures which lie within these limits, we present here:

EXTERIOR MEASURES IN PYRAMID INCHES:

Prof. Smyth's Limits:

Length	{ 89.92	Breadth	{ 38.68	Height	{ 41.23
	{ 89.62		{ 38.61		{ 41.13

Standard:

Length = 89.7839756+ Breadth = 38.6876101+ Height = 41.2131687+

The interior dimensions of the Coffin, as given by Professor Smyth, are said by him to be "true within half a tenth of an inch," meaning, apparently, that the figures he gives may be added to, or deducted from, to the extent of .05 of an inch in each case. Below Professor Smyth's figures we also give the standard dimensions which we use in our calculations:

INTERIOR MEASURES IN PYRAMID INCHES:

Prof. Smyth:

Length = 77.85 Width = 26.70 Depth = 34.31

Standard:

Length = 77.8013897+ Width = 26.7050242+ Depth = 34.2929256+

As to the thicknesses of the Coffin's four sides and bottom, we give Professor Smyth's figures, with which we compare the standards:

Prof. Smyth:

Side thickness = 5.99 Bottom thickness = 6.92

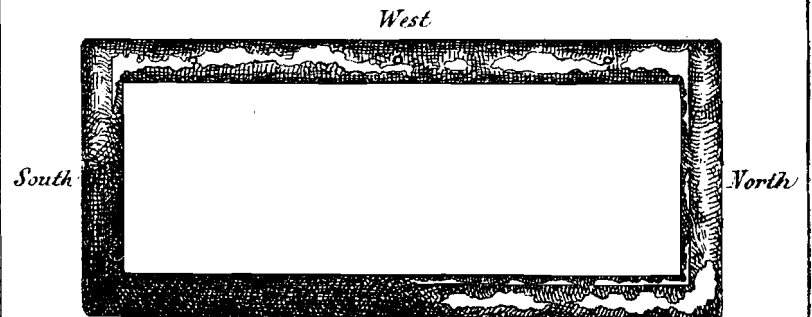
Standard:

Side thickness = 5.9912929+ Bottom thickness = 6.9202431+

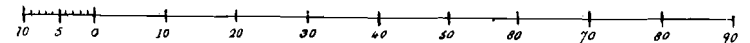
*The Coffin, in
the King's Chamber,*



Elevation, looking West.



*Plan, looking from above,
the shading in proportion to the deviation
from a horizontal plane.*



Scale of Inches.

Because it is possible to get more than, say, one exterior length for the Coffe, some might hastily assume that the workers erred through carelessness when shaping the vessel. But this by no means follows, for the master builder who designed the dimensions of the Coffe clearly intended that there should be more than one exterior length, and had the workers made the Coffe to one exterior length only, they would have been careless of their instructions, and have erred. What at first seems to be lack of finish is, indeed, proved to be of set purpose. The designer intended that there should be a limited range of exterior and interior measures of the Coffe, because no one set of measures could show all of the scientific features connected with this Coffe with absolute exactness.

It will be seen that in all of the foregoing dimensions the *standards* which we make use of in our calculations agree very closely with Professor C. Piazzì Smyth's practical measures, Professor Smyth conducted his measuring-operations in the King's Chamber and its containing Coffe with great care, and thus any later measurer, using the same carefulness, could only confirm the figures of Professor Smyth.

Following John Taylor's hypothesis that the Coffe was intended by the Pyramid's Architect to serve as a standard for capacity measure, Professor Smyth contended that, theoretically, the interior cubical contents is exactly 71,250 cubic Pyramid inches.

Writing on this Professor Smyth says: "The grand standard of capacity in the Great Pyramid, as already stated, is given by the internal cubical measure, tested by theory, of the granite Coffe near the further, or western, end of the King's Chamber; and that, the final and crowning apartment of the whole of the interior of our earth's earliest and most gigantic monument of stone. . . .

"Though the Coffe as a capacity measure is larger now than anything on the British Statute-book, being indeed four times the size of the *quarter* which is at the head there, yet one single Coffe-measure is a very small thing to set before the whole world, and ask all nations to accept it as a standard

in preference to any other box or cylinder, or other-shaped or differently-sized measure which they might have already made, or be thinking of making, for themselves.

"But all this difficulty seems to have been perfectly foreseen by the inspired architect, and therefore it was that he identified the Coffe by certain rather abstruse, yet positively identifiable, scientific features with the King's Chamber in which it is placed. And that chamber, with the enormous mass of the Great Pyramid itself. That building, too, with the sector-shaped land of Lower Egypt. And Lower Egypt with the centre of the inhabited land surface of the whole world. So that, small though the Coffe may be in itself, there cannot be another vessel of such central and cosmically indicated importance as this to the whole of mankind, when explained."

The Coffe Presents a Standard for Mean Density and Weight

Professor C. Piazzì Smyth, after reviewing all the available data on the subject, was of the opinion that the mean density of the whole earth is 5.7 times heavier than a mass of distilled water of the same size, such water being at the temperature of 68° Fahr., and the barometric pressure being 30.000 Pyramid inches. The barometrical pressure of 30.000 Pyramid inches is that which naturally obtains in the ventilated King's Chamber, by the law of the atmosphere over all the region of the Great Pyramid. And the temperature of 68° Fahr. is, at that barometric pressure, exactly one-fifth above the freezing point of water, and four-fifths below the boiling point of water. The temperature of 68° Fahr. is therefore, under these conditions, an appropriate one to the King's Chamber; for the "sacred" number of this chamber has long been known by students of the Pyramid to be the number 5. (In Section XXIV we detail more fully this matter of the Great Pyramid's scientific indication of earth's mean temperature, and barometric pressure.)

Professor Smyth draws attention to certain architectural features in the King's Chamber which, in that numerical way peculiarly characteristic of the Great Pyramid, points to the

very figures that express the mean density of earth, 5·7. For the Great Pyramid must be allowed to interpret its own scientific features, even if its method of doing so is not observable in any other material edifice. And when we find that any such interpretation is consistently sustained, not only in the Pyramid's dimensions, but also in the dimensions of the earth, we can have every confidence in it.

The architectural detail in the King's Chamber which points to earth's mean density is connected with that chamber's walls. That this scientific feature should be connected with the walls of this apartment is clearly consistent, for, as we have already shown, it is because of the lengths of these walls, and their height, that the polar-axial length of earth is indicated by the capacity of the King's Chamber, a cubit in the one being represented by an inch in the other.

Professor Smyth shows, then, that the large granite stones of which the four walls of the King's Chamber are constructed are an even 100 in number. They are built up in 5 even courses, the joints between each masonry-course running round the chamber at the same level. But the strange thing is that, while the number of stones in the four first, or lowest, wall-courses average a quarter over 23 for each course, and hence total to 93 in all, the fifth and topmost course has but 7 stones. This is a conspicuous architectural detail; for to have only 7 stones distributed over four long walls means that the stones must be very large in comparison to the others in the four courses below.

The fact that there are 5 masonry-courses in the King's Chamber's walls, and that the topmost contains 7 stones, suggests the number 5·7, and also suggests that this number is related to a pre-eminently scientific system of capacity measures and weights, because of the approved agreement, by proportion, between the size of the earth, and the size of the King's Chamber. Additionally, the number of stones in the *lowest* course of the east and west, north and south, walls are 5, 5, 7, and 10, respectively. As we have said, other features which uphold this interpretation of the numerical meaning of the walls of the King's Chamber, give us confidence that it was intended by the great Architect.

According to this mean density of earth (that is, taking earth as a whole, and not any one material in it alone), 5·7 cubic Pyramid inches of pure, distilled water, at the temperature and barometric pressure spoken of, would equal exactly one cubic Pyramid inch of earth's mean density material.

Professor Smyth explained that 5 cubic Pyramid inches of earth's mean density material is equal to one Pyramid pound weight.

As there are 5·7 cubic inches of pure water to each one cubic inch of earth's mean density material, then one Pyramid pound weight (being equal to 5 cubic inches of earth's density) would be equal to 28·5 cubic inches of pure water (for 5 times 5·7 is 28·5). In other words, 28·5 cubic Pyramid inches of pure water weighs exactly one Pyramid pound.

The interior cubical capacity of the Coffin is 71,250 cubic Pyramid inches. If we divide this Coffin-capacity by 28·5, we shall get the exact weight of water that the Coffin will hold. 71,250 divided by 28·5 equals 2500. Thus, a Coffin-measure of pure water, *i.e.*, 71,250 cubic Pyramid inches of pure water, weighs 2500 Pyramid pounds; and 2500 Pyramid pounds equal one Pyramid ton.

The Coffin, therefore, can hold one Pyramid ton of pure water, if this water be at the temperature of one-fifth above freezing point, or 68° Fahr., and the barometric pressure at 30·000 Pyramid inches.

*The Pyramid Pint-measure, Scientifically accurate,
the origin of the Ancient Saxon Pint*

A Pyramid pound-weight of water is equal to a Pyramid pint-measure. A pint, therefore, according to this Pyramid system of measure, is equal to 28·5 cubic Pyramid inches of pure water. This value for the Pyramid pint, Professor Smyth shows, is very close to the value of the ancient Anglo-Saxon pint and pound, just as the ancient inch-unit of linear measure is practically identical with the Pyramid inch.

It is because of this near approach of the early measures of the Anglo-Saxon people to the Pyramid measures, that

Professor Smyth and many other students are persuaded that English-speaking nations of the present day have inherited the true earth-commensurable weights and measures, first Divinely communicated to the Hebrew nation. We know that the God of Israel gave strict injunctions through his servant Moses that the chosen nation were to observe just weights and measures. These weights and measures, thus strictly enjoined upon Israel, must therefore have been of God's own choosing, and be, naturally, based upon the grand standard of earth itself, the creation of God.

And why not? If every environment of man, the air he breathes, the food he eats, the water he drinks, his very stature and weight, are all adjusted absolutely to his place of habitation, as they are, it is not too much to claim that the standards for his weights and measures were adjusted for him too, and by the same Creator who made him.

Speaking of the now-altered value of the imperial pint, and contrasting it with the ancient Anglo-Saxon pint, Professor Smyth writes: "But the chief unit of the imperial capacity system is a pint; and it is, moreover, the very important centre of connection between that system for large ordinary quantities, and the apothecaries' system of scientific and medical small quantities. The pint occupies, therefore, the position of all others on the scale which should be round and complete, testable also at a moment's notice by an equally round, well-known, and frequently employed standard of weight. So it was, too, in the days of the wisdom, wherever that was derived from, of our Anglo-Saxon forefathers. But under the reign of George IV, the pint, from having been measured by one pound's weight of water, was expanded into the odd quantity of 1 and $\frac{1}{4}$ pounds. And the change was attempted to be electroplated with brilliant proverbial mail, by giving out this jingling rhyme, to be learned by all good subjects: 'A pint of pure water weighs a pound and a quarter.'

"But we may well venture to doubt whether every peasant does not rather still ruminates in his family circle and about the old hearthstone, over the far more ancient and pithier rhyme: 'A pint's a pound, all the world round.' An expression, too, in which there may be vastly more than

immediately meets the eye; seeing that the Pyramid system appears to restore that principle. And, what with the United States of North America (true, except in the persons of a few ultra professors, to their ancient hereditary covenant), and all the existing British colonies, these form, as prophesied of old, the measuring line of Israel round the whole world" (*Our Inheritance in the Great Pyramid*, 5th Ed., pages 189, 190).

*The Pyramid's System of Weights and Measures
better than the French Metric System*

That the ancient, God-given, system of weights and measures should be claimed to be based directly upon the weight and size of the earth, is not by any means to claim something that is unscientific. On the contrary, identification with sacred things must constitute that which is truly scientific; for the literal meaning of the word "science" is "truth."

It was in their endeavour to be ultra scientific that the savants of the French Revolution, overthrowing the long-established system of weights and measures, seeking at the same time to overthrow the sacred authority of the Bible, instituted their supposedly earth-commensurable metric system. The French savants recognised that, to be "scientific" in the highest degree necessitated their basing their system of measures upon the size of the earth; but they unfortunately neither adopted the correct method of doing this, nor did they rightly estimate the dimensions of the earth.

It is because this is so well understood, that Sir John Herschel and Professor C. Piazzi Smyth, and very many competent authorities have, and do, oppose the adoption into Britain and the United States of America, and all their colonies and possessions, of the French metric system. It is not because these authorities object to the *decimal* system, which has much to commend it, but to the faulty methods, and erroneous measures, of the *French metric* system. As the basic number of the Great Pyramid is 10, the whole system of measures in, and connected with, the Great Pyramid, is essentially a *decimal* system.

Writing with reference to the steady rejection of the French

metric system by the authorities in America, in spite of the efforts of some to make this system compulsory on the nation, Professor Smyth says: "The same almost unexplainable activities of a particular class of revolutionary agitators have of late been troubling the people of the United States, as well as those in England; and trying to induce them, in an unguarded moment, to throw away their, as well as our, birthright of ages, in their hereditary and traditional weights and measures; and to adopt the newly-invented measures of France instead. But now, at last, the people there are getting their eyes open to the real nature of the change which it was proposed they should make; and how do they express themselves upon it? Following a pamphlet recently published in Cleveland, Ohio, by Mr. Charles Latimer, Chief Engineer of the railway there:

"If we look abroad we can see no evidence of decay in our civilization, or prosperity, or diminution of our business, because we have not adopted these French measures. Certainly our Centennial exhibited a most wonderful spectacle; and did we notice that the French were in advance of us? Is their flag seen in every port on the face of the globe, because of the superiority of their measures? Is not the Anglo-Saxon world (the United States and Great Britain) in advance today? What superiority or advantage can the French point to on account of their system?"

"Then seizing happily the *religious* thread of the matter, Mr. Latimer exclaims, to the Boston Society of Engineers he was then addressing, and who had very nearly been inveigled a few days before into petitioning Congress to make the adoption of French measures compulsory over the whole United States,

You may rely upon it that these Pilgrim ancestors of yours are not resting easily in their graves on account of your action. They were sticklers for Magna Charta; they loved just weights and measures.'

"Think for a moment. This French system came out of the "Bottomless Pit" [See comment on Revelation 11: 7 in Vol. VII of *Studies in the Scriptures*]. At that time, and in the place whence this system sprang, it was hell on earth. The people defied the God who made them; they worshipped the Goddess of Reason. . . . Can you, the children of the Pilgrim

Fathers, consent to worship at such a shrine. . . It is true indeed that our weights and measures in the present day require some remodelling; but how shall it be done? Not by uprooting all our traditions, cutting ourselves loose from the past. No, we must come back to the perfection of olden sacred history, and of that religion which proves that our race is not the result of a spontaneous natural development, but that man came from his Maker a living soul.'

"But where shall we find such perfection? I answer, in the Great Pyramid of Gizeh. For within that grand primeval pillar of stone have been found the standards of weights and measures, so earth and heaven commensurable, and so assimilated to our own ancient and hereditary system, that it does seem as if the Almighty Himself had given to us an inheritance, to be kept precisely for the emergency of the present day and hour.'

"And I beg that our American fellow-citizens will most carefully examine into this subject, deeply worthy of their attention. . . . Shall we indeed find our units, as well as standards, of weights and measures there? I can confidently answer that they are there. The inch is there; the yard is there; our Sabbath is there; Christ is there; our past, our present, yea, perhaps our future. But let no man judge for you in this matter. The subject is too deeply important, indeed too vital to our nationality. Let every citizen study for himself." (See *Our Inheritance in the Great Pyramid*, 5th Ed., pages 175-177.)

*The Pyramid Capacity Measure Contrasted with
the Present Imperial British One*

In contrasting the scientific system of measures presented by the Great Pyramid, with the present unsatisfactory system of imperial measures, Professor C. Piazzi Smyth shows that, in the imperial system there is no provision made for any smaller quantity than the pint-measure. The gill-measure, he points out, is merely an addition to that system, tolerated to suit special wants. Apothecaries and druggists, who must deal with very small measures, have had to manufacture a

capacity measure for themselves; and this they did by beginning with the pint-measure and working down by stages, the wine-glass, teaspoon, etc., to the smallest quantity, the drop, which they name the "minim." Speaking of this, Professor Smyth says: "This apothecaries' fluid measure was established only in 1836; and we may assume, with Lord Brougham's *Penny Cyclopædia*, that its fluid ounce, when it is an ounce, is an ounce avoirdupois; although it is stated elsewhere that medical men are never to use anything but troy weight.

"This incongruity renders the break between imperial, *i.e.*, the present British capacity, and apothecaries' capacity, measures peculiarly trying; followed as it is by a break of connection between apothecaries' capacity, and apothecaries' weight, measure also.

"In the Pyramid arrangement, however, there is no halting half-way. When it is a question of capacity, the scheme goes right through from the biggest bulks ever dealt with in commerce, and through all the measures required by the people further in dealing with coal, corn, wool, potatoes, beer, wine, peas, meal, oil, medicines, photographicals, and chemicals, down to the smallest quantity ever judged of by capacity measures of specified name."

In putting the system of measures presented by the scientific Great Pyramid into practice, Professor Smyth begins with the Coffers-capacity as the largest quantity, "a vessel measuring, as its architect originally intended that it should, 71,250 cubic Pyramid inches," and subdividing that exact earth-commensurable quantity into approved lesser quantities, down to the smallest of all, the "Drop." The numbers by which the Coffers-capacity is subdivided to give the various smaller quantities are derived from the Pyramid itself, beginning by a division by 4, the square number, as represented primarily by the four sides of the Pyramid's square base. This division by 4 gives the useful "Quarter" measure, very near to the value of the ancient Saxon Quarter.

The next even division of the Coffers-capacity is by the Pyramid's basic number 10, which yields the "Sack" measure, also not far removed from the ancient measure of that name

in the English language; and approached also very closely by similar measures used by other nationalities, according to the list of measures given in Dr. Kelly's *Universal Cambist*, published in 1821.

The next subdivision of the full capacity of the standard Coffers is by the characteristic Pyramid number 25, the number of inches in the Pyramid cubit, the even 10-millionth part of earth's semi-axis of rotation. This appropriate division by 25 yields the "Bushel" measure, 2850 cubic Pyramid inches in capacity; which measure is likewise coincided with very closely by similar measures used in commerce throughout the world, as shown in Dr. Kelly's work for the guidance of those who deal in international notes or bills of exchange.

From this 25th part of the Coffers-capacity, further smaller divisions come naturally and symmetrically by the use of the Pyramid's decimal system. Thus, the 10th part of the Bushel is the "Gallon"; and the 10th part of the Gallon is the "Pint"; the 10th part of the Pint the "Wine-glass" or "Fluid Ounce." The "Teaspoon," or "Fluid Dram" is the 10th part of the Ounce; the "Drop," or "Minim" the 100th part of the Dram. There are, therefore, 25-million Drops, or Minims in the entire cubical capacity of the Coffers (But see further in Section XXIV). This drop is the cubical space occupied by a drop of water falling freely in air at the given Pyramid temperature and pressure.

TABLE OF PYRAMID MEASURES

DIVISION OF COFFER	CAPACITY IN PYRAMID INCHES	WEIGHT IN PYRAMID POUNDS	NAME OF MEASURE
1	71,250	2500	Coffers
4	17,615	625	Quarter
10	7,125	250	Sack
25	2,850	100	Bushel
250	285	10	Gallon
2500	28.5	1	Pint
25,000	2.85	.1	Ounce
250,000	.285	.01	Dram
25,000,000	.00285	.0001	Drop

SECTION XVII

THE PROPORTIONS OF THE COFFER

AFTER giving a list of measures of the Coffe that practically agree in yielding the same number of cubic Pyramid inches for the interior capacity, Professor C. Piazzì Smyth comments: "Here, then, we have a vessel whose cubic contents *are* not only something, on the whole, excessively near to 71,250 cubic Pyramid inches, but it was pretty evidently *intended*, by enabling us so nearly to bring out that number in several different ways."

"And we must now strive to ascertain, on methods both absolutely new to Egyptology, and which must have been totally unknown to all the Pharaonic serfs of old Egypt, what the Great Pyramid itself may have to add to this; viz.: its own preliminary setting forth of some very high science reason why this vessel before us, the Coffe in the King's Chamber, is not only a symbolical sarcophagus, but one adapted likewise to something further, and more expressively connected, with *capacity* measure."

Professor Smyth then goes on to draw attention to the very numerous admeasurements of the Coffe by Professor Flinders Petrie, and shows that, in the main, they are confirmatory of the capacity-theory advocated by himself. Professor Smyth adds: "I am rather inclined, notwithstanding the mere number of his measures, to fall back on my own mensurations, which realise in the Coffe the same principle of limits which has been already accepted in the case of the linear dimensions of other portions of Great Pyramid work. For there is a graduated difference of dimensions in length and breadth between the top and bottom of the Coffe, such, that while a length at the top is absolutely too great, and one near the bottom as absolutely too small, yet there must be, at a certain height between them,

where the length, breadth, and depth give the exact cubic contents required by theory, viz.: 71,250 Pyramid inches. There are plenty of granite sarcophagi, of the Pyramid-building age too, and smooth-sided as well, but none with, or in any way pointing to, the 71,250 cubical inches measure."

"I am strongly impressed there is an *intentional* high and low limit in the Coffe measures," writes Mr. Frederick Gass in the 1889 volume of the *Banner of Israel*. "Its *slight* inequalities of shape favour this, as there can be no doubt the workers could have finished it better had they wished to do so, as was done with the Coffe of the Second Pyramid, a building that does not, in the whole, show by any means such good workmanship as the Great Pyramid."

While it is acceded to by Pyramid students that there is intention in the limited range of measures for the Coffe, it must be understood that the "slight inequalities of shape," to quote Mr. Frederick Gass, are not at all externally visible to visitors who examine the Coffe personally; for to all appearances it is perfectly rectilinear in shape, and its exterior and interior sides and bottom quite smooth. Even the broken corner, clearly seen in photographs, and the chipped arris edges, do not materially detract from the vessel's general symmetry of form, and polished-like finish. It is by careful and minute measuring only, that the very slightly differing lengths and breadths at top and bottom are known to exist.

By taking advantage of these small differences in measures, both Mr. St. John Vincent Day, of Glasgow, Scotland, and Professor Hamilton L. Smith, of New York, U.S.A., as well as other well known students of the Great Pyramid, have shown that the Coffe's proportions contain many remarkable commensurabilities between it, and other important parts of the Pyramid, and also some natural data, such as the number of days in the year.

We shall here repeat some of the Coffe's proportionate features as presented by these calculators, with the reminder that they did not, in their calculations, adhere to any one set of exterior and interior dimensions. They took advantage, as we say, of the slight range of measures, always, of course, within the limits of the practical measures of Professors Smyth

and Petrie. Thus, one feature will require a high limit of length, say, while another will require a low limit, etc.

The proportionate feature connected with the Coffe, that is generally given prominence, is its bulk, as follows:

The exterior cubic size, is equal to the interior contents (nearly).

The cubic bulk of the four sides, is double that of the bottom (nearly).

It is well to notice, however, that both of these proportions are stated as being approximate only, and not absolute. They are sufficiently close to be interesting, and are not without significance. Further on we shall present other proportions connected with the Coffe's bulk, based upon one set of dimensions only (*i.e.*, the standard set given on page 102).

The chief line of the whole King's Chamber is geometrically its cubic diagonal, now well known to be 515·1646+ Pyramid inches (See page 30). Using this as a basis, we get the following proportions:

515·1646 \times 10 equals the side of a square, the area of which square is exactly the same as the area of the triangle formed by the Pyramid's right vertical section, Q.E.D.

515·1646 is equal to twice the exterior horizontal circuit of the Coffe, nearly.

515·1646, divided by 10, equals (1) the mean length of all the Coffe's aris edges. (2) Diameter of a circle, whose area is equal to the Coffe's inside floor area. (3) The side-length of a square, whose area equals the mean area of the four exterior sides of the Coffe. (4) The diameter of a sphere, whose cubical bulk (71,587·4+) comes near to that of the Coffe's interior contents, and does, in a sense, exist there [Note: When we deal with the more exact proportionate features of the Coffe, as indicated by the standard dimensions given on page 102, we shall further refer to this Sphere capacity]. (5) The radius of a circle in which the natural tangent of *Alpha Draconis* (the Polar star at the date of the Pyramid's erection, pointed to by the Pyramid's Descending Passage) was at its higher culmination, viz.: 33° 41' 20" = 34·344 Pyramid inches = Coffe's interior depth [This depth is an extreme one].

The exterior height is simply equal to a 10th part of the length of the King's Chamber which contains the Coffe.

While the exterior breadth of the Coffe is given thus: In a circle whose circumference is as many inches as there are days in the solar tropical year, the natural tangent of 33° 41' 20" mentioned above equals 38·753 Pyramid inches, the exterior breadth of the Coffe. This is also equal to the Ante-Chamber length divided by 3.

The square of the interior depth of the Coffe, bears the same proportion to the square of the exterior height, as the area of one exterior side bears to the combined areas of an exterior side and end.

We have noticed that one half of the width of the King's Chamber is an important measure [See page 29], as it is the basis of all the dimensions of the chamber. We find that this measure is also related to the Coffe's dimensions: (1) The square of this measure equals, to a close approximation, the sum of the areas of the two exterior sides and two exterior ends of the Coffe. (2) The square of this measure, divided by the double of the ratio π , equals the square of the exterior height of the Coffe, approximately. (3) This measure divided by 3 equals the interior depth of the Coffe, using the extreme depth.

Continuing with his list of the proportionate measures of the Coffe, Professor Smyth shows that Mr. St. John Vincent Day drew attention to the existence of the ratio π as a prominent factor in the calculations of these proportions. Professor Smyth writes: "Profiting by small inequalities between the sides of the Coffe, as shown to exist by my measures of them, it can be proved that the height of the Coffe is to the length of two adjacent sides (*viz.*: a side and an end), as 1 to π . And now to that good beginning, Mr. Simpson adds:"

The Coffe's interior floor has a boundary whose length is equal to the circumference of a circle, the area of which circle is equal to the area of the exterior bottom.

The square of the exterior height of the Coffe, equals the sum of the side and end areas divided by the ratio π .

The area of a circle, the diameter of which is equal to the exterior breadth of the Coffe, is equal to the area of an exterior side divided by the ratio π .

The area of a square, the side-length of which is equal to the interior depth of the Coffe, is also equal to the area of an exterior side divided by the ratio π .

If two vertical, right, sections be made through the middle of the Coffe, then such are the proportions of lengths, breadths, and thicknesses, that (1) the area of the sections of the walls, is to the area of the whole section included, as 1 to the ratio π . And (2) the area of sectional walls, equals the square of the Coffe's exterior height.

The Coffe's length and breadth added, equals the height multiplied by the ratio π .

SECTION XVIII

PROPORTIONATE FEATURES CONNECTED WITH THE COFFER
BASED UPON THE SET OF STANDARD MEASURES
PRESENTED ON PAGE 102

THE intrinsic value of the proportionate features connected with the Coffers dimensions is this: They prove conclusively that the granite chest in the King's Chamber is an integral part of the whole design of the Great Pyramid, and was not merely deposited in the building as a haphazard piece of furniture. And having proved by these many proportionate correspondencies between the dimensions of the Coffers on the one hand, and the whole Great Pyramid on the other, that the Architect who designed the monument also designed the Coffers, we can place the greatest confidence in the high purposes of this wonderful granite box, namely, that it is indeed the world's standard for capacity measure, and for weight. And in addition to these purely scientific purposes, it still further establishes the spiritual, religious teaching of Holy Scriptures, as seen to be symbolised elsewhere throughout the Pyramid.

In every one of the following features we base the calculations on the one set of measures for the Coffers exterior and interior dimensions, which we believe may be called the standard measures, as they not only express a fair mean of the limits of practical measures secured by Professors Smyth and Petrie, but because they recognise the Standard Capacity theory of the Coffers, which demands that the cubical contents of the interior be precisely 71,250 cubic Pyramid inches, as hitherto explained. Students of the Pyramid theory are agreed that there is every reason for accepting this figure for the Coffers interior contents as being the intention of the inspired architect.

The Area of the Socket-level Base of the Great Pyramid indicated by the Coffers

Taking, therefore, the standard set of measures for the Coffers given on page 102, we find that the interior length and depth of the vessel have been so proportioned, that the area of one interior side corresponds with the area of the Pyramids Socket-level square base by the following method: Multiply the interior side area by 50, remembering that this number 50 is the Kings Chamber's special number, as is drawn attention to by most writers on the Pyramid, and we get as many square Pyramid inches as there are square Pyramid cubits in the Socket-level base of the building. This feature, of course, shows that the interior length and depth of the Coffers are proportioned according to the duration in days of the solar tropical year; because 50 times the interior side area yields as many inches as there are days in the *square* of the solar year.

Or another way of expressing this feature is to compare the interior side area of the oblong Coffers, with the area of a square: The side-length of the square is in inches equal to the days in the solar year; and the area of this square, when divided by 50, is equal to the area of the Coffers interior side. (Note: When calculating with the standard set of Coffers measures given on page 102, allowance must be made in the results of every such calculation for the little extra implied by the plus sign after the decimal fractions.)

The Grand Gallery Floor-Length

The interior depth of the Coffers is proportioned to the floor-length of the Grand Gallery: When we take 4 times this interior depth as representing the side-length of a square, we find that a 10th part of the area of the square is as many square inches, as there are linear inches in the Grand Galleries total floor-length, to within less than a 100th part of an inch of the Galleries standard length. (This proportion of the Coffers yields 1881.6076+, while the standard length of the Gallery is 1881.5985+, Pyramid inches. The correspondency is therefore practically exact.)

The two features mentioned above, even if they were only approximately indicated in the Coffers' dimensions, are sufficiently wonderful to establish the claim that the Coffer was designed, as to its interior size, to correspond with the dimensions of the building which holds it. For the interior length and depth might quite easily have been any odd measures, not in the least agreeing by any method of proportions with the entire building; just as, for instance, the dimensions of the Second Pyramid's coffer, or sarcophagus, does not bear proportionate relationship to that building's base, or passage, lengths.

But we are only beginning to show the convincing corroborations of the opinion held by Mr. John Taylor; Professor C. Piazzzi Smyth, and others, that the Great Pyramid's "Coffer" is the most important stone chest in the world.

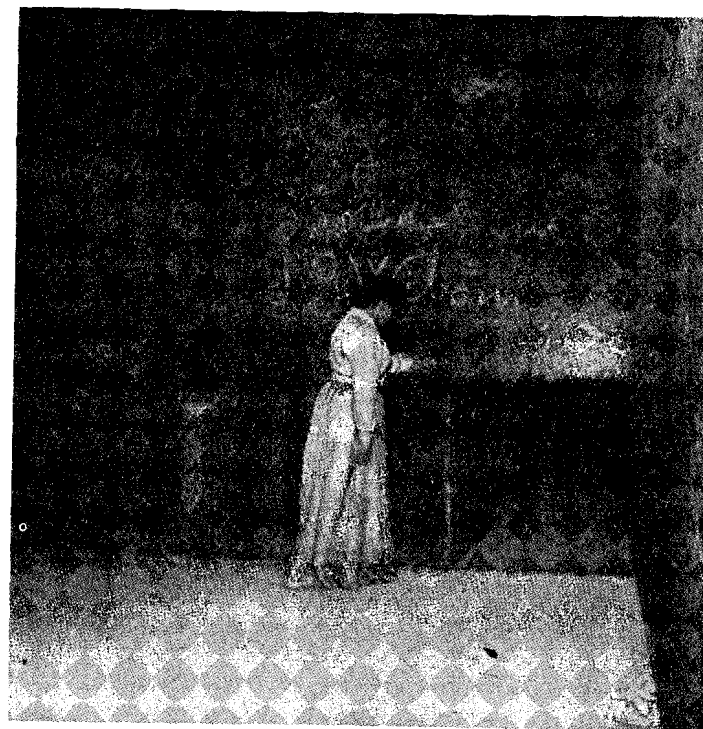
The First Ascending Passage Floor-Length

Not only is the interior depth of the Coffer proportioned to the length of the Grand Gallery, but to the length of the First Ascending Passage also. And yet, so far as length of floors is concerned, these two passages are totally dissimilar; although, as we have seen, they are harmoniously connected through the medium of the day-value of the synodic month (See page 40).

The interior depth of the Coffer, then, when multiplied by the King's Chamber's special number, 50, gives a total of inches which, when reduced by an even 10th part, agrees with the floor-length of the First Ascending Passage, to within about a $\frac{1}{4}$ of an inch of the standard length for that passage. (The Coffer's interior depth multiplied by 50 equals 1714.6462+ inches. Reduce this by a 10th part; the remaining 9/10ths are 1543.1816+. The standard length of the First Ascending Passage is 1543.4642+ Pyramid inches.)

This proportion of 9/10ths of any given number, is frequently recognised in the Pyramid's proportionate features. And there is, in the Pyramid, at least one concrete example of the 10th and 9/10ths proportion; and this example is in the King's Chamber itself, and must, consciously or unconsciously, be

acknowledged by all who enter that granite apartment. For the total length of the north wall of the King's Chamber is so divided: On the extreme east end of this north wall is the low entrance-doorway, the width from east to west of which is a 10th part of the whole wall's length. Thus, the length



The King's Chamber of the Great Pyramid of Gizeh; showing the doorway of the low passage which leads from the Ante-chamber; also, on the left, the opening of the Air-channel in the North wall

of the north wall, along the floor, is divided into a 10th, and 9/10ths; seeming to accord to us "King's-Chamber" authority for using this particular proportion in other dimensions of the Pyramid. We find, indeed, that we require to use it very often; and the next feature connected with the Coffer is another instance of its use.

Another Grand Gallery length indication

This indication in the Coffers' dimensions of the floor-length of the Grand Gallery is quite distinct from the one already detailed. When we take 10 times the interior-floor circuit, or perimeter, of the Coffers, and reduce the total of inches by a 10th part, the remaining 9/10ths equal to the floor-length of the Grand Gallery, to within less than half an inch of the standard length of the Gallery. (Nine-tenths of the circuit of the Coffers' inside floor—that is, the sum of twice the interior length, and twice the interior width, reduced by a 10th part—when multiplied by 10, is equal to 1881·1154+ inches; while the Gallery's standard length, as given above, is not half an inch longer than this, *i.e.*, 1881·5985+.)

We repeat again, however, that all of the Pyramid's passage-ways have more than one floor-length, within limits, depending on whether the measurement be taken along the east, or the west, sides; but for easier comparison we think it better to, as a rule, cite the standard lengths.

Still another Grand Gallery length indication

Another method by which the dimensions of the Coffers agree with the length of the Grand Gallery, is by a calculation employing the prominent ratio π ; and in this indication also the perfect number 7 is recognised. Thus, take the sum of the areas of the two interior ends of the Coffers, plus the interior-floor area, and the area of a supposed ceiling corresponding to the floor-area (or, double the sum of the floor and one end-area). Regard this sum as the length of the diameter of a circle; and multiply it by the ratio π to obtain the circumference of this circle. To this circumference add the perfect number 7, and we shall find that a 10th part of the sum is equal to the floor-length of the Grand Gallery, to within less than a 25th part of an inch of the standard length. This feature is also distinct from the other indications. (The sum of the four areas formed by the two interior end-walls, and the floor and assumed corresponding ceiling, is 5986·9628+ square Pyramid inches. Multiply this figure by the ratio π ,

and to the result add 7; and we shall find that an even 10th part of the sum is 1881·5598+, or not quite a 25th part of an inch difference from the standard length of the Grand Gallery, which is 1881·5985+ Pyramid inches.)

The Exterior Dimensions of the Coffers agree with the King's Chamber's Dimensions

The exterior height of the Coffers is already accepted to be equal to exactly a 10th part of the length of the King's Chamber. There are other connections between the Coffers' dimensions and the dimensions of the chamber.

The "sacred" number of the King's Chamber is known to be the number 5, as primarily represented by the 5 equal wall-courses of that chamber. This number may also be looked upon as representative of the Pyramid as a whole; for the perfect square-based Pyramid has five exterior plane surfaces, counting the base as one, and it has five corner-stones, the one at the apex being the "chief corner-stone."

There is close agreement between the exterior dimensions of the Coffers, and the dimensions of the chamber which contains it, through the medium of the number 5. For 5 times the sum of the exterior length, breadth, and height of the Coffers, is equal to the sum of the length, width and height of the King's Chamber. The agreement is true to within less than a 6th part of an inch. (The sum of the Coffers' three exterior dimensions, when multiplied by 5, is equal to 848·4237+, and the sum of the three principal dimensions of the King's Chamber is 848·5861+ Pyramid inches. See the lists of dimensions on pages 30 and 102.)

The Coffers' indication of the Precessional Cycle

The Coffers' exterior measures agree also with the Pyramid's exterior measures, at that most important level touched by the upper floor-end of the Grand Gallery, namely, the 1914 A.D. level. And the agreement is a very direct one, although, like nearly all these features of the Pyramid, a proportionate one.

The proportionate feature is simply this: An even 100 times the exterior horizontal circuit of the Coffin, is equal to the circuit of the Pyramid at the 1914 A.D. level. There is a slight difference between the two totals of inches, but it amounts to only about a 30th part of an inch, and may therefore be considered as negligible.

As the perimeter of the Pyramid at the 1914 A.D. level agrees in inches with the number of years in the precessional cycle, it follows that an even 100 times the exterior horizontal perimeter of the Coffin also agrees with the year-value of the precession. But the Coffin contains, through its proportionate dimensions, a large number of indications of the precessional cycle, although the one just explained is the most direct. (The exterior horizontal perimeter of the Coffin, when multiplied by 100, is 25,694.3171+ Pyramid inches. The perimeter of the Pyramid at the 1914 A.D. level is 25,694.3529+ Pyramid inches. The number of years in the precessional cycle is, as we have said, between 25,694 and 25,695.)

In all of these proportionate features we have used the one set of standard measures for the Coffin, as presented on page 102. If we take advantage of the slight limits of measures which the Coffin was specially made to contain, all of the above-mentioned indications, as well as others we shall speak of, can be shown to be exact. But the advantage of consistently using the one set of dimensions as a *standard* set is that, whatever disagreement there is between any proportion of the Coffin, and the particular feature that that proportion indicates, the student can see at a glance on which side this disagreement lies; whether a slightly smaller dimension for the Coffin would indicate the feature exactly, or one slightly larger.

The disagreements, however, are in most of these features so little, as to be practically negligible. Nevertheless, they show us why the Coffin was, of set purpose, not made perfectly smooth and rectilinear, as it could very easily have been made by such perfect masons as constructed the Pyramid. For in actual working-mathematics and geometry, no one set of dimensions for the Coffin could show so many different proportionate features with absolute exactness in every case.

We have already referred to one of the methods by which

the Pyramid indicates some of its proportionate features, namely, the method of deducting, or adding, a specified number peculiar of the Great Pyramid, such as the numbers 5, 7, 10, etc., or, sometimes, a Pyramid cubit or Pyramid inch; as well as also multiplying or dividing by these numbers, in order to bring out the agreement sought. The frequency with which factors like these enter into the calculations, and the accuracy in the results obtained, are sufficient to establish them as intended. In no other way, indeed, could so many different features be indicated.

The Coffin's Exterior Dimensions are proportionate to its Interior Capacity

The following is a good example of the necessity of recognising the Pyramid's basic number 10, in conjunction with the Pyramid cubit, and the single Pyramid inch. By the recognition of these definite Pyramid numbers we can see how the exterior dimensions of the Coffin are harmonious with the interior capacity.

Before the interior hollow was drilled and chiselled out, the rectilinear block of granite forming the Coffin had six exterior sides, that is, the exterior surfaces of the four walls, and the top and bottom. The areas of these six surfaces were so proportioned, that the cubical capacity of the interior hollow afterwards made, agrees with them by the following method:

To the sum of the six exterior areas add 1 Pyramid inch, and 1 Pyramid cubit of 25 inches, and 10 Pyramid cubits. The final sum is equal to the cubical capacity of the "Quarter Measure," and, therefore, 4 times this final sum is equal to the full interior capacity of the Coffin. (The sum of the six exterior areas is 17,536.4971+ square Pyramid inches. Add to this 1 Pyramid inch, 1 Pyramid cubit of 25 inches, and 10 Pyramid cubits of 25 inches each, and we obtain the final sum of 17,812.4971+ Pyramid inches. The cubical capacity of the quarter part of the Coffin's interior hollow, that is, the "Quarter Measure," is 17,812.5 Pyramid inches. The difference is of little account, being little more than a 350th part of an inch.)

It will be noticed how necessary it is to recognise the existence of the Pyramid inch, and the Pyramid cubit, both earth-commensurable, not only in the above feature, but in all the features connected with the Great Pyramid. The Egyptian cubit, which is, in our present knowledge of it, somewhat mythical, because no one has yet found an absolute length for the Egyptian cubit, is not recognised by the scientific proportions of the Great Pyramid.

The Socket-level Base Side Length

There is still another proportionate feature connected with the Coffin's dimensions where the single Pyramid inch is recognised. In this case the base-side length of the Great Pyramid, at the Socket-level, is indicated by areas in the Coffin, each area being first reduced by one Pyramid inch. Both exterior and interior areas of the Coffin enter into this calculation; and because they are the principal areas the entire dimensional-size, and shape, of the Coffin is seen to be exactly designed to agree with the Pyramid's principal length, namely, the Socket-level base length. This base length is shown by the Coffin's measures by the following method:

From each of the four areas of the Coffin here named, one Pyramid inch is to be deducted, viz.: (1) The area of the interior floor. (2) The area of the exterior bottom. (3) The area of the interior side. And (4) the area of the interior end. After deducting one Pyramid inch from each of these four areas, we add the remainders. The sum of the remainders is as many square inches as there are linear inches in the Pyramid's Socket-level base side, to within less than a 100th part of an inch. (The above-mentioned sum of the remainders is 9131·0461+ Pyramid inches; and the Socket base length of the Pyramid is 9131·0549+.)

The Socket-to-apex Vertical Height

By still another proportion founded upon the Coffin's size, we find a very close approximation of the Pyramid's Socket-to-apex vertical height. This calculation is connected with

the Coffin's exterior breadth; and the Pyramid's basic number 10, and sacred number 5, enter as factors.

Add together: 100 times the Coffin's exterior breadth; and 50 times this breadth; and the basic number 10. The resultant sum is equal to the Socket-to-apex vertical height of the Pyramid, to within less than a 7th part of an inch. (The sum is 5813·1415+, while the vertical height is 5813·0101+ Pyramid inches.)

Thus we perceive that by proportions, all based upon the standard set of measures for the Coffin, this unique stone box in the King's Chamber not only yields the base length of the whole Pyramid, but the vertical height as well, in addition to the length of the perimeter at the 1914 A.D. level.

The Descending Passage Floor-Length

We have noted how the lengths of the Grand Gallery and the First Ascending Passage are both contained in the Coffin's measures. So also is the length of the Descending Passage. The floor-length of the lower reach of the Descending Passage, between the "Point of Intersection" and the junction of the Small Horizontal Passage leading to the Pit, is indicated by a proportion connected with the Coffin's exterior horizontal area, *i.e.*, the bottom area.

Divide the exterior bottom area of the Coffin into 8 equal parts. Deduct from the sum of 7 of these parts the characteristic Pyramid number of 5 inches. The result is equal to the floor-length of the Descending Passage detailed above, to within less than a 6th part of an inch of the standard length. (The sum of 7 of the 8 equal parts of the complete area of the Coffin's exterior horizontal area, minus 5 inches, equals 3034·3365+ square inches; while the Descending Passage standard length for the lower reach is 3034·5010+.)

The Complete Straight-lined Length of the Descending Passage

The longest possible straight-lined length of the Descending Passage, even, is indicated with wonderful exactness by the

Coffer's own peculiar system of proportionate dimensions. And in this feature the perfect number 7 is used, and the Pyramid cubit of 25 inches.

There are so many features in the Pyramid's Coffer, that every symmetrical combination of its measures show how well balanced its dimensions are, not only between themselves, but with all important sections of the Pyramid, interior and exterior. In this proportion, which shows the complete length of the Descending Passage, the calculations evidence that the area of the interior side of the Coffer is symmetrically balanced with the interior cubical contents of 71,250 cubic inches, through the medium of the Pyramid cubit, and the perfect number 7, as follows:

From the Coffer's interior capacity of 71,250 inches deduct the perfect number 7. To 25 times the Coffer's interior side area add 7. (The multiplication of this area by 25 represents the Pyramid cubit.) The difference between the two resultant quantities is equal to the number of linear inches in the Descending Passage's longest possible straight-lined length, *i.e.*, from the north beginning of the ancient Entrance, down to the end of the produced line of the floor (which we call No. 4 terminal in the "*Time Features*" booklet). The agreement is correct to within less than a 30th part of an inch of the standards. (The two quantities, the difference between which yields the longest length for the Descending Passage, are: (1) The Coffer's interior capacity with 7 deducted equals 71,243 inches. (2) 25 times the interior side area with 7 added equals 66,707.9318+ inches. The difference between them is 4535.0681+, while the passage-length referred to is 4535.0306+ Pyramid inches.)

The Horizontal Passage Floor-Length

The dimensions of the wonderful Coffer do not omit to indicate the length of the Horizontal Passage to the Queen's Chamber, although the length of this passage is distinct from that of the other passages, while being at the same time harmonious with them as we have seen. This proportion is based upon the interior depth and width of the Coffer, as represented by the

length of the diagonal of the interior end. As in other features, the distinctive numbers 5, and 7, are required in the calculation, which is as follows:

By the usual rules of mathematics, we can compute from the known interior depth and width the interior end-diagonal of the Coffer. This diagonal is 43.464503+ Pyramid inches, using the standard set of measures given on page 102. The correspondency between the end-diagonal and the Horizontal Passage length is through the medium of 5, and 7. For 5 times this interior end-diagonal, multiplied by 7, equal 1521.2576+ Pyramid inches, which is, to within about a 20th part of an inch, the same as the standard length of the Horizontal Passage, 1521.3114+.

The Coffer's proportionate indications of the various dimensions of the Pyramid, dealt with so far, are only a small section of the many it is known to contain. We shall draw attention to a few others further on. In the meantime we desire to speak of the convincing way by which the interior cubical capacity of this granite chest in the King's Chamber of the Great Pyramid shows the actual cubical bulk of the earth, as well as the weight of the earth.

SECTION XIX

THE COFFER'S STANDARD FOR WEIGHT

AS the Coffe in the Great Pyramid presents the world with the standard for capacity measure, it follows that it also presents the standard for Weight Measure. For the cubical capacity of the Coffe being known, according to the many lines of proof which establish this capacity as 71,250 cubic Pyramid inches, we need, then, merely apply the value of earth's mean density to this capacity and we shall ascertain the best possible standard for Weight for the daily use of man.

Earth's Mean Density

We have noted that the King's Chamber, which holds the standard capacity measure, the granite Coffe, shows, architecturally, by the numbering and arrangement of its masonry blocks, the actual figures that express the mean density of the whole earth, namely, 5·7, representing the over-all weight of the earth as that precise number of times heavier than pure water of the same cubical mass.

This branch of science has not been accorded the minute attention that has been devoted to most others by the nations of the world, and hence we are unable to compare the scientific indication of the Great Pyramid regarding earth's mean density, with more than a few reliable results of practical experimental testings by scientific workers. Sir Isaac Newton judged that the mean density of earth must be between 5 and 6 times heavier than water; but he did not conduct definite research in this matter.

In the year 1855 Captain Ross Clarke, experimenting on behalf of the British Ordnance Survey on the hill of Arthur's

Seat, near Edinburgh, Scotland, brought out the number 5·316 for the earth's mean density. But the number 6·565 was the result of a deep mine experiment conducted by Sir George B. Airy, the British Astronomer Royal of Greenwich. One of these results is less than, and the other more than, the ideal figure required by the theory of the Great Pyramid.

But later on another experiment, with more approved scientific precautions against disturbances, was carried out on behalf of the Royal Astronomical Society of Great Britain by Francis Baily, with the result that a much nearer approach to the theoretical figure was obtained. This figure was published in the *Memoirs* (Vol. XIV) of the Royal Astronomical Society of London, as 5·675, plus or minus ·0038.

Later still, in 1878, the Royal Society of London published the finding of Professor J. H. Poynting, who employed what was considered to be even better and safer methods of experimenting than had before been used in the endeavour to ascertain the true mean density of our earth. This later result is yet closer to the Pyramid's indication, being 5·69. This more approved scientific finding is so close to the Pyramid's ideal 5·7, that Professor C. Piazzi Smyth exclaims: "Who shall attempt to say that 5·7 is not, as these numbers go, the true quantity created by God, and Divinely donated to the earth-ball inhabited by man." We can say that, certainly, all the proportionate features connected with the weight and bulk of the earth, when calculated in terms of the standards for weight and capacity presented to us by the Great Pyramid and its Coffe, go to firmly establish the Pyramid's value of 5·7 for the mean density of the planet Earth; the only planet revolving round our sun which is at present, as we believe, inhabited by God's highest and most wonderful earthly creation, Man.

The Pyramid Ton and its Subdivisions Indicated by the Coffe's Capacity

Professor C. Piazzi Smyth, after referring to the value of earth's mean density, 5·7, and pointing out that this value is the mean of all the varied materials that go to make up our earth-globe, some of which are much heavier than 5·7, and

others much lighter, goes on to say: "Thus the Coffers contents of pure water are 71,250 cubical Pyramid inches, which at the temperature of 68° Fahr., and barometric pressure of 30·000 Pyramid inches, would weigh 18,030,100 of our avoirdupois grains" [according to the estimate of the British government].

"But if earth's mean density material is 5·7 times heavier than water, a mass of that said heavy material, but 5·7 times smaller than 71,250 cubical inches, viz.: measuring 12,500 cubical inches only, will also weigh, at the same temperature and pressure, the same 18,030,100 British avoirdupois grains. [For 71,250 divided by 5·7 is equal to 12,500].

"That beginning made, we have next to inquire, what are, may, or should be, the subdivisions of the whole block of 12,500 cubical Pyramid inches of the earth's mean density, on the Pyramid weight system of metrology?...The most characteristic division of all, viz.: that of 50 × 50, which should give us a popular weight-unit to compare with the pint in capacity,...does give us something which is excessively close, in absolute weight, to the old Saxon pound."

Professor Smyth then goes on to show that, this Pyramid pound-weight, which is symmetrically based upon the capacity of the Coffer and on the mean density of the earth, and which is significantly close to the weight of the old Saxon pound, "is equal to the weight of five [5] cubical Pyramid inches of the earth's mean density."

To recapitulate: The mean density of the whole mass of the earth is 5·7 times heavier than an equal mass of pure water, when this water is at the temperature of a 5th between the freezing and boiling points of water (1/5th above freezing, 4/5ths below boiling), or 68° Fahr., and the barometric air pressure is at 30·000 Pyramid inches.

The interior hollow of the Coffer in the King's Chamber of the Great Pyramid can hold 71,250 cubic Pyramid inches of such pure water.

Therefore, a solid block of material, having the same density as the mean density of the earth, would require to be 5·7 times smaller in cubical capacity than the Coffer's capacity, in order that the weight of this block, and the weight of the water in the Coffer, should be equal.

The entire weight of the pure water in the Coffer, and therefore the entire weight of the earth's density block, is the Great Pyramid's standard of weight-measure, and is appropriately called the "Pyramid Ton."

But as tons are useful in the handling of large quantities only, it is necessary for the convenient handling of small quantities in commerce, to have a small unit of weight, an easy and equal division of the large standard ton. The easiest, and most characteristic Pyramid division of this ton is a division by 50 × 50, that is, by 2500. When we divide the standard ton block of earth's mean density material by 2500, we get the equally characteristic Pyramid number of 5 cubic Pyramid inches. The weight of these 5 cubic inches is one Pyramid Pound.

There are therefore 2500 Pyramid pounds in one Pyramid ton. And this Pyramid pound-weight is very nearly the same weight as the old Saxon pound, so far as we are able to trace that ancient metrology backward through the centuries by the usual methods of literary and historical research. It was during the Georgian era in Britain that the modern "artificial" avoirdupois grain began to be taught in schools, the early more genuine Saxon grain being gradually set aside.

According to Professor Smyth's deductions there are 25,000,000 Pyramid grains in the Pyramid ton. This value of the ton is very closely approached by the number of grains that the old Saxon metrology would have yielded, namely, 24,040,100. And just as the Pyramid linear inch is very near in size to the present-day British statute inch, but nearer still to the old Saxon inch, and the true original length of the inch is this earth-commensurable Pyramid inch, so, Professor Smyth and other competent authorities contend, the value of the grain of ancient Saxon metrology, while known to be nearly identical with the ideal Pyramid grain-weight, was originally derived from this Pyramid grain. It is probable, also, that the true value in weight of the Pyramid grain is even closer to that of the ancient Saxon grain than Professor Smyth was cognisant of, as pointed out by us in Section XXIV, which see.

Therefore, as we have good grounds for believing, the originals

of the linear inch, and the grain-weight, are preserved in the Great Pyramid, in the granite King's Chamber, and in the granite Coffin within that chamber. They are not only preserved in a wonderful way by the actual measures to be found there in the Pyramid, but are immovably established for all time by the very numerous mathematical and geometrical proportions.

For whatever loss the actual measurements of the Great Pyramid and its Coffin may have suffered through little inaccuracies of workmanship in the first instance, and through the subsequent dilapidations of natural decay, the injuries of vandalism, and shocks of earthquakes, the scientific proportions step in and make good. The scientific features of the Pyramid inform us as to what was the original intention and design of the great Architect, and by them we are enabled to restore to the whole fabric its ideal perfection. All of the theories connected with the Great Pyramid, and approved thus far, are quite matter-of-fact in their reasonableness. There is nothing of a speculative or fanciful nature about them, but are such as will appeal to the thoughtful student. There is a difference between theory and speculation. Few, if any, of the more abstruse *facts* of science would be known to us, had it not been for the previous intelligent application of theories by patient investigators.

In the future, not now far distant we believe, when the teaching of the Lord's stone Witness in Egypt is more widely known and appreciated, and probably still more accurately interpreted, the earth-commensurable standards of linear measure, capacity measure, and weight measure which it presents, will be adopted by the whole human race, that all men may understand one another, speaking the same metrological language.

As with the subdivisions of the Coffin's capacity measure into gallons, bushels, pints, etc., so with its weight, the subdivisions into hundredweights, pounds, ounces, etc., are symmetrical and according to Pyramid numbers and the decimal system of the building. The following is the list of names for these parts of the Coffin's weight standard, the Pyramid ton:

PYRAMID WEIGHT MEASURES

Division of the Pyramid Ton-weight	Pyramid Pounds in each Division	Cubic Inches of Earth's Mean Density	Cubic Inches of Distilled Water	Name
1	2,500·	12,500·	71,250·	Ton
4	625·	3,125·	17,815·	Quarter
10	250·	1,250·	7,125·	Wey
25	100·	500·	2,850·	Cwt.
250	10·	50·	285·	Stone
2,500	1·	5·	28·5	Pound
25,000	·1	·5	2·85	Ounce
250,000	·01	·05	·285	Dram
25,000,000	·0001	·0005	·00285	Grain

The Pyramid System of Specific Gravity

Every separate substance which contributes to the total mass of the earth has its own individual density, or weight. Thus, as we have seen, pure water at the proper temperature and barometric pressure has an individual weight which is 5·7 times lighter than the whole mass of the earth, taking bulk for bulk. On the other hand, a mass of molten lead of the same size as the earth would weigh almost exactly double the total weight of the earth. If of solid gold the contrast in weight would be about 3 and a 3rd for the gold, and 1 for the earth. The total weight of every substance in the earth is, therefore, the mean weight of every substance. This mean, or average, weight is the standard for reference. Each individual substance, taken by itself, has a weight which is proportionate to the mean weight. This proportion is known by the term "Specific Gravity." Thus, earth's mean density material is represented by 1, that is, by Unity. In terms of this unity, the specific gravity of, say, cork, is ·043; of wheat, when loose, ·132; of ice ·163; of pure water, ·175, etc. (The specific gravity number of pure water, by which the unity standard of earth's mean density has to be multiplied for comparison, is ·175+, because this number is the *reciprocal* of 5·7. So, we can either divide

by the number of times that pure water is lighter than the standard, *i.e.*, divide by 5·7, or else multiply this standard by the reciprocal of that number. It is often easier, or more convenient, to multiply than to divide.)

PYRAMID SYSTEM OF SPECIFIC GRAVITIES

Earth's Mean Density = 1. Temperature = 68° Fahr.
Barometric Pressure = 30·000 Pyramid inches

Cork, .. .. .	.. .043	Common stone .. ..	.. .442
White pine (American) ..	.. .072	Red granite, Peterhead ..	.. .464
Oats, loose .. ..	.. .088	Red granite, Gt. Pyramid	.479
Larch (Scotland) .. ..	.. .093	Jasper .. .. .	.. .494
Lithium, metal .. ..	.. .100	Diamond .. .. .	.. .618
Riga fir .. .. .	.. .105	Zinc, compressed .. ..	.. 1·26
Barley, loose, .. ..	.. .112	Tin, pure Cornish .. ..	.. 1·28
Ether, sulphuric .. ..	.. .129	Iron, cast at Carron .. ..	.. 1·28
Wheat, loose .. ..	.. .132	Copper, native .. ..	.. 1·37
Sea-water .. .. .	.. .180	Steel, hardened .. ..	.. 1·37
Blood, .. .. .	.. .180	Brass, common cast .. ..	.. 1·37
White sugar .. .. .	.. .282	Nickel .. .. .	.. 1·54
Ivory .. .. .	.. .321	Mercury, brown cinnabar	1·79
Casing-stone, Gt. Pyramid ..	.. .367	Silver, virgin .. ..	.. 1·84
Nummulitic limestone .. ..	.. .412	Gold, not hammered .. ..	.. 2·76
Glass, crown .. .. .	.. .439	Platinum, hammered .. ..	.. 3·57

The above are a few examples, prepared by Professor C. Piazzzi Smyth, who rightly says that no efficient system of determining weights by linear measure could possibly go unaccompanied by a table of specific gravities. The number of items in the table is not dependent on the system, but on the richness and variety of this globe's natural products. Wherefore, Professor Smyth says in reverent tone: "What thankfulness should it not excite in the mind of man towards the Creator, for all these endless varieties of elementary matter, wherewith he has of old stocked the earthly abode of man; and thereby made a higher existence possible to him!"

SECTION XX

THE CUBICAL BULK, AND WEIGHT, OF THE EARTH AGREE WITH THE DIMENSIONS OF THE GREAT PYRAMID

JEHOVAH, when speaking in Job, refers to the earth under the figure of a pyramid-form of building (See verses 1 to 7 of the 38th chapter of Job, with the marginal reading). Because of His reference to "socket" foundations "made to sink," we know that the Great Pyramid in particular is the building which, by his own arrangement, serves as this figure for the earth.

While the actual mass of the Great Pyramid is indeed very small in comparison with the mass of the earth, and while their shapes are totally unlike each other, yet, by a remarkable and thoroughly characteristic method, the measures of the Great Pyramid agree proportionately with the measures of the earth. As we are able to stretch the measuring line upon the Great Pyramid, so, through this means, we are enabled to measure the earth, and even to "perceive the breadth of the earth" (See Job 38: 18).

Professor C. Piazzzi Smyth shows how the actual weight in tons of the Great Pyramid, when multiplied by 10 to the 15th power, gives the Pyramid-ton weight of the earth. This is similar in computation to the Great Pyramid's indication of the sun-distance; for in that case we multiply the actual vertical height of the monument by 10 to the 9th power.

It is all the more remarkable that this proportion of 10 to the 15th power for the weight of the earth, or even a total which closely approximates to this scale, should be embodied in the Pyramid's structure; for this weight-correspondency implies that the very stone with which the building was made was specially selected as to its specific gravity. Had the Pyramid been built of granite, as it might have been, or had

any large section of it been covered with granite like the Third Pyramid of Gizeh, this heavy stone with its greater specific gravity would have destroyed the "roundness" of the proportion between the Pyramid's total weight, and the earth's weight.

Calculating on the known solid bulk of the Great Pyramid, and of the known specific gravity of its stone-work, and the already determined value for earth's mean density, Professor Smyth computed the actual weight of the Great Pyramid, reckoning from the Socket-level base to the apex, to be, in a round figure, 5,273,000 Pyramid tons. This number of tons, multiplied by 10 to the 15th power, gives the weight of the earth in Pyramid tons, to at least a very close approximation.

The Earth Pyramid

But there is another method, to which we desire to draw attention, by which the Great Pyramid scientifically indicates the weight, and also the cubical bulk, of the earth of which it is the figure. This indication is not a direct one like that propounded by Professor C. Piazzzi Smyth, where the actual material weight of the building is shown to be proportionate to the actual weight of the earth. We believe, however, that this other method of indication spoken of below yields, if anything, more accurate and more scientific results.

In this further weight and bulk indication, the actual size of the Great Pyramid in Egypt gives us the scale on which to base our calculations. Other related factors in the calculations are also furnished by the Pyramid, thus proving that the Pyramid is the basis for this feature.

The Great Pyramid is what is known, mathematically, as a " π " pyramid; for the particular angle at which the sloping flanks of the building rise from their base-line to the apex endows that edifice with the π ratio, as already explained. The Great Pyramid, therefore, Scripturally pointed to as we have noted, is the great material model of all pyramids that are, or can be, scientifically constructed on the scale of the π ratio. This is one of the necessary

factors supplied by the Great Pyramid towards the calculations.

Another necessary factor is the precise length of the geographical mile; and this is also contained in the accurate dimensions of the Great Pyramid. As mentioned before, the exact length of the Pyramid Geographical Mile is equal to twice the perimeter of the Great Pyramid at the level of the natural rock base of the building. This particular level, as will be agreed, is the most appropriate one with which to monumentalise the Pyramid mile-length; for it is the natural, solid, surface of earth, a specially-dressed and levelled rock-surface not far above sea-level; with a square indicated upon it, the actual side-length of which is marked by the dimensions of the great building reared upon it. Nothing could be more scientifically accurate; no measured length for a standard mile could be so well preserved as this. The side-length of this square, when multiplied by 8, a special number in the Great Pyramid's proportionate dimensions, is the precise length of the Pyramid geographical mile. This is just another method of expressing the Pyramid's indication of the mile-length; for twice the Rock-level square base perimeter, is the same as 8 times the side-length.

Still another factor in this earth's-weight, and bulk, indication is the precise length of the Pyramid cubit. And the Pyramid's basic number 10, and sacred number 5, which enter so often into the proportionate features of the building, are required in this feature also.

The statement of the feature is this: The Planet Earth, and its measures, is specifically mentioned by the Creator of Earth, who is also the Architect and Designer of the Great Pyramid, in direct connection with a pyramid form of building in the inspired Book of Job, chapter 38, verses 1 to 7. Therefore, a huge π -shaped pyramid, the cubical bulk of which agrees with the cubical bulk of the earth, either bulk for bulk, or by some recognised and harmonious mathematical proportion, can be reasonably accepted as the basis for the calculation.

The dimensions of the huge earth-pyramid (to give it a distinctive name), π -shaped like the Great Pyramid of Gizeh,

should be earth-commensurable, in the sense that the linear units of measure which express these dimensions should be the Pyramid standard units, the cubit and the mile. Also, to be appropriate and convincing, the numbers of such units should, in the first instance as a foundational basis, be an even, round, number; for this is essentially a Pyramid method of calculating.

The "earth-pyramid," therefore, has a base-side length of an even, round, 10-thousand Pyramid miles, each mile being equal in length to twice the Rock-level-base perimeter of the Great Pyramid of Gizeh, plus an even, round, 5 - thousand Pyramid cubits, each cubit being earth-commensurable, or an even 10-millionth part of earth's semi-axis of rotation. Here, then, we have the foundation for the calculations, appropriate, certainly, to the particular indication required, namely the weight of the earth, and its cubical bulk, in terms of the Great Pyramid of Egypt's standards.

The "Earth-Pyramid" Calculations

To ascertain the cubical bulk of this π -shaped pyramid, we need only find the cube of the base-side length, and then multiply this cube by the ratio $\cdot 212206590789+$ (for this is the correct ratio for a π -shaped pyramid).

For easy calculation, and ready means of comparison, we desire to find the total number of cubical Pyramid cubits in this huge earth-pyramid. We therefore find the corresponding value in cubits of the even 10-thousand Pyramid miles, and add to this the even 5,000 Pyramid cubits. This gives us the total number of cubits in the base-side length of the earth-pyramid. (This total of Pyramid cubits amounts to 29,179,675·6454+.)

The cube of this total of Pyramid cubits, when multiplied by the ratio given above, yields the total of cubical Pyramid cubits in the entire bulk of the earth-pyramid, namely, 5,272,301,630,400,000,000.

To show how this final number gives both the Pyramid-ton weight of the earth, and the cubical bulk of the earth, by the

symmetric system furnished by the Great Pyramid of Gizeh, we shall cite briefly the explanation of this system by Professor C. Piazzi Smyth.

Professor Smyth says that, weights, on the Pyramid system, are calculable at once from Pyramid linear measures in the following simple manner:

"For small things, ascertain their bulk in cubical inches, divide by 5, and the result is the weight in Pyramid pounds [provided the said articles are of the same specific gravity as the mean density of the earth].

"For large masses, ascertain their bulk in cubical Pyramid cubits, add $\frac{1}{4}$, and the result is the weight in Pyramid tons (under the same conditions of specific gravity).

"Conversely, the Pyramid weight of a body of earth's mean density being given, to find its Pyramid cubical measure:

"For small things, multiply the pounds weight by 5, and it will give the number of cubical inches.

"For large masses, decrease the number of tons weight by a 5th part, to find the number of cubical cubits." That is, if we know the total number of Pyramid tons in any bulk having the same specific gravity as the mean density of the earth, all we require to do to ascertain the number of cubical cubits in this given bulk is: Deduct from the number representing tons a 5th part. The remaining 4/5ths represent the number of cubits.

In the proportionate feature connected with the earth-pyramid, the number of cubits in its bulk, as a number, represents the number of Pyramid tons in the earth's entire mass. And 4/5ths of the actual bulk of the earth-pyramid are equal to the actual cubical bulk of the earth.

That is to say, the entire mass of the earth-pyramid forms the basis for the calculations, when reckoned in cubical Pyramid cubits. But only 4/5ths of this mass represents the mass of the earth; and thus there are in the earth 4,217,841,304,320,000,000. cubical Pyramid cubits. Applying the rule explained by Professor Smyth for finding the number of tons in any given mass, the cubical bulk of which is known, we add $\frac{1}{4}$ of the above number of cubits to itself, and the resultant sum is the number of Pyramid tons

in the earth. This sum, representing *tons*, is the same as the number of cubits in the earth-pyramid.

These are the correct proportions, between weight and bulk, according to the eminently scientific Pyramid system, first propounded by Professor C. Piazzzi Smyth. This system of weights and measures, as shown, is based upon the capacity of the Coffin in the King's Chamber of the Great Pyramid of Gizeh. For taking the weight of the earth as being 5.7 times heavier than pure water of a like mass, the interior capacity of the Coffin, 71,250 cubic Pyramid inches, will hold exactly one Pyramid ton of such pure water. This system of weights and measures, earth-commensurable in every respect, will in the future, we believe, become the recognised international system.

*The "Earth-Pyramid" Indication of Earth's Bulk
Compared with the Deductions of Science*

As we have seen, therefore, this huge earth-pyramid, with its base-length of an even 10,000 Pyramid miles, plus an even 5,000 Pyramid cubits, gives us in a symmetrical way both the cubical bulk of the earth, and the Pyramid-ton weight of the earth; the number of tons in the earth being equal to the number of cubical cubits in the earth-pyramid, and the number of cubical cubits in the earth being equal to 4/5ths of the total of cubical cubits in the earth-pyramid.

In order to compare this indication of the bulk of the earth with the estimates of science, we require to convert the cubits into cubical British statute miles. This we can do by first dividing the number of cubical cubits in the earth's bulk (or 4/5ths of the earth-pyramid) by 100,000-millions, and then multiplying by the ratio 4.0270024219259+. This calculation yields the number of cubical Pyramid miles in earth's bulk, 169,852,571,478 in all. (To divide by 100,000-millions, move the decimal point at the end of the number representing Pyramid cubits in earth's bulk eleven places to the left. We then get 42,178,413,043.2, and this multiplied by the ratio given yields the number of cubical Pyramid miles in earth's bulk.)

Then, to ascertain the corresponding number of cubical British statute miles, multiply the Pyramid miles by the ratio 1.5300166776716+. (These ratios have all been carefully calculated, and they are correct.)

This further multiplication gives the cubical bulk of the earth as 259,877,267,107. British statute miles. Or, if we express these cubical miles in a round number, as is usual in such large totals, we may say that the calculations based upon the dimensions of the earth-pyramid show that the cubical bulk of the earth is, in British statute miles, 259,880,000,000. This is the exact total given in a round number by the *British Empire Universities Modern English Dictionary* of 1920, page 963. While it is recognised that there is no need to be more particular when presenting the estimate for the bulk of the earth, than is published by the above *Dictionary*, we believe it is probable that the precise indication for this bulk shown by the earth-pyramid is right.

*The Mass of the Great Pyramid Compared with
the Mass of the Earth*

When dealing with such large numbers, as in the foregoing, it is difficult if not impossible to comprehend them. Some larger unit than tons, or cubits, is required. But even then, unless we are able to visualise this larger unit, we cannot hope to understand the true significance of numbers that run into thousands of millions. We might take the whole mass of the Great Pyramid itself as representing a unit, and seek to compare this with the mass of the earth. But unless we first scale down the enormous size of the earth to a figure more within our comprehension, the comparison between the mass of the Great Pyramid and the mass of the earth will be to us of little practical value.

We will therefore, scale down the earth's mass a 100,000-million times, and then seek to compare this greatly, but evenly, reduced earth's-size with the actual mass of the Great Pyramid. In other words, after dividing the number of cubical Pyramid cubits in the earth's bulk by the even, round, number of 100,000-millions, find how many times the cubical

bulk of the Great Pyramid will divide into the resultant figure.

According to the linear dimensions of the Great Pyramid already accepted, the total number of cubical Pyramid cubits in the entire monument, from the Socket-level base to the apex, is fully $10\frac{1}{2}$ millions, or, more particularly, 10,339,552. The even 100,000-millionth part of the number of cubical Pyramid cubits in the earth's bulk is 42,178,413,043·2. The one number divides into the other 4079·327+ times. That is, it would require 4079·327+ Pyramids of the same size as the Great Pyramid of Gizeh to form even a hundred-thousand-millionth part of the bulk of the earth.

The Symmetry of the Mass-Comparison

There is symmetry in this exact division of the Pyramid's mass into the earth's mass, which still further emphasizes the oneness of design in the measures of the earth, and of the Pyramid, as is indicated in the Scriptural reference in the Book of Job. In this symmetrical feature the Pyramid's basic number 10 is required; and this in itself is characteristic of the Pyramid's system of proportions, being an integral part of that system, as we have seen.

When we add the Pyramid's basic number 10 to the number of times that the Pyramid's entire mass will divide into earth's even-reduced bulk, and regard the sum as the radius of a circle, we shall find that the circumference of this circle is as many units as there are years in the precession of the equinoxes. Thus: 4079·327+, the number in question, plus 10, gives 4089·327+ as the radius of the circle. The circumference of the circle is, therefore, 25,694. (That is, practically, the precise circumference being 25,693·9994+.)

In other words, the sum of 4079·327+ and 10 is almost exactly the same as the number of inches in the vertical distance between the apex of the Great Pyramid, and the 1914 A.D. level, or that level at which the perimeter of the building is equal in inches to the years in the precession. The symmetry of this feature, strange though it may at first appear to be, is supported by the details of another feature, which we shall explain in the following pages.

The "Earth-Pyramid" Indication of Earth's Surface Area Compared with the Deductions of Science

Just as we have found that the Great Pyramid's indication of the actual bulk of the earth, when expressed in cubical British statute miles, is in agreement with the estimates of science of the present day, so also with the estimates of the surface area of the earth, the figures are in practical agreement with the indication based upon the earth-pyramid.

Taking the precise number of cubical British statute miles in the bulk of the earth as shown by the cubical contents of $\frac{4}{5}$ ths of the symmetrical earth-pyramid, we can, by the rules of mathematics governing spheres, find the number of square British statute miles on the surface of the earth.

We know that the polar diameter of the earth is less than the equatorial maximum and minimum diameters, and that therefore the earth is not a true sphere. But in calculating the cubical bulk, and surface area, an average or mean diameter derived from the actual diameters of the earth is taken as the basis.

This mean diameter of earth, used by us in our calculations, is 7917·533+ British statute miles. (The Polar diameter is 7899·3134+, the Equatorial maximum and minimum diameters are 7926·6610+, and 7926·0849+, British statute miles respectively. The actual mean between these three diameters is 7917·3531+, which is about ·18 less than the mean on which we base our calculations. But this is correct, for a little more must be allowed for, because the flattening at the poles is considerable, and therefore more weight should be given to the Equatorial diameters, as we have done).

With this mean diameter of 7917·533+, we can calculate that the surface area of the earth is, or must be very near to, 196,938,058 British statute square miles. (To find the area of a sphere, multiply the square of the diameter by the ratio π .)

This number of square miles, expressed in a round number, can be stated as 196,940,000. The estimates of science, as given in a round number by the *British Empire Universities Modern English Dictionary* of 1920, page 963, is 196,940,400 square British statute miles.

The careful estimates of science are thus very close to the indication of the surface area of the earth given by the Great Pyramid. Here again we are of the opinion that the Pyramid's indication for this area, 196,938,058 square British statute miles, is accurate; that in this feature, as in the others, the Great Pyramid contains all the scientific material for calculating the truth. It is acknowledged that the findings of science and the indications of the Pyramid are sufficiently near to each other, to convince us of the truth of the Pyramid theory.

The Remarkable Harmony between the Surface Area of Earth and the Great Pyramid's Dimensions

When we compute the surface area of the earth in square Pyramid miles (for such miles are in accord with the Great Pyramid), we find that this area presents some remarkable numbers. They show that the very surface of the planet on which man lives and has his being was symmetrically adjusted by the mighty Creator of heaven and earth, to agree with outstanding periods, both in the working of the mechanism of earth's orbit, and in His glorious Plan of the Ages.

For this is what we find: In square Pyramid geographical miles, each mile being in area equal to exactly 64 times the actual base-area of the Great Pyramid at the Rock-level, the precise surface area of the earth amounts to 148,319,713. (To convert square British miles into the corresponding value in square Pyramid miles, multiply the square British miles by the ratio .75312874438150+.)

When we deduct from this precise total of 148,319,713 square Pyramid miles the representative Pyramid number of 5 times 50, or 250 miles, we have the remainder 148,319,463. This remainder of square Pyramid miles is equal to the sum of a round, even, 50-thousand times 2915, plus a round, even, 100 times 25,694.63, that is, the same number as there are years in the precessional cycle.

To make the correspondency clearer we may tabulate it:

2915 multiplied by 50,000	145,750,000
25,694.63 multiplied by 100	2,569,463
50 multiplied by 5, both Pyramid numbers ..	250
	<u>Sum = 148,319,713</u>
Square Pyramid miles in the earth's surface area	<u>= 148,319,713</u>

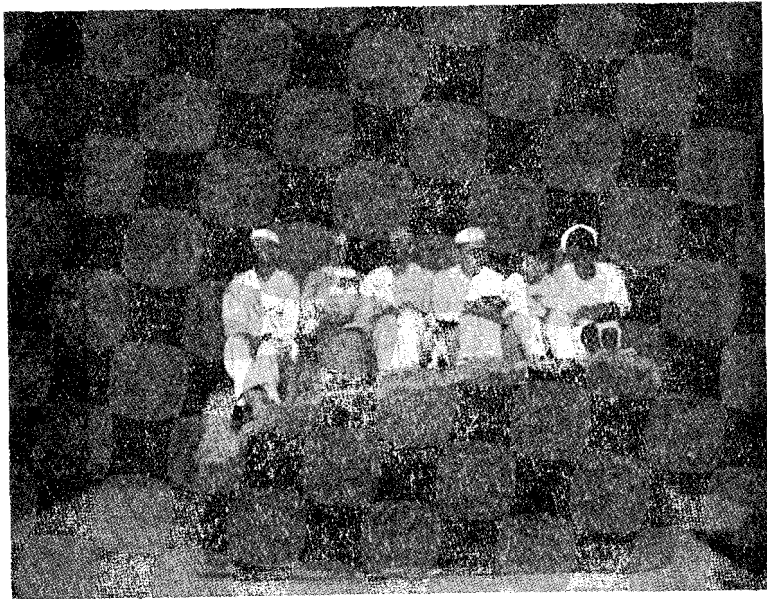
The reign of Christ is declared in Scriptures to be 1000 years; and as He took to Himself His great power and began to reign in 1914 A.D., the completion of his reign will be reached by the year 2914 A.D., or a complete period of 2915 years from the date of his birth in 2 B.C. The number of years in the precessional cycle we have already noted to be between 25,694 and 25,695. The numbers 5 and 50 are special Pyramid numbers, connected particularly with the symbolical King's Chamber.

The fact that all of these definite periods and numbers should be so evenly contained in the complete surface area of the earth, is surely not without deep significance. And that they should be thus shown together in terms of the Pyramid's standard mile, is not only corroborative of the precise cubit-length of that mile, but of all the related dimensions of the Great Pyramid. All unite in pointing to the great importance, not only of the date when the world's Saviour and King left the glory of his former heavenly habitation and was born into this world to begin his mighty work of purchasing and reclaiming the fallen race of mankind, but also of the date when he was due to begin his reign in righteousness at the close of the Seven Times of Gentile dominion, 1914 A.D. When his 1000 years' reign is completed, we read that he will then hand over the Kingdom to God the Father, that the Father may be all in all.

There have been many false Christs in the world, even before the true Messiah came; but here we have another evidence as to the identity of the real Christ and Redeemer; for we see that even the very earth itself was formed to such measures, that the advents of this true One are indicated by

it. (All the calculations, the results of which we have given above, are accurate.)

We see, therefore, still deeper significance in the questions of Jehovah, when he asked if Job had "perceived the breadth of the earth"; and when he asked if Job knew who had "laid the measures thereof," and who had "stretched the [measuring] line upon it." None but the Almighty Himself could have so formed the earth, that it would corroborate the truth of His Holy Word.



The granite Coffin in the King's Chamber of the Great Pyramid of Gizeh; the measurers and their helpers sitting along its Western side to convey an idea of its size

SECTION XXI

FURTHER CORRESPONDENCIES CONNECTED WITH THE COFFER IN THE KING'S CHAMBER

ADHERING as we have done to the one standard set of measures for the Coffin, presented on page 102, it might seem at first that some of the correspondencies given by Professor C. Piazzzi Smyth are not so accurately borne out by the calculations. Close examination, however, proves that these correspondencies are more firmly established by the application of the standard measures, though not by the direct methods spoken of by Professor Smyth. And we remember that it is only by taking advantage of the range of dimensions of the Coffin, that the features, according to the methods of indication chosen by Professor Smyth and others, can be said to exist. That is, it is only by taking more than one length, breadth, and depth, exterior and interior, that a number of these features can be made possible.

For instance, Professor Smyth draws attention to a calculation which claims that the cubical contents of a sphere, based upon the 10th part of the King's Chamber's cubic diagonal, corresponds to the capacity of the Coffin. The precise diameter of this sphere is the 10th part of the cubic diagonal-length of the chamber. But as the capacity of the Coffin is already established by theory as 71,250 cubic Pyramid inches, and the contents of the sphere is proved by accurate calculation to be 71,587·4156+ cubic inches, fully 337 more than the Coffin's capacity, the correspondency is merely a rough approximation, and was so recognised by Professor Smyth.

Another proportion of the Coffin's dimensions made prominent by Professor Smyth is that, the total exterior cubical bulk of the vessel is double the interior capacity. But

this is also recognised to be an approximation; for double the interior capacity is, by theory, 142,500 cubic inches, while the exterior bulk is not less than 143,155 cubic inches, or 655 inches difference. Nevertheless, both of these features can be said to be contained in the Coffers dimensions if advantage be taken of the slight range of measures that it is capable of, and which, as before said, we believe to have been the intention of the Pyramid's Designer.

The Coffers Bulk is Proportionate to the Cubic Diagonal of the Kings Chamber Through the Medium of a Sphere

But, now, there is a method of calculating that demonstrates a correspondency between the sphere spoken of by Professor Smyth, and the cubical bulk of the Coffers. As in many of the Pyramids proportionate features, we require the factor 10, the building's basic number, in the calculations.

First, we regard a 10th part of the Kings Chamber's cubic diagonal as the diameter of a sphere; and by mathematical computation we shall find that the cubical bulk of this sphere is 71,587·4156+ Pyramid inches. (See page 30 for the dimensions of the Kings Chamber. To ascertain the cubical bulk of a sphere, multiply the cube of the known diameter by the ratio π , and divide the result by 6.)

From the cubical bulk of this sphere, whose diameter is the Kings Chamber's cubic diagonal divided by 10, deduct 10. We shall find that double the remainder is equal to the entire cubical bulk of the Coffers, to within less than $\frac{1}{4}$ of an inch. For double the sphere's bulk, after deducting the Pyramids basic number '10, is 143,154·8313+ cubic inches; and the exterior bulk of the Coffers, using the standard measures, is 143,155·0727+.

Another Indication of the Spheres Bulk

The cubical bulk of the above-mentioned Sphere is indicated by another method by the Coffers dimensions. When we employ any one dimension of the Coffers, we in reality

recognise all of the dimensions, for all are dependent upon each other when we consistently adhere to the theoretical 71,250 capacity measure.

In this feature we take the Coffers interior width as the basis. The number 5, and the single Pyramid inch, are required in the calculations. Thus, a rectangle, the length of which is exactly 1 inch more than the breadth, and the breadth of which is precisely 10 times the interior width of the Coffers, has an area equal to the cubic inches in the sphere in question, when we add 5 inches to this area. The difference between the two quantities is less than $\frac{1}{2}$ of an inch. (The width of the rectangle is exactly 10 times the interior width of the Coffers. The length of the rectangle is just one inch more than the width. Therefore the area of this rectangle is 71,582·8820+ square inches, according to the standard measures on page 102. Add the Pyramids sacred number 5 to this area, and we get the sum 71,587·8820+. The bulk of the sphere, the diameter of which is exactly a 10th part of the Kings Chamber's cubical diagonal, is 71,587·4156+ cubic inches.)

The Day-Duration of the Solar Tropical Year Indicated by the Dimensions of the Coffers

The "Quarter Measure" is, as first pointed out by John Taylor and amply verified by the later investigations of Professor C. Piazzi Smyth, equal, anciently, to the exact quarter of the Coffers interior capacity, that is: 71,250 divided by 4=17,812·5 cubic Pyramid inches.

Now, the thicknesses of the Coffers four sides and bottom were so designed that, when we add a quarter of their entire cubical bulk to the above-mentioned quarter of the interior capacity, the sum of the two quantities agrees in cubical inches with the days in the solar tropical year by the following method:

We know that the total number of inches in the perimeter of the Pyramids Socket-level base equals the number of days in exactly 100 solar tropical years. At a vertical height above the Socket base equal to the length of the Ante-Chamber, 116·2602+ inches, we find that the number of inches in the

perimeter of the building at this definitely-fixed higher level is equal to the days in 98 solar years. The complete perimeter of the Pyramid at this higher level, and the number of days in 98 solar tropical years, agree as 35,793·7354+ inch-days. If we deduct the Pyramid's sacred number 5 from this total we get 35,788·7354+. This final number is equal to the sum of the two quarters of the Coffin detailed, namely, the quarter of the interior capacity, 17,812·5 plus the quarter of the cubical bulk of the sides and bottom, 17,976·2681+, equalling 35,788·7681+, cubic inches. The difference between the two totals is less than a 30th part of an inch. (The entire cubical bulk of granite in the Coffin's four sides and the bottom is 71,905·0727+ inches).

Another Indication of the Solar Year Connected with the Coffin's Dimensions

We find that the measures of the Coffin have been so proportioned that the exterior of the vessel agrees with the interior, through the medium of recognised Pyramid numbers like 10, 5, etc., or the day-value of the year. For instance, the area of the bottom of the Coffin, that is, the exterior horizontal area, is so balanced to the interior capacity of 71,250 cubic inches, that they agree by the following proportions:

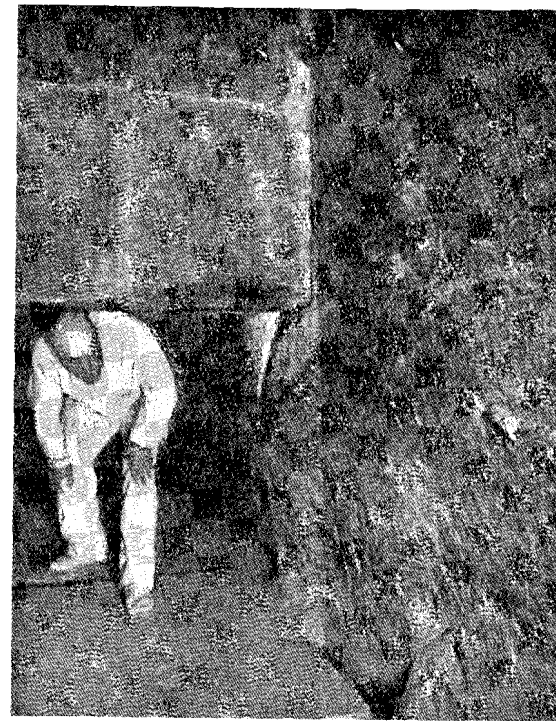
First, we reduce the Coffin's exterior horizontal area by exactly 1 Pyramid inch, and we get 3472·52744+ square inches.

Second, add to this reduced area the same number of inches as there are days in exactly 10 solar tropical years. The sum is equal to 7124·94942+.

Third, multiply this sum by 10, and we get 71,249·4942+; which final result is only about $\frac{1}{2}$ inch under the precise 71,250 cubic-inch capacity of the Coffin's interior. In this, as in all other features connected with the Coffin, we are, of course, using the one set of standard dimensions of the vessel presented on page 102. Were we to take advantage of the limited range of measures for the Coffin, the agreements could in every case be shown to be exact.

The bulk of the Granite Leaf in the Ante-Chamber and the Interior Capacity of the Coffin

Professor C. Piazzi Smyth draws attention to the interesting fact that the cubical bulk of the lower of the two stones forming the Granite Leaf in the Ante-Chamber is, approximately, equal to the quarter of the Coffin's capacity. This



Passing under the Granite Leaf in the Ante-Chamber of the Great Pyramid of Gizeh

was the discovery of Major Tracey, and is referred to by Professor Smyth in his 5th edition of *Our Inheritance in the Great Pyramid* in the following words:

"Major Tracey again shows that the lower stone of the Granite Leaf, that this lower stone, I say, which is fairly

dressed, rectangular, and the one on which the upper stone with its Boss-divisions of the cubit rests, expresses a notable division of the capacity measure of the Coffin. For it presents us, within the walls of the Ante-Chamber, with a fourth part of that Coffin vessel's contents; or with the veritable 'corn quarter' of old, and which is still the British quarter corn-measure, both by name and fact and practical use."

Professor Smyth then goes on to show that the entire cubical bulk of the Granite Leaf presents us with the value of the ratio π . He continues: "The above conclusion for the lower stone of the Leaf has been tested by various persons, and found to come very close to the numbers recorded [that is, the practical measures demonstrate a close approximation to the quantity required]; but quite recently a new idea was sent to me by the Rev. C. W. Hickson, to the purport that the whole Granite Leaf contained, of cubic inches, a number equal to π multiplied by 10,000."

The reference to the "Boss" on the upper stone of the Granite Leaf, in connection with the cubit, in the words of Professor Smyth which we have quoted above, necessitates our giving a further quotation: "What is there, in the Ante-Chamber, divided into five? 'The Great Pyramid's own scientific, earth-commensurable, cubit,' answers Major Tracey; 'for here it is so divided in the shape of this projecting Boss on the Granite Leaf, just five inches broad. And, further, that fifth part of that 25-inch cubit of the Great Pyramid's symbolical design, is divided into five again; for the thickness of this remarkable Boss is, though roughly, 1/5th of its breadth. So there you have the division of the peculiar Pyramid cubit into 5×5 inches."

Professor Smyth continues to describe the Boss, and its unique *uncentral* position on the upper of the two blocks of the Granite Leaf: "The Boss, a flat bas-relief one inch thick or protruding *from* the stone, is on the north side of the upper of the two blocks forming that 'Granite Leaf' which crosses the Ante-Chamber near its northern end . . . Why then is the Boss not even approximately in the middle of the Granite Leaf, or in the centre between the two sides of the very narrow

apartment containing it? (only 41.21 inches broad between the granite wainscots.)

"My measures of 1865 show that the Boss is just *one inch* away on one side of the centre; and as it will be elsewhere shown that it was a Great Pyramid method to indicate a small, but important, quantity by an *excentricity* to that amount in some far grander architectural feature [namely, the excentricity of the Niche in the east wall of the Queen's Chamber; for the vertical central line of this Niche is precisely one Pyramid cubit away from, south of, the vertical central line of the east wall of that chamber, thus monumentalising the earth-commensurable Pyramid cubit]—we cannot but accept this measured excentricity of the Boss as an additional Pyramid memorial of the very thing which is being called for by the sceptical just now, viz., one single, little inch memorialised by the builders of the most colossal piece of architecture the world has ever beheld. [We have now seen other methods by which the Great Pyramid was made to memorialise the single inch, and single cubit, namely, by means of the proportionate features of the Coffin, and other parts of the building.]

"All the more decidedly too," continues Professor Smyth, "when as Mr. St. John Vincent Day has since shown, that very excentric position of the Boss, by the amount of just *one inch*, has enabled the distance from its centre to the eastern end of the Leaf itself in its well-cut grooves in the granite wainscot to be, within the limits of mensuration errors, just a whole Pyramid cubit = 25.025 British inches, or something very near to it indeed. So that exactly here, where every would-be-enterer into the King's Chamber must bow the head, there is suspended over him the whole cubit, its fifth part and its twenty-fifth part or *inch* unit; which, though so small, yet it is as *securely* monumentalised in this vast building, as anything else of much larger size: clearly, too, though roughly; but in a manner which has lasted up to this very day."

Regarding the suggestion of the Rev. C. W. Hickson, elucidated by Professor C. Piazza Smyth, namely, that the entire cubical bulk of the Granite Leaf is equal to a round,

even, 10-thousand times the value of the ratio π , we here mention that in our volume I of *Great Pyramid Passages*, pages 316-320, we present what we believe to be a more convincing method of establishing as correct this interesting and important feature; more convincing, we mean, than Professor Smyth's explanation; for Professor Smyth did not seem to realize fully the significance of the one-inch-thick side rebates or projections which run up the northern face of the Leaf, on the east and west sides of both upper and lower blocks forming the Leaf. Professor Smyth knew of these side rebates, of course, but did not take them into account sufficiently when explaining the scientific importance of the Ante-Chamber and its Granite Leaf. The northern face of the side rebates is on the same level as the face of the Boss; and by taking advantage of the extra inch thickness for the entire Leaf, both top and bottom stones, which these rebates prove must have been the original thickness of the Granite Leaf before the cutting began, the measurements yield the cubical bulk required by the theory suggested by the Rev. Hickson, even more exactly than he, with his insufficient data, could have thought possible.

And now we find that, by the Great Pyramid's thoroughly characteristic system of proportions, the Granite Coffin in the King's Chamber, in its scientifically accurate interior capacity, can be said to contain within its walls, these three definite quantities: (1) The entire Granite Leaf, equal to an even 10,000 times the ratio π . (2) The Pyramid cubit-length, which is so wonderfully monumentalised by the position of the Boss on the northern face of the Granite Leaf, as is explained by Professor C. Piazza Smyth. (3) The full floor-length of the Grand Gallery, which the entire southern face of the Granite Leaf also shows; for the exact area of the Granite Leaf's visible south (or north) face, including both upper and lower blocks, is 1881.5985+ square Pyramid inches, that is, equal to the floor-length of the Grand Gallery, as pointed out in Vol. I of *Great Pyramid Passages*, page 318.

But these quantities here noted are not contained in the Coffin's interior capacity of 71,250 cubic inches by a direct addition. The means by which the Coffin could contain

all these dimensions, and yet hold them secret for a time, is through the medium of one of the Pyramid's factors to which we have already drawn attention, namely, the 1/10th, and 9/10ths, proportion; which factor, as we saw, is monumentalised in the King's Chamber (See page 121).

The proportionate method by which the Coffin's interior capacity agrees with the Granite Leaf in the Ante-Chamber, which Granite Leaf embodies within itself all three quantities just enumerated, is this: From exactly one-half of the Coffin's interior cubical capacity of 71,250 inches, *i.e.*, from 35,625 cubic inches, deduct the cubical bulk of the Granite Leaf, 31,415.9265+ cubic inches (which is an even 10,000 times the ratio π). The remainder is 4209.0734+ cubic inches.

Reduce this remainder of 4209.0734+ by exactly 1/10th part; and from the remaining 9/10ths deduct one Pyramid cubit of 25 Pyramid inches. We then get the final remainder of 3763.1661+ inches.

The concluding stage in the calculation is to *halve* exactly this final remainder of 3763.1661+ inches; and we shall find that the half is, to within less than a 60th part of an inch, equal to the standard floor-length of the Grand Gallery. For the half of 3763.1661+ is 1881.5830+, while the Grand Gallery floor-length is 1881.5985+ Pyramid inches, if we take the standard length for this passage. The difference is negligible, being merely .01549+ of an inch.

The Coffin, and the Days in 1000 Solar Tropical Years

There is another feature in the Coffin's dimensions that shows the 10th and 9/10ths proportion, in conjunction with the perfect number 7. The basis of this feature is the Coffin's exterior breadth; and by a proportion it indicates the number of days in 1000 solar tropical years.

Regard the exterior breadth of the Coffin as the side-length of a cube. To the number of cubic inches in this cube add 70, and multiply the sum by 7. The result of this calculation is 405,824.6651+ inches. When we reduce this total by a 10th part, the remaining 9/10ths amount to 365,242.1986+, or as many inches as there are days in a round 1000 years.

*Further Correspondencies between the Dimensions of
the Coffin and the King's Chamber*

Briefly, we note two other dimensional correspondencies between the King's Chamber and the Coffin which it holds: First, when we deduct the Pyramid's basic number 10 from the sum of all the exterior and interior surface areas of the Coffin, and then divide the remainder by 70, we get the length of the King's Chamber to within less than a 200th part of an inch of the standard length for that chamber. (Or alternatively, we add together: the areas of the exterior and interior sides, ends, and bottoms, and we get the sum 14,429.7672+ square inches. Deduct from this sum 5 inches, and divide the remainder by 35, *i.e.*, 5×7 . The result is 412.1362+, which is very close to the standard length of the King's Chamber, namely, 412.1316+, the difference being .0045+ of an inch, or less than a 200th part.)

Second, when we multiply the Coffin's exterior solid, or cubic, diagonal by 8, we find that the result is, to within less than a 5th part of an inch, equal to the sum of the King's Chamber's length, width, and height. (The Coffin's exterior cubic diagonal, multiplied by 8, equals 848.7701+ inches, while the sum of the length, width, and height of the King's Chamber is, as mentioned before, 848.5861+.)

The Coffin is a "Blind Sarcophagus"

Our object in drawing attention to the Coffin's indications, by its distinctive system of symmetric proportions, of the lengths of the various passages and the dimensions of the Pyramid generally, is to demonstrate, as we said before, that the Coffin is a part, and a most important part, of the Great Pyramid's entire design. They enable us to place confidence in the deductive teaching of the Coffin, even though it has the appearance of having been made to serve as a sarcophagus. For along the top west edge of the Coffin there is a cut-out ledge, and shallow grooves run along the inside surfaces of the other three sides to correspond with the depth of this ledge, the whole arrangement being suitable for the sliding on of a

lid. And yet, in all records of the Pyramid, both ancient and modern, the Coffin has with one consent been spoken of as a *lidless stone chest*. The lid, if it actually was made by the ancient workmen, is not referred to by any writer. If it ever existed (for there is a question if it did) it has completely disappeared, not even a fragment remaining.

Professor C. Piazzi Smyth and many other writers on the Great Pyramid make it clear that the cut-out ledge and its corresponding grooves in no way interferes with the leading theory, that the Coffin was intended by the great Architect and Designer to serve as the standard for Capacity measures, and Weight measures, for the use of all nations. This Coffin, having the superficial appearance of a sarcophagus, has been able on that very account to preserve its secret purpose through the centuries. Serving as a "blind sarcophagus," as Professor Smyth has named it, men in general have taken it for granted that it was made for the reception of a dead monarch, and that the whole Pyramid is merely a gigantic mausoleum. But the more we understand about the Great Pyramid, the less do we think it necessary to defend it against the advocates of the "tombic" theory, except in so far that there is absolutely no material or literary evidence that the building was so used. With Professor Smyth we believe that the monument and its Coffin *symbolise* a tomb and sarcophagus, not merely to hide for a time its Divine Authorship, but to corroborate in its grand architectural way the Scriptural declaration that through death Christ destroyed him that has the power of death, that is, the Devil (Hebrews 2: 14).

An earnest student of the Pyramid's wonderful teachings, Mr. Clive Kenrick of Edgbaston, England, believes we do well to emphasise the fact that the Coffin has always been referred to as *an empty, lidless, stone chest*, ever since the day it was first seen, and so described, by Caliph Al Mamoun in 820 A.D. He suggests, in agreement with the opinion of all who hold to the belief that the Great Pyramid, by its symbolisms, contains *spiritual* truths as well as truths of a scientific nature, that the Coffin, because it has the outward appearance of a sarcophagus, but is empty, was through this

means intended by the Designer to stand as a "symbol of the resurrection."

Just as the resurrection of Jesus Christ from the dead was demonstrated by the angel, when he directed the sorrowing women's attention to the empty grave, saying: "Fear not ye: for I know that you seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matthew 28: 5-7), so the empty Coffin in the King's Chamber, which is *like* an opened and vacated coffin in a sepulchral tomb, illustrates the resurrection from the death-state. The empty Coffin, as a material symbol, confirms that great and comforting spiritual truth, which caused the inspired apostle to exult and exclaim: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15: 55).

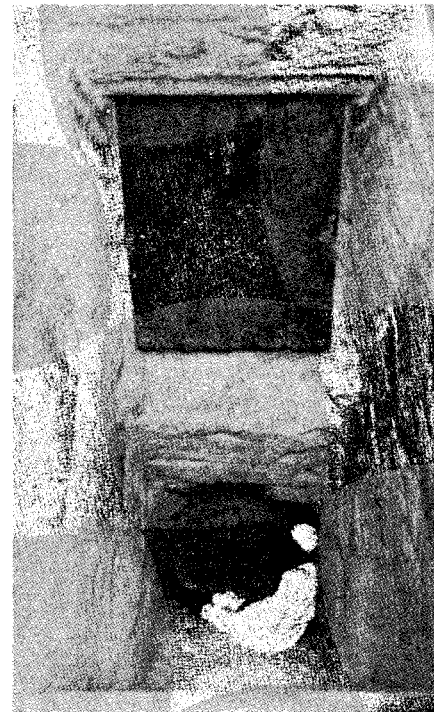
The Width of the Queen's Chamber

There are several proportionate features which indicate connections between the dimensions of the Coffin and the dimensions of the Queen's Chamber. We shall refer to one in the meantime. The measurement in the Coffin which indicates the width of the Queen's Chamber between the north and south walls, is the interior floor-diagonal. This floor-diagonal, when multiplied by 5, equals twice the width of the Queen's Chamber, to within less than a 30th part of an inch of that chamber's standard width. Or, to state the indication more directly, 5 times the semi-floor-diagonal of the Coffin is 205·6425+ inches, while the Queen's Chamber's width is 205·6123+.

The Length of the Granite Plug in the First Ascending Passage

Even the length of the highly symbolical Granite Plug which stops up the First Ascending Passage, is not omitted in the wonderful Coffin's measures. For twice the interior cubic diagonal of the Coffin is, to within less than a 20th

part of an inch, equal to the standard length of the Granite Plug. (The interior cubic diagonal of the Coffin, when multiplied by 2, is equal to 178·2382+ Pyramid inches, while the standard length of the Granite Plug is 178·1892+, the



The Descending Passage of the Great Pyramid of Gizeh; the lower reach of which is now closed by an iron grill door; showing the lower butt-end of the Granite Plug in the roof. The Granite Plug closes the entrance of the First Ascending Passage

difference being ·0489+, or less than a 20th part of an inch. If we were to take advantage of the slight range of measures, as already intimated, this feature, like the others, could be shown to be exact. But, for the reasons stated, it is preferable to always make use of the one standard set of measures for the Coffin, as given on page 102.)

The Meaning of the Granite Plug Length

As the length of the Granite Plug is so closely indicated by the standard measures of the Coffin, we may be sure that there must be a deep meaning attached to this length. And so we do find it; for the precise length of the Granite Plug, and also its exact position in the lower end of the First Ascending Passage, agree with one of the most important time-measurements which the passage-system of the Great Pyramid was Divinely arranged to monumentalise.

This time-measurement is the Pyramid's corroboration of the period beginning at the exodus of the nation of Israel from Egypt, and ending at the date of our Lord's death. According to the accurate Bible chronology this period is 1647 years, from Spring of 1615 B.C. to Spring of 33 A.D. The inch-measurement now referred to closely agrees with this number of years, being 1647·3250+ inches, or barely a 3rd of an inch more than the precise amount required. This, the standard measurement in inches, is supported by a number of distinct, and harmonious, scientific features.

It is often stated by writers on the Great Pyramid that the "Point of Intersection" where the floor-line of the First Ascending Passage intersects the floor-line of the Descending Passage, marks the date of the Exodus. While this statement may be accepted, yet it is true only in a general way, for the exact date of the Exodus is not here marked by a definite time-measurement. But by a method, both exact and characteristic of the Great Pyramid, the First Ascending Passage does corroborate the period from the time of Moses to the time of Christ's sacrifice. This method requires the recognition of the Granite Plug in a special and appropriate way.

The beginning of the period when the nation of Israel was separated from Egypt was signalled by the giving of the Law through Moses, the passover lamb being the first part. In the symbolism of the Great Pyramid the Law is represented by the Granite Plug; while the Law Age or the time during which the people of Israel endeavoured to observe the Law, is represented by the First Ascending Passage. It was at, and by, the sacrificial death of Jesus Christ who was the great

antitypical Passover Lamb of God, that this Law was "taken out of the way," Christ having "nailed it" to his cross. For the covenant people found that the Law although "ordained to life," was to them in their imperfect condition a way to death. The Law is perfect, and imperfect man cannot observe it or satisfactorily pass its exacting requirements. In the corroborative Great Pyramid, the First Ascending Passage is rendered impassable because of the obstruction of the Granite Plug at its lower end.

The exact date of the crucifixion and resurrection of Christ is marked by the line of demarkation between the First Ascending Passage and the Grand Gallery, and this illustrates the ending of the Law Age, and the beginning of the Age of Grace, that is, the Gospel Age. Therefore, any time-measurement that corroborates the period of the operation of the Law, from the Exodus to the death of Christ, would require to terminate at this line of demarkation, if such time-indication is to be reasonably convincing. But the total length of the First Ascending Passage is too short to agree in inches with the 1647-year period, being about 1543½ Pyramid inches. Here, then, is where the utility of the Granite Plug in the time-measurements becomes apparent. The length of this Plug, and its exact position in the passage, enable it to fill out the total number of inches necessary by the following method:

To the distance along the floor-line which lies between the lower, northern, end of the Granite Plug and the upper extremity of the First Ascending Passage, add the length of the Granite Plug itself. The resultant sum is just that total of Pyramid inches required to agree with the Law-period in question. We now know, declared Charles T. Russell, who drew our attention to this interesting feature, why the Granite Plug was so firmly fixed over 4000 years ago that it has remained in its present position during these many centuries, namely, that it should add its testimony, silently but unmistakably, to the truth of the Lord's Word, and to the correctness of the great epochs into which the Lord's Plan of the Ages has been subdivided.

For this time-measurement, in addition to the many others,

proves that Charles T. Russell was correct in his interpretation of the Bible Chronology. This period of 1647 years bridges over all of those links in the chronological chain with which chronologers have experienced difficulty. But as Charles T. Russell points out in his work, *Studies in the Scriptures*, such difficulties arise only when the admittedly unreliable records of secular history are given too much credence. Taking the records of the Old and New Testaments, and relying upon secular history only where it is not at variance with them, Bible chronology presents no difficulties which cannot easily be surmounted. And when we find that the time-measurements of the Lord's stone Witness in Egypt agree consistently with this Bible chronology, we are confirmed in our belief in the times and seasons which are based upon this chronology. (See the list of Bible dates in the *Time-Features* book.)

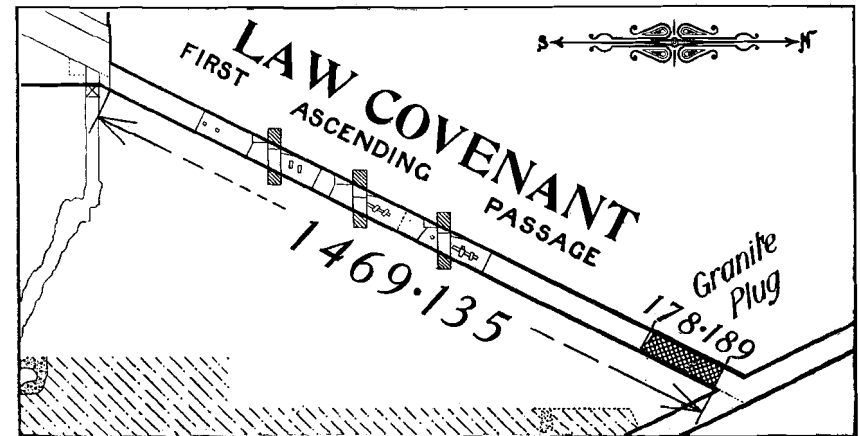
The First Ascending Passages' "Extended" Measure of 1647 inches shown in the Coffers' Dimensions

Moses, who is called the Law-giver, was also a prophet. One of his greatest utterances as a prophet was quoted by the Apostle Peter: "For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people'" (Acts 3: 10-26).

It was some time after the resurrection of Jesus Christ that the Apostle spoke these words, probably not long after Pentecost when the Holy Spirit first came upon the waiting disciples (See Acts, 2nd chapter). But while at this time, fully 1647 years after the Exodus, the Apostle referred to the risen Lord as that Prophet, he also, by inspiration, intimated that He would be retained in heaven until the "times of restitution of all things," which began in 1874 A.D. In the year 1878 A.D. the members of His body began to rise from the dead; and in 1914 A.D. we believe the foretold Prophet, head and body, began to exercise power over the nations. For while Jesus Christ was spoken of as King even from his birth

in Bethlehem, God the Father had arranged that His Son should have joint-heirs in the Kingdom (See Ephesians 1: 4, 11).

It is appropriate, therefore, that the first period of 1647 years, in the beginning of which Moses foretold of the coming Prophet, and at the end of which the inspired Apostle referred to the risen Lord as that Prophet, should be found in connection with the second period of 1915 years in the dimensions of the Coffers which lies in the symbolical King's Chamber. For until the 1915-year period had run its course the events in the 1647-year period could not receive fulfilment.



By the following proportion the Coffers' dimensions present both of these periods together, by corresponding inch-measurements: Taking one half of the interior capacity of the Coffers, we have the basis of the calculation. From a 10th part of this half capacity deduct 1915 inches. The remainder is, to within about, a 6th part of an inch, equal to the extended length of the First Ascending Passage. Or if we deduct the standard extended length of the First Ascending Passage, 1647.3250+ inches, from the 10th part of half of the Coffers' capacity, that is, from 3562.5, the remainder is 1915.1749+, which is a sufficiently close indication of the precise 1915-year period.

Other Coffe Indications of the 1915 and 2915 Peri.

But there are other dimensional features in the Coffe that indicate the 1915-year period, sometimes alone, and sometimes in connection with the added 1000 years of the Millennium, *i.e.*, the 2915-year period. All of these indications are, of course, proportional, and they are all based upon the Coffe's standard set of measures given on page 102. We shall here draw attention to some of them:

First, when we multiply the exterior breadth of the Coffe by 50, the special number of the King's Chamber, and reduce the result by an even 100th part, the sum of the remaining 99 parts is 1915.0367+ inches. Like the proportions of a 10th and 9/10ths so often found in the Pyramid's calculations, the proportions of a 100th, and 99/100ths are also frequently required; and also, even, the proportions of a 1000th, and 999/1000ths. These proportions are quite in accord with the Pyramid's mathematical design.

Second, by an area the Coffe indicates the 2915-year period as follows: Take 10 times the interior end area of the Coffe, and regard this as the circumference of a circle. Compute the length of the diameter of this circle, and it will be found to be 2915.0609+ inches. The results of both of the above indications are practically the exact number of inches necessary to represent the precise periods of 1915 and 2915 years. (The interior end area, based upon the Coffe's standard measures, is 915.79341+ square Pyramid inches.)

Third, by using the exterior side diagonal as a basis, there is a calculation which shows the 1915-year period, and the square of the days in the solar tropical year, together, and exact to within a fraction of an inch. With the standard measures for length and height, the exterior diagonal of one side of the Coffe is found to be 85.0238848293+ Pyramid inches.

Regard this exterior side diagonal as being the side-length of a cube. The number of cubic inches in this cube is 964,170.57166+. Multiply the double of this number of inches by 10, and deduct 10 inches from the result. The final result is then found to be 19,283,401.4332+ inches. This total of inches is, to within less than $\frac{1}{2}$ of an inch, equal

to a round, even, 10,000 times 1915, plus the square of the days in the solar tropical year. (The square of the days in the solar tropical year, as mentioned before, is 133,401.8636+, which is the exact number of square cubits in the Socket-level square base of the Pyramid. Add this number to an even 10,000 times 1915, and we get the sum 19,283,401.8636+, which differs from the above final number of inches by less than $\frac{1}{2}$ an inch.)

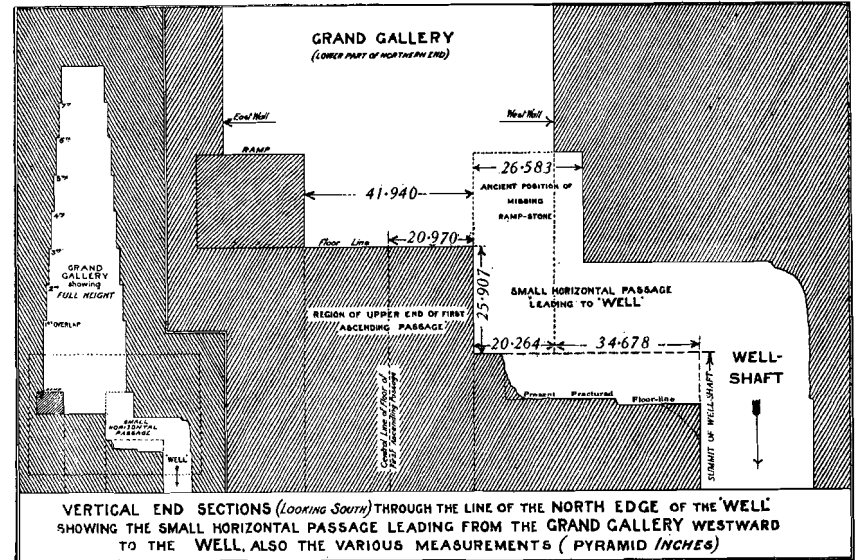
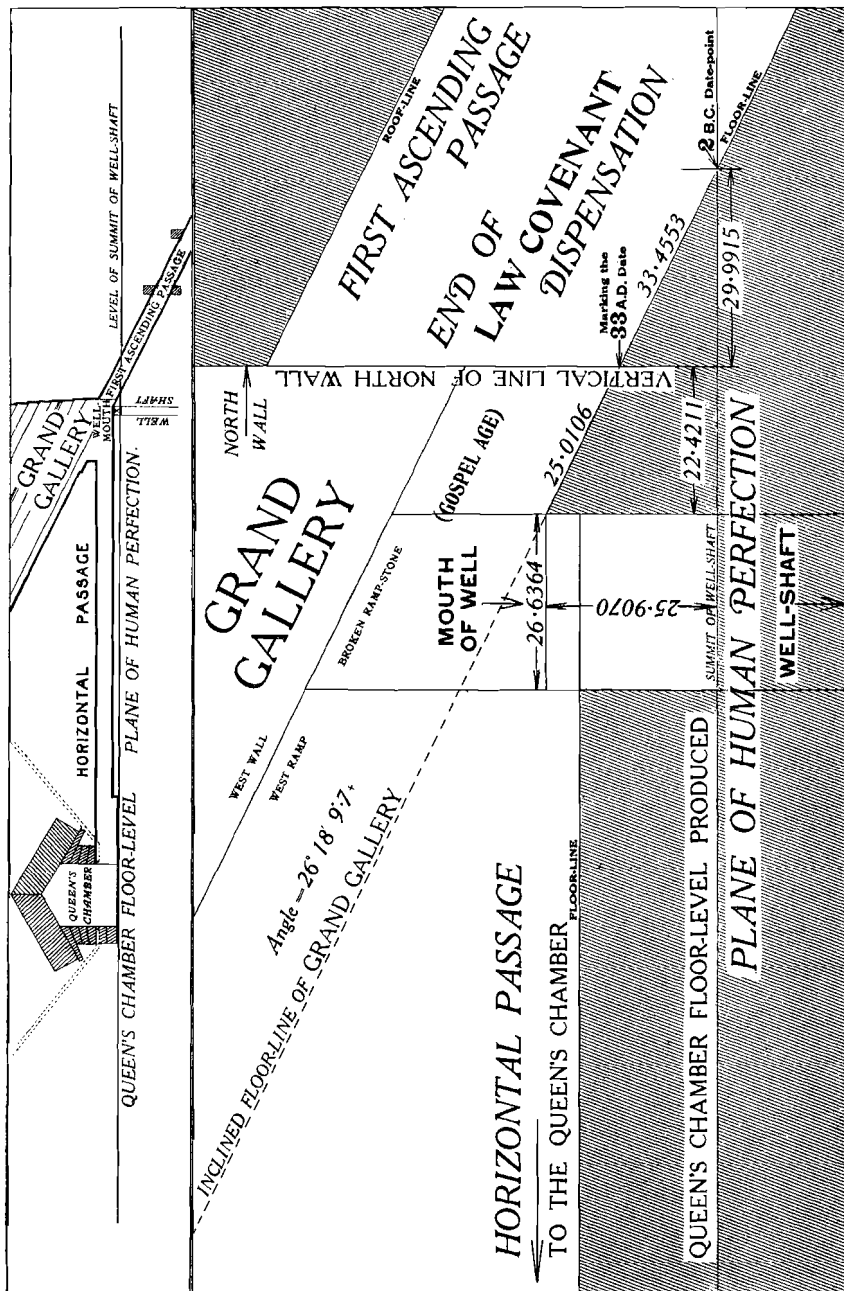
The 33½ Years of our Lord's Earthly Sojourn

The Coffe, in one of its symbolical meanings, represents the Holy Ark of the Covenant which stood in the Most Holy of the tabernacle and temple. This Ark represented our Lord, and all the Kingly and Priestly glory that are his. It is right, therefore, that the Coffe which stands in the same relationship to the King's Chamber as the Ark did to the Most Holy of the temple, should show forth the glory and Kingdom of the Christ of God.

It is by its proportionate indications of the 1915 and 2915 periods of years, that the Coffe brings prominently before us the spiritual power and beauty of our Lord, and his Kingdom reign in righteousness of a 1000 years, from 1914 to 2914 A.D.

But this marvellous Coffe not only pointedly suggests to us the thought of Christ's Kingdom-glory and power, but also even the great foundational work of His first advent into the world, namely, his 33½ years of life as the Man Christ Jesus, in the last 3½ years of which he suffered while ministering and preaching the coming Kingdom. Having done the will of his Father perfectly in every detail, he at 33½ years of age died the just for the unjust, a perfect ransom-sacrifice or corresponding price for Adam and the whole human race, that he might bring us back to life and harmony with God.

These 33½ years are corroborated in the Pyramid by the 33½ inches at the upper end of the First Ascending Passage, appropriately between those two points on the floor-line that mark the very dates of Christ's birth and sacrificial death, *i.e.*, the point in horizontal alignment with the produced floor-level of the Queen's Chamber for the first date, and the



VERTICAL END SECTIONS (Looking South) THROUGH THE LINE OF THE NORTH EDGE OF THE 'WELL' SHOWING THE SMALL HORIZONTAL PASSAGE LEADING FROM THE GRAND GALLERY WESTWARD TO THE WELL, ALSO THE VARIOUS MEASUREMENTS (PYRAMID INCHES)

point where the floor of the First Ascending Passage ends and the Grand Gallery begins for the second. (See *The Great Pyramid: Its Time-Features.*)

But while these 33½ inches at that particular part of the Pyramid clearly illustrate the life of our Lord in his first advent at the close of the Law Age of Israel, the spirit-begotten aspect of his life on earth, when as a New Creature he was being made perfect through the things he suffered in the flesh, that he might become a compassionate High Priest, is more definitely illustrated by the ascent of the lofty, but steep, Grand Gallery. For the Lord Jesus, as the spirit-begotten New Creature, is represented in the apt symbolism of the Pyramid as walking up this slippery and narrow way, to attain to his heavenly inheritance and Kingdom symbolised by the King's Chamber.

All of the 144-thousand followers of Christ Jesus, prospective joint-heirs with him in Kingdom honours, and, like him while here on earth in his humiliation, spirit-begotten New Creatures, are also depicted as ascending the Grand Gallery during the Gospel Age, that they may join him and see him as he is, in spiritual glory.

All of these truths, taught in the Scriptures, and corroborated by the symbolism and measures of the Great Pyramid, are connectedly shown in this one little hollow block of granite in the King's Chamber, the Coffin, and so accurately that we need never doubt their authenticity. No man could have put them there without inspired guidance.

The thought of the "Grand-Gallery" experiences of our Lord's walk as a New Creature, and the $33\frac{1}{2}$ years of his life on earth, are connectedly shown by the interior dimensions of the Coffin. Just as the rectilinear block of granite forming the Coffin had, before the interior hollow was made, six exterior surfaces, so the interior hollow may be said to have six interior surfaces, even though it is open. We can assume the existence of a top interior area equal to the floor-area, by imagining a flat cover placed over the opening.

Computing the total area of all six interior surfaces of the Coffin, we find that the Grand Gallery length, and the $33\frac{1}{2}$ inches at the upper end of the First Ascending Passage, are both shown by the following method: We first deduct from the sum of all six areas $33\frac{1}{2}$ inches. The remainder, when divided by 6, gives us the average for one interior surface. This average is equal in square inches to the linear inches in the Grand Gallery length, to within less than a 100th part of an inch of the standard length. . (The total number of square inches in the Coffin's six interior areas is $11,323\cdot0373+$, using the standard measures on page 102. Deduct $33\frac{1}{2}$ inches, and divide the remainder by 6 for the average, and we get $1881\cdot5895+$. The standard floor-length of the Grand Gallery is $1881\cdot5985+$ inches. The difference is merely $\cdot0089+$ of an inch, or less than 100th part.)

Another method of explaining this proportionate feature is to compare the total number of inches in the Coffin's six interior areas, with the sum of: (1) the total floor-distance from the point at the upper end of the First Ascending Passage which marks the date of Jesus Christ's birth, up to the southern terminal of the Grand Gallery, $1915\cdot0538+$ inches, (2) plus 5 times the standard floor-length of the Grand Gallery, $9407\cdot9927+$ inches. The sum of these is $11,323\cdot0466+$.

As the total interior surface area of the Coffin is $11,323\cdot03736+$ inches, the difference is less than a 100th part of an inch over all, or $\cdot0092+$ of an inch. By this method, therefore, not only are the two floor-lengths corroborated by the dimensions of the Coffin, and by this means also the dimensions of the King's Chamber (for these floor-lengths, as we have seen, corroborate the King's Chamber's measures), but the three prominent dates connected with Christ's first advent, and the establishment of his Kingdom are likewise confirmed once more, namely, 2 B.C. and 33 A.D. for the birth, and the sacrificial death, of Christ, and 1914 A.D. for the end of Gentile dominion and the assumption of Kingly power by Him whose right it is to reign.

*The Number of the Spirit-Begotten Overcomers of
the Gospel Dispensation*

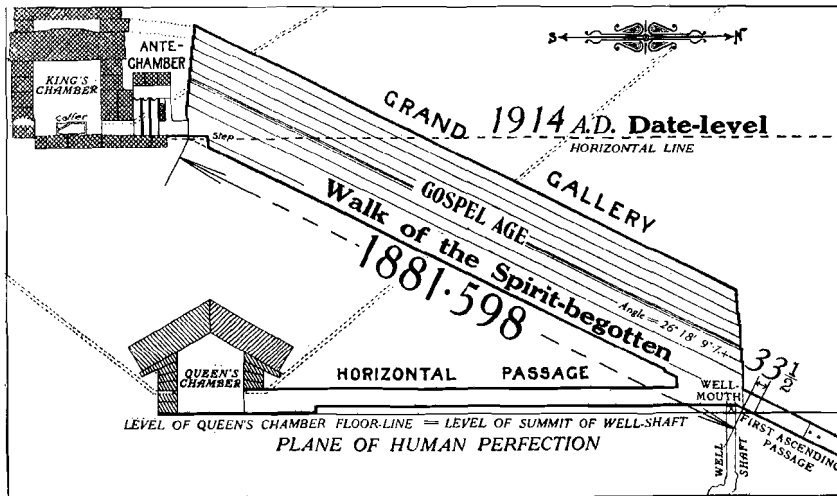
While the Coffin by the above method indicates the length of the Grand Gallery to a very close degree of accuracy, there is another proportionate feature which yields the Gallery length still more precisely. The Gallery is the Pyramid's grand symbol of the Gospel Dispensation or Age, the period set apart by the heavenly Father for the calling-out of His Sons, joint-heirs with Jesus Christ in the Kingdom. Jesus himself was called from his birth, for he was born into this world that he might become earth's great King in due time, as he declared: "To this end was I born" (John 18: 37). The spirit-begotten Church of the firstborn began to be selected from the world after Jesus Christ's death and resurrection, at Pentecost.

Jesus Christ, the glorified Lord, promised: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." And the Revelator said that he heard the number of them that were sealed, "an hundred and forty and four thousand" (Revelation 3: 21; 7: 4; 14: 1-5).

The Great Pyramid's Coffin in the King's Chamber, representative of the Ark in the temple's Most Holy, not only indicates by its simple, yet wonderfully adjusted dimensions,

the various passage-lengths, chamber-dimensions, and interior and exterior measures of the Pyramid generally, as well as the size and weight of the earth, and the durations of the year, month, and precessional cycle, but also the most important number of all, namely, the 144,000, the number of the Gospel Age overcomers.

Appropriately, this indication of the 144-thousand is connectedly shown with the length of the Grand Gallery, the symbol of the upward walk of the spirit-begotten followers of Christ in the Gospel Age.



The calculation which indicates these two numbers together is based upon the exterior length of the Coffin, and by proportions which we have now seen several times. When we regard the Coffin's exterior length as the side-length of a cube, we find that the number of inches in this cube is equal to the sum of 5 times 144,000, plus 2 times the floor-length of the Grand Gallery. (This sum is 723,763·1970+ inches; and using the Coffin's standard exterior length as the side-length of a cube, the number of cubical Pyramid inches in the cube is found to be also 723,763·1970+.)

It is in this mathematical and geometrical way that the Coffin illustrates the close union of the 144-thousand overcomers of the Gospel Age with their Lord and Head Jesus Christ; and demonstrates how their very number, declared in the Scriptures, is bound up with all the features and times and seasons of Jehovah's great Plan of the Ages, as corroborated by the varied, yet harmonious, measures of the Great Pyramid. How well indeed does the Great Pyramid fulfil its mission as God's Sign and Witness in the land of Egypt!

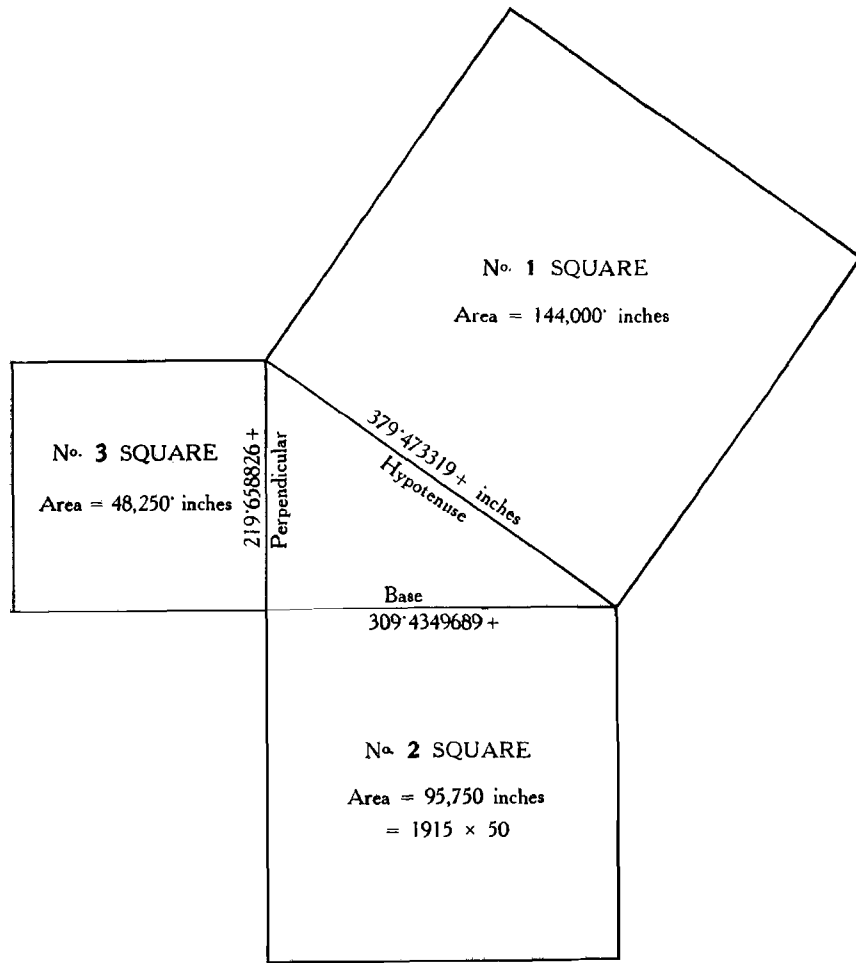


Diagram to Illustrate the Geometrical Connection
between the Numbers
71,250 and 144,000 and 1915

SUM of Nos. 2 and 3 Squares	=	144,000	=	No. 1 Square
Difference of Nos. 2 and 3 Squares	=	47,500	=	$\frac{2}{3}$ rds of Coffer's capacity
Add half difference	=	23,750		
Sum	=	71,250	=	Full capacity of Coffer, Q.E.D.

SECTION XXII

THE GEOMETRICAL CONNECTION OF THE NUMBERS
71,250 AND 144,000 AND 1915

WE now draw attention to a feature which may be said to be a geometrical and mathematical demonstration of the thought: It is during the Kingdom reign of the Christ Head and Body, that is, the Lord Jesus Christ with his 144-thousand joint-heirs, and through the direct instructions of this new Ruler of earth, that the world will have restored to it the perfect standards of Measure and Weight, as represented by the interior capacity of the Coffer, 71,250 cubic Pyramid inches.

The teaching of the Scriptures is that just weights and just measures are absolutely essential to the well-being of mankind. We read: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have."

As the Lord is the Creator of all things, visible and invisible, it is but right to conclude that He is also the originator of just weights, and just measures; and that to deviate from these must displease Him. For it is written: "A just weight and balance are the Lord's: all the weights of the bag are his work." "Divers weights, and divers measures, both of them are alike abomination to the Lord."

We know that the Lord gave to his chosen people, the nation of Israel, these just weights and measures; and it is now being made manifest that, even before the birth of the father of the faithful, Abraham, and long before the Law was given through Moses the servant of God, these just weights and

measures were monumentalised in the stone Witness, the Great Pyramid of Gizeh, especially by means of the Coffin in the King's Chamber.

But as the chosen nation disregarded the Law in this, as in other particulars, the exact value of the Standards were lost to them, though close approximations are still preserved in the metrology of the Anglo-Saxon peoples, as we have noted. As the perfect Law of God will be restored during the reign of Him who is greater than Moses, so will the Standards of just weights and measures be restored. The existence of the Great Pyramid and its symbolical and scientific teaching, in addition to the Scriptural teaching, are proof of this.

The geometrical figure which shows the connection of the three numbers, 71,250, 144,000, and 1915, the full significance of which we now already know, is a plane right-angled triangle. The square of the length of the hypotenuse of this triangle is exactly 144,000; while the square of the length of its base is exactly 50 times 1915. With these two sides of the right-angled triangle thus definitely fixed according to these two well-established numbers (the number 50, also, being the King's Chamber's special number), we find that the square of the third side, *i.e.*, the perpendicular, symmetrically yields the third number, 71,250, by the following method:

According to the well known proposition of Euclid, the square of the length of the perpendicular of this right-angled triangle is equal to the difference between the two other squares. Therefore, in this particular triangle, the square of the perpendicular is 48,250; for 144,000, minus 50 times 1915, gives this difference.

Reckoning these numbers in Pyramid inches, the precise number of inches in the Coffin's interior capacity, 71,250, is yielded by a proportion between the two smaller squares of base and perpendicular, of the above right-angled triangle. This proportion is the difference between these two squares; that is, exactly $1\frac{1}{2}$ times this difference is 71,250, *Q.E.D.* In other words, just as the difference between the square of the perpendicular and the square of the hypotenuse yields the square of the base (144,000 minus 48,250 yields 95,750, which is equal to an even 50 times 1915), so the difference

between the square of the perpendicular and the square of the base, when half of this difference is added to itself, yields the Coffin's interior capacity (95,750 minus 48,250 yields 47,500. Half of this difference is 23,750; and this added to 47,500 yields the sum 71,250).

Here, then, by an exact plane geometrical figure, the number of the 144,000 overcomers, the prominent period of 1915 years from 2 B.C. to 1914 A.D., the special King's Chamber's number 50, and the Standard Capacity Measure of the Coffin, 71,250 (by the proportion of $1\frac{1}{2}$), and all that these prominent numbers imply in the Pyramid's symbols and in the Biblical Plan of the Ages, are brought together. This, surely, is evidence of intentional design.

Further Development of the Geometrical Figure

Not only do the proportions of the above-mentioned plane geometrical figure yield the Coffin's capacity, but they agree also with other dimensions in the Pyramid, thus proving still further the close connection that the number of Christ's overcoming followers has to the number of years in the Gospel Age, and the Millennial reign of 1000 years (*i.e.*, to the 1915 and 2915 periods of years); and always bearing out the thought of the upward walk and sacrifice of these spirit-begotten ones of the Gospel Age as symbolised by the Grand Gallery.

Keeping strictly to the dimensions of this particular right-angled triangle, as fixed by the square of each of the three sides, namely, (1) the square of the hypotenuse exactly 144,000, (2) the square of the base exactly 50 times 1915, and (3) the square of the perpendicular 48,250, or the difference between the other two squares, we can find the length of each side by computing the square-root of each of these squares. Thus, (1) the hypotenuse-length is 379.473319+, for this is the square-root of 144,000. (2) The base-length is 309.434968+, for this is the square-root of 50 times 1915. (3) The perpendicular-length is 219.658826+.

By the usual Pyramid method of proportions, these dimensions of the right-angled triangle show a large number of related Pyramid measures. We here mention a few briefly:

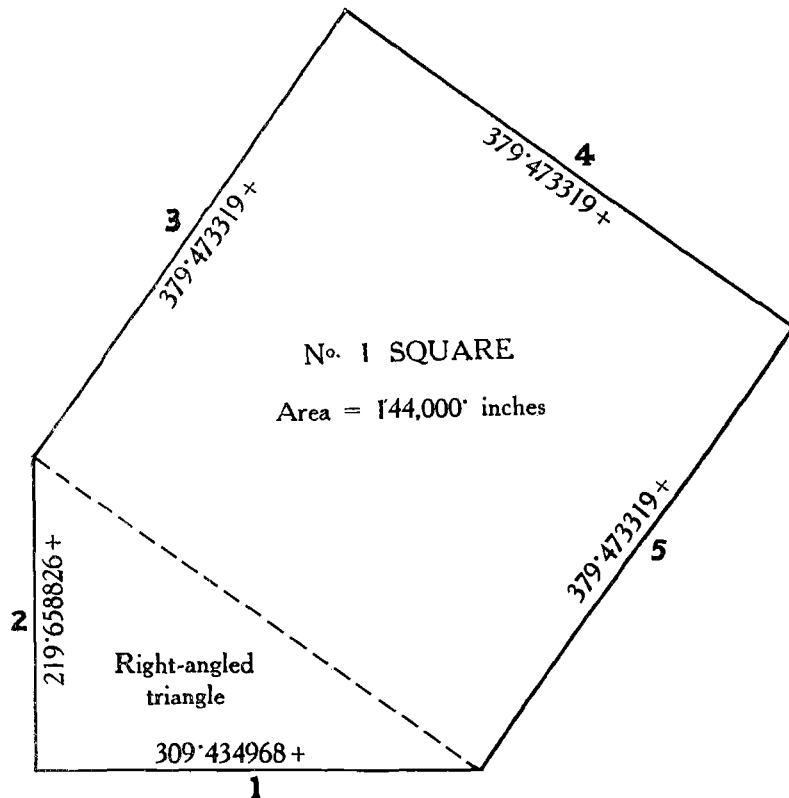


Diagram to Illustrate the Further Development of the Geometrical Figure

Line 1 is the side-length of the Square, whose area is 50 times 1915 inches	
6 times line 1	= 1856.6098+ inches
Add 1 Pyramid Cubit	= 25. " "
Sum	= 1881.6098+ = Grand Gallery floor-length
<hr/>	
The sum of lines 1 to 5	= 1667.5137+ inches
Divided by 2	= 833.7568+ = Vertical height of Grand Gallery
<hr/>	
5 times line 2	= 1098.2941+ inches
Add one-half of this	= 549.1470+ " "
Sum	= 1647.4411+ = First Ascending Passage "Extended" length

(1) The base of the triangle, multiplied by 6, and one Pyramid cubit of 25 inches added, equals the floor length of the Grand Gallery to within about a 100th part of an inch of the standard length. (The resultant figure is 1881.6098+, while the standard length of the Gallery is 1881.5985+.)

(2) If we draw in connection with the triangle the square of the hypotenuse, we shall have a square (of 144,000 square Pyramid inches in area), and to one side of this square a right-angled triangle. The boundary-lines of this plane figure are, therefore, the base and perpendicular of the triangle, and three sides of the adjoining square.

The total length of this definitely-fixed boundary, when divided by 2, is equal to the vertical height of the Grand Gallery, to within less than a 200th part of an inch of the standard height. As the dimensions of the King's Chamber, and of the Socket-base area of the whole Pyramid, are mathematically and geometrically connected with the floor-length and vertical height of the Grand Gallery (as we have already seen many times), the length of the boundary of this precise figure is related to them all. (One half of the sum of the 5 sides of the plane figure is 833.7568+ inches, while the standard vertical height of the Grand Gallery is 833.7616+, a difference of .0047+ of an inch, or less than a 200th part.)

(3) Multiply the perpendicular of the triangle by 5, and add one half of the result to itself. The resultant sum is equal to the extended length of the First Ascending Passage, to within about a 10th part of an inch of the standard extended length. This extended length of the First Ascending Passage is, as explained, the sum of the floor-distance between the lower end of the Granite Plug to the upper end of the passage, plus the length of the Granite Plug itself. (The perpendicular of the triangle multiplied by 5 is 1098.2941+ inches. Half of this, 549.1470+, added gives the total 1647.4411+ inches. The standard extended length of the First Ascending Passage is already stated as 1647.3250+ inches.)

(4) To find the length of the diagonal of the large 144,000 area square, multiply the side-length of this square by the square-root of 2. (The square-root of 2 is 1.4142135623730+.) This diagonal-length is, therefore, 536.6563+ inches. If we

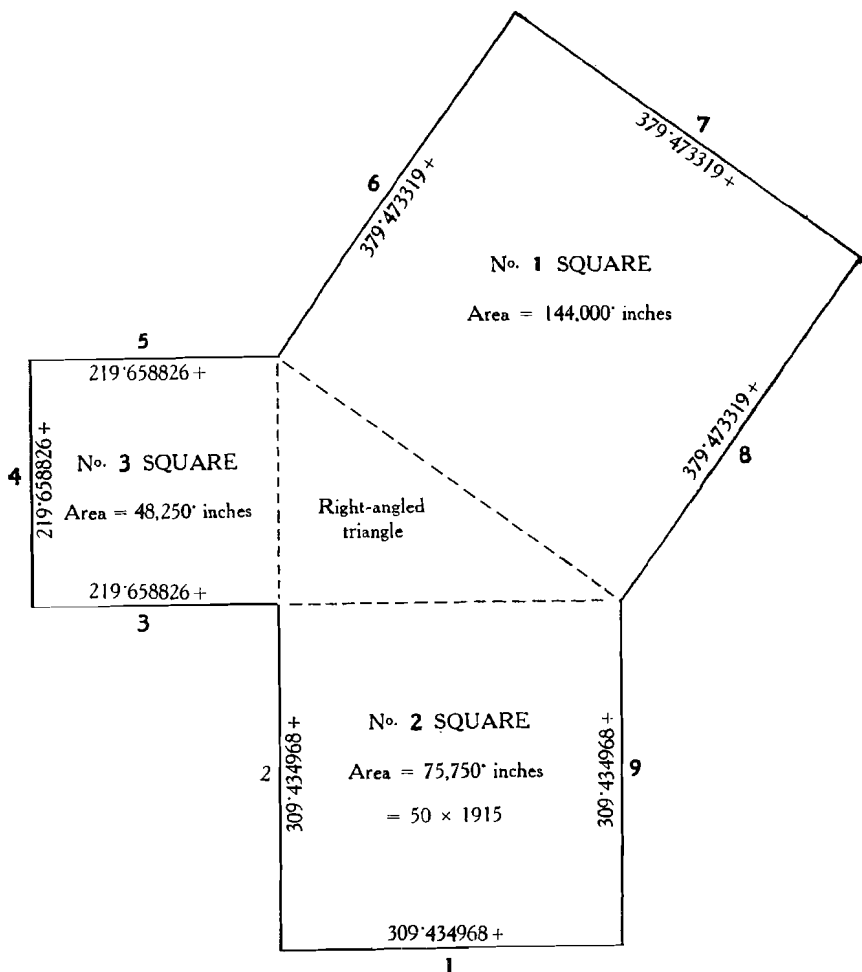


Diagram to Illustrate the Geometrical Figure's Indication of the Precessional Cycle of the Equinoxes

3 times the sum of Nos. 1 to 9 sides	=	$8177 \cdot 104 +$	inches
Multiplied by the Ratio π	=	$25,689 \cdot 129 +$	..
Add the number 5	=	$5 \cdot$	..
Sum	=	$25,694 \cdot 129 +$	= Years in the Precessional Cycle of the Equinoxes

multiply this diagonal by 10, and deduct a 10th part from the result (or multiply the diagonal by 9), we shall find that the final remainder is equal to the sum of 1915, plus 2915, practically. (The diagonal multiplied by 9 is 4829·9068+.) By this symmetrical proportion the 144,000 is shown to be connected with the Gospel Age length in years, the 1915-year period from the birth of Jesus Christ in 2 B.C. to the beginning of his reign in 1914 A.D.; and to the longer period of 2915 years, to the completion of the reign of 1000 years, 2914 A.D.

(5) While the reign of the Christ is reckoned as beginning from the termination of the Seven Times of the Gentiles, 1914 A.D., the body-members of earth's new Ruler, the Christ, began to be raised from the sleep of death 1878½ years after the birth of Jesus Christ, *i.e.*, in Spring of 1878 A.D. (But while the 144,000 body-members began to join their Lord and Head 1878½ years after the birth of Jesus Christ in Bethlehem, the "feet" members are still on the flesh, awaiting their change, as we have noted before.)

The dimensions of the large 144,000 area square also indicates this important detail of the Lord's Plan of the Ages, *i.e.*, the beginning of the "First Resurrection" 1878½ years after the world's Saviour was born into the world. For when we multiply the semi-diagonal of this square by the perfect number 7, we get in inches a close approximation to the period in question, namely, 1878·2971+ inches.

(6) Then the interval of 1875 years between the birth of our Lord, and the date of his second advent as an invisible spirit being, from Autumn 2 B.C. to Autumn 1874 A.D. (For the Scriptural times and seasons prove that our Lord was present 3½ years previous to the beginning of the first resurrection of his body-members), is also symmetrically indicated by the dimensions of the plane geometrical figure, but in this case by the square of the perpendicular of the triangle:

Multiplying the length of the triangle's perpendicular by the square-root of 2 (as explained above), we get the length of the diagonal of the square, of which this perpendicular is the side-length. This diagonal-length is 310·64449+ inches.

Consider two adjoining sides, and the diagonal, of the square as the three sides of a right-angled triangle, and find the sum

of these three sides. This sum is 749·9621+ inches. Multiply the sum by the inches in the Pyramid cubit, *i.e.*, by 25, and we shall find that a 10th part of the result is practically a round 1875 inches. (The 10th part of 25 times the sum of the three sides of the triangle is 1874·9053+ inches.)

(7) If we now take the area of the triangle of the geometrical figure whose dimensions are based upon the numbers 144,000, 1915, and 50, as detailed, we find that, by a proportion in which the Pyramid cubit is again used, it yields the 2915 measure.

With the base and perpendicular lengths of the right-angled triangle already given, we can compute the area of this triangle, which area is 33,985·0610+ square inches. Multiply 10 times this area by the number of inches in the Pyramid cubit, and regard the result as being the area of a square. The total number of inches in this square is 8,496,265·2640+. The square-root of this total of inches will give the side-length of the square. This side-length is practically, in round figures, 2915 inches. (The precise side-length is 2914·8353+.)

(8) We have seen before how intimately related the duration in years of the Precessional Cycle of the Equinoxes is to the 1915-year period. This plane geometrical figure also indicates this close relationship; for the sizes of the three squares of the figure are so balanced that, taking the sum of the entire outer boundary line of these three adjoining squares, we find that when we multiply this sum by 3, and regard the result as the diameter of a circle, the circumference of the circle, plus the Pyramid's sacred number 5, equals as many inches as there are years in the precessional cycle. (The sum of the nine outer lines of the three squares, multiplied by 3, equals 8177·1040+ inches. Multiplied by the ratio π , and 5 added to the result, gives the final result, 25,694·129+, which is the number of years in the precession.)

An alternative method of expressing this proportionate feature is to multiply the sum of the three sides of the right-angled triangle by 9, and then by the ratio π , and add 5. (The sum of the triangle's three sides is 908·56711+.)

SECTION XXIII

THE CAPACITY OF THE KING'S CHAMBER RELATED TO THE CAPACITY OF THE COFFER

DIRECTING our notice to the position of the King's Chamber in the Great Pyramid, and to the relative proportions of the Coffe to the size and wall-courses (5 in number) of this chamber, Professor C. Piazzi Smyth comments upon the significance of the fact that the bottom course of masonry forming the walls of the chamber sinks down below the level of the floor to the extent of about a 10th part of the full height of that wall-course, thus leaving visible above the floor-level 9/10ths.

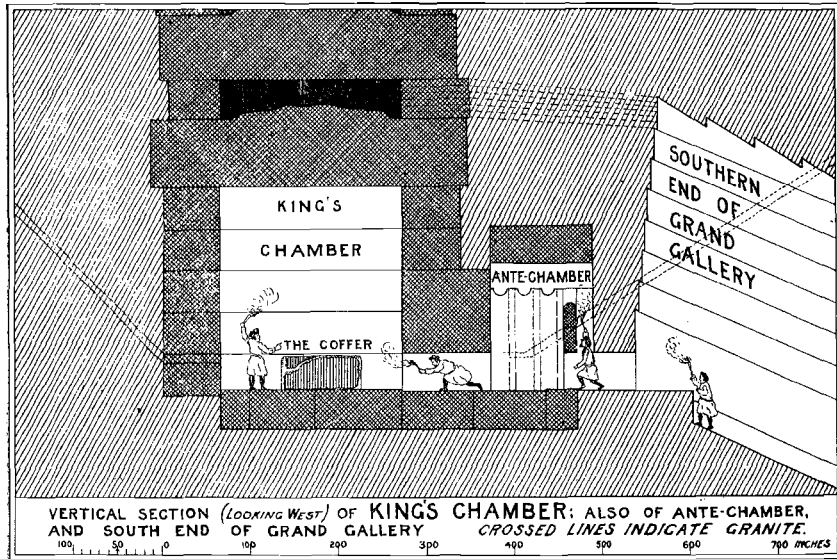
This is true, to a close approximation; but we shall quote Professor Smyth's words, which show the features he attached to this architectural detail: "But the tenth part, nearly, taken off the visible height of the lower granite course of the chamber's walls; what was that for?"

"Its first effect was to make that course, within the fraction of an inch, the same height as the Coffe; and the second was, more exactly, to make the capacity, or cubic contents of that lowest course of the room, so decreased, equal to fifty times the cubic contents of the Coffe, already deduced to be 71,250 cubic Pyramid inches.

"Two separate sets of measured numbers in Pyramid inches for the length, breadth, and height, of that lowest chamber-course, giving as follows, when divided by the Coffe's contents:

$$\frac{412 \cdot 14 \times 206 \cdot 09 \times 41 \cdot 9}{71,250} = \frac{3,558,899 \cdot}{71,250} = 49 \cdot 95$$

And:
$$\frac{412 \times 206 \times 42}{71,250} = \frac{3,564,624 \cdot}{71,250} = 50 \cdot 03$$



"Hence, close as was the connection of the several parts of the Coffers with each other by the tie of capacity, equally close is the connection of the Coffers with the one *adjusted* course of the granite room in which it stands, and by *capacity* measure also. While, if the multiple before was 2, and is 50 now, is not 50 twice 25, or double the number of inches in the cubit of the Great Pyramid?"

Even though his figures yielded close approximations only, we can see both by the above quotation and by his comments in other places in his Pyramid volumes, that Professor Smyth was impressed with the agreement between the capacity of the lower section of the King's Chamber (as defined by the height of the first, or lowest, of the chamber's five wall-courses), and the interior capacity of the Coffers. This feature was thought by him to be important, as confirming the theory attached to the exact capacity of the Coffers, and its bearing upon a universal and scientific system of weights and measures. We share his views on this matter; and the still further, more precise, features we are now presenting go far to establish the claims of Professor Smyth, as we think all careful

students will agree. It is because this feature of capacity, in addition to all the other features, supports the interpretation of the Scriptures, namely, that the Great Pyramid is Jehovah's Sign and Witness to His own people, and to the world in general, both now and in the future, that we deem the correct understanding of the building's Biblical and scientific teachings as of great importance, and worthy of close attention.

*The 50th Part of the Lowest Wall-course Contents
and the Interior Capacity of the Coffers*

The two points, therefore, that Professor Smyth desired to impress were: (1) The level of the top of the Coffers is, to a near approximation, on the same level as the first wall-joint above the floor, which wall-joint runs round all four sides of the King's Chamber, maintaining the same dead level along its course (that is, originally, for the effects of an earthquake have very slightly disturbed the strict rectangularity of this noble chamber, as pointed out by Professor Flinders Petrie); and, (2) that this wall-joint is just at the exact vertical height above the floor-level, specially arranged by the building's designer, which enables the cubical contents of the chamber within the confines of the visible height of the first, or lowest, wall-course to be almost precisely 50 times the cubical capacity of the interior hollow of the Coffers. Professor Smyth's figures show, and he himself mentions, that the correspondencies are not absolute, but close approximations.

Yet, so wonderfully has the Great Pyramid been designed, and so nicely balanced are all its varied dimensions, that even the little differences from the absolute that are implied by approximations can be shown to be part of the general system of measures that obtains throughout the monument. What, therefore, at first may appear unfinished or incomplete in design, yielding near approximations only, are often seen on careful examination to be further developments of the same design. These approximations, also, sometimes hide deeper beauties, unsuspected confirmations of the main features.

We have shown that, according to the standard dimensions, the vertical distance of the first wall-joint above the floor of

the King's Chamber is 42·1940198+ Pyramid inches. And as the theoretical length and breadth of the chamber are 412·1316879+, and 206·0658439+, Pyramid inches respectively, it follows that the cubical content of the chamber within this first wall-course totals 3,583,380·4698+ cubic inches. This total is more than that computed by Professor Smyth, but is correct according to the standard measures of the whole structure of the Pyramid; for all these measures stand together. These dimensions are within the limits of the practical measures of Professors Smyth and Petrie.

The 50th part of 3,583,380·4698+ is 71,667·6093+ cubic Pyramid inches. But the capacity of the Coffin is, by the theory accepted, 71,250. Therefore, the 50th part of the cubical contents of the lowest wall-course section of the chamber is only approximately equal to the Coffin's interior capacity. The difference between the two quantities is 417·6093+ inches.

But this difference is in itself corroborative of the general feature, and of the mathematical proportions of the building; for by the mathematical ratio π , squared (which ratio we have required to use in connection with the proportions of the Step at the head of the Grand Gallery), it indicates the length of the King's Chamber. This is confirmatory of the main feature, for the length of the chamber is the basis for the whole calculation.

Thus, when we multiply the difference of 417·6093+ Pyramid inches by the square of the ratio π , the result is equal to 10 times the length of the King's Chamber, to within less than a 30th part of an inch of the precise standard length for that chamber.

*The Level of the Top of the Coffin in Relation to
the First Wall-joint Level*

As the vertical height of the first, or lowest wall-joint of the King's Chamber is 42·1940198+ Pyramid inches, and the standard exterior height of the Coffin is 41·2131687+ (as given on page 102), the level of the Coffin's top is only approximately in horizontal line with the top of the chamber's lowest wall-course. The difference between these two levels is less than

an inch; but it is just that precise amount less than one inch to enable this difference to indicate with remarkable exactness an appropriate time-feature.

This time-feature is appropriate to the Coffin's dimensions and related symbolism; and it is appropriate to the symbolism of the King's Chamber itself. For the precise difference between the two levels of the tops of the Coffin and lowest wall-course indicates, by a capacity measure, the King's Chamber's special number 50, and the 2915-year period, the long and important interval between the birth of earth's King of Peace, and the termination of His reign of 1000 years, 2 B.C. to 2914 A.D.

In this capacity feature, as in many others, the Pyramid's basic number 10, and the perfect number 7, enter as factors. The Coffin stands in the western half of the chamber, and our measure is confined to this half.

We desire to find the cubical capacity of the half area of the chamber which lies between the levels of the Coffin's top, and the top of the first wall-course. To ascertain this capacity we multiply the area of one half of the chamber's horizontal section by ·98085102+ (for this is the exact difference between the two levels in question). The half horizontal area of the chamber is 42,463·1320+ square Pyramid inches, as based upon the chamber's standard measures.

The one number multiplied by the other yields the required cubical capacity, namely, 41,650·0064+ cubic Pyramid inches. When we multiply this number of cubic inches by the perfect number 7, the resultant figure is equal to an even 100 times 2915, plus 50, the King's Chamber's special number. The difference between the two totals is only about a 25th part of an inch. (The sum of an even 100 times 2915, and 50, is 291,550; while 7 times the above number of cubic inches is 291,550·0449+.)

Another feature touching capacity-measure in the King's Chamber and its granite Coffin brings in, by a proportionate calculation in which the Pyramid's basic number 10 is a prominent factor, the day-value of the lunar year of 12 synodic months, as will be seen on the next page:

*The Capacities of the Lowest Wall-course and the
Coffer, and a Lunar-Year Indication*

We noticed in another Section of this treatise how the duration of the lunar year was indicated, though indirectly, by the capacity of the entire King's Chamber. The feature now presented deals with the partial capacity of the chamber, namely, of that portion within the limits of the lowest wall-course. It also deals with the interior capacity of the Coffer. It is a peculiar feature, but wonderfully exact in its result; and in view of all the other features already considered, can be accepted as part of the Pyramid's proportionate system of measures.

The two parts of the calculation are as follows: (1) Divide the total cubical contents of the lowest wall-course portion of the King's Chamber by 100 (*i.e.*, divide by 10×10), and deduct from the result 10. (2) Multiply the number of days in the lunar year of 12 synodic months by 100, and deduct from the result 10. The sum of these two quantities is equal to the interior capacity of the Coffer, to within about $\frac{1}{2}$ of an inch. (The contents of the lowest wall-course section of the King's Chamber is, as already given, 3,583,380.4698+ cubic Pyramid inches. This, divided by 100, and 10 deducted, is 35,823.8046+. The number of days in 100 lunar years, minus 10, is 35,426.7064+. The sum of the two results is 71,250.5111+, or about half an inch more than the Coffer's capacity in cubic inches.)

SECTION XXIV

TEMPERATURE AND OTHER MENSURATIONS

SCIENTIFICALLY accurate as the Great Pyramid is now proved to be, not only in its material lines, but more especially in the wonderful truths which it presents, we might reasonably expect that the monument would yield by its own convincing method, scales for measuring off in a concise manner heat, angle, etc.; and even of presenting a basis for a scale of money-values, that the commerce in a perfecting world might be conducting on a stable currency.

Mean Temperature of the King's Chamber

Variations in temperature, it has been found by scientists, must be eliminated as far as is possible if the best results are wanted in some classes of very delicate research-work. In elaborate astronomical calculations, where the time-element is important, the disturbing influence which the rise and fall in temperature has on the mechanism of the clock in observatories is overcome by placing the instrument far underground. The chief clock of the Royal Observatory of Greenwich is below-ground; and in the Paris Observatory the all-important clock stands no less than 95 feet under the surface, in one of the caves below the city.

Over a number of years the mean variations in temperature were specially tested by the authorities at the Royal Observatory in Edinburgh, Scotland. Suitable thermometers were let into the rock at measured distances below the ground level; and from the records which were accumulated during these years, the mean variation at each level was ascertained. The following are the results:

'THE MEAN SEMI-ANNUAL VARIATION OF HEAT:

At the surface of the ground amounts to	50° Fahr.
At three inches under the surface	30° ..
At three feet under the surface	16° ..
At six feet under the surface	10° ..
At twelve feet under the surface	5° ..
At twenty-four feet under the surface	1° ..

At the great depth of 95 feet, therefore, the temperature must be nearly stationary. But, as Professor C. Piazzi Smyth shows, the very unique situation of the granite King's Chamber in the Great Pyramid, makes of that chamber the most admirable scientific observing-room in the world. For besides having the properties of a deep cave, being shut in from outside variations of temperature by nowhere less than 180 feet of solid masonry (and therefore about double the "depth" of the Observatory cave in Paris), the King's Chamber has a necessary property not possessed by caves, namely, that of the correct barometric air-pressure. For the height of the Pyramid on its rock hill above the hot plain of Egypt, and the height of the King's Chamber in the building itself, in all 360 feet above the sea-level, gives at that particular latitude the required barometric pressure of 30 inches. This air-pressure is the annual mean of barometric observations at, and around, the Great Pyramid.

The mean barometric pressure of 30 inches at the altitude of the King's Chamber, agrees with the very figure which expresses the degrees of latitude on which the Great Pyramid stands, that is, 30° north of the equator. The appropriateness of this agreement is emphasised by the geometric proportions of the sphere; for, according to geometry, the surface area of that part of the sphere which lies between the equator and the parallel of latitude on which the Great Pyramid was built, 30° north, is equalled by the surface area between that Pyramid-latitude and the north pole. Incidentally, also, this agreement is harmonious with a 90° division of the quadrant, or 360° division of the complete circle.

By a most elaborate system of temperature observations when at the Great Pyramid, and by carefully weighing up

the best recorded observations of temperature in all parts of the earth, Professor C. Piazzi Smyth came to the conclusion that the mean temperature of earth is 68 degrees Fahrenheit. This, also, he found to be the mean temperature in the King's Chamber in the Great Pyramid.

The peculiar interest which attaches to this mean temperature of 68° for all habitable parts of the earth (leaving out the extremes both of intense Arctic cold, and excessive tropical heat, as not either of them being suited to man's well-being), is that, it is exactly at one-fifth above the freezing point of water, and four-fifths below the boiling point of water, when the barometric air-pressure is 30 inches. Here again there is appropriateness in the figures, because 5 is the special number of the King's Chamber, and 68° Fahr., the temperature of one-fifth, is known to be the mean temperature of this chamber, just as it is the mean temperature of the whole habitable earth.

Therefore, owing to the fact that earth's mean temperature of 68° Fahrenheit is at a fifth of the distance between the freezing and boiling points of water, and that this is also the mean temperature of the King's Chamber in the Great Pyramid, Professor C. Piazzi Smyth perceived that the much needed new scale of division for a universal thermometer, for the use of all nations, is presented by the distinctive numbers of the Great Pyramid. Thus, the fifth of the scale from the freezing point of water at 30 inches barometric pressure is naturally subdivided into 50 degrees, and the remaining four-fifths to the boiling point of water into 4 times 50, or 200 degrees. Making the freezing point of water the zero-point of the scale (as in the modern French Centigrade thermometer), the boiling point of water is then at the convenient temperature of 250° above zero.

Other prominent points in the thermometrical scale, which must be recognised by man in his practical work, can be read in convenient round numbers on the Pyramid system of division. For instance, in their Vol. II of *Natural Philosophy*, page 63, the Society for "Diffusion of Useful Knowledge" publishes that iron begins to appear bright red in the dark when it is heated to the temperature of 752° Fahr. In other words, this particular temperature of 752° Fahr.

is the point at which heat first begins to cause bodies to give out light. In the thermometer, divided off as indicated by the Pyramid, this important dividing line of heat reads 1000°, or just 4 times the temperature of boiling water.

Then, at the top of the scale there is another round, and characteristic Pyramid number, that is, 5000°, exactly 5 times the important dividing line of heat referred to above. For this high temperature is the point where platinum, the most dense and refractory of metals, begins to melt. At the opposite extreme of the Pyramid scale of the thermometer, where chemists place the lowest degree of absolute cold, we read the even number of 400° below the zero of this scale, which zero, as explained, is the point where water begins to freeze. Theoretically, it is possible to descend lower still in the scale, but for most practical purposes 400° below the zero indication of the Pyramid is what many chemists would consider the lowest limit. The following comparative table was drawn up by Professor C. Piazzi Smyth:

TEMPERATURE IN PYRAMID THERMOMETER DEGREES

THE AIR-PRESSURE BEING AT 30 PYRAMID INCHES:

Platinum melts	5000	Mean temperature at the	
Wrought-iron melts	4000	level of the King's	
Steel melts	3500	Chamber in the	
Cast-iron melts	3875	Great Pyramid	50
Pure gold melts	3125	Mean temperature of all	
Copper melts	2875	habitable lands, and	
Pure silver melts	2555	the temperature the	
Iron visible in dark	1000	most suited to man	50
Zinc melts	900	Mean temperature of	
Mercury boils	882	London, England	25
Lead melts	815	Low winter temperature	
Sulphur melts	278	at the Great Pyramid	20
Water boils	250	Water freezes (The Zero)	0
Pure alcohol boils	198	Freezing mixture, snow	
White wax melts	170	and salt	-50
Greatest observed		Mercury freezes	-98
shade temperature	139	Greatest Arctic cold	
Summer temperature at		experienced	-125
the Great Pyramid	100	Greatest artificial	
Blood heat	91.5	cold (chemical)	-350
Butter and lard melt	82	Absolute zero	-400

Using these definite, practical, temperature points in the thermometrical scale, on which they read in even Pyramid numbers, remembering also that they are primarily based upon the Pyramid's mean temperature-indication of one-fifth, we can easily extend the table, showing the melting-points of the various metals on the one hand, and the freezing-points of liquids on the other.

Angle Measure

The scientists of the period of the French Revolution believed that if the quadrant of the circle were divided into 100°, and, hence, the whole circle into 400°, angular measure would be rendered easier than by the old 90° quadrant, or 360° circle. But as their "centesimal" method of division did not gain favour in the scientific world generally, they were compelled to revert to the original "sexagesimal" system, and divided once more their whole circle into 360°.

For a time Professor C. Piazzi Smyth advocated a 250° quadrant, or an even 1000° circle, believing that this was the indication of the Great Pyramid. He afterwards, however, modified his views, and inclined to the suggestion of Mr. J. M. Clark of Cleveland, Ohio, U.S.A., that the quadrant should be 60° only, with subdivisions in the decimal system.

While a 240° division of the circle, with decimal subdivisions, has much to commend it, our own thought is that the original 360° circle with subdivisions into 60', and again into 60", with decimal divisions after that, is the system which is really indicated by the Great Pyramid's scientific dimensions. And this sexagesimal system of dividing the circle gains support from the Scriptures; for in the Biblical year there are an even 360 days, representative of the complete circle of the earth round the sun (although the provisions of the Law of Moses enabled the people of Israel to automatically correct their year-length, showing, therefore, that the 360-day year was for convenience in the observing of dates, as well as, also, to serve a symbolic and prophetic purpose—See Leviticus 23: 5-16; Deuteronomy 16: 9; Revelation 11: 2, 3; 12: 6, 14; 13: 5).

The objection raised against the sexagesimal system of division, in the minds at least of some, is the opinion that it is Babylonish in its origin. But though it may be proved that this system was in use in the country of the Chaldeans, this does not necessarily mean that it was *invented* by the idolaters of that early time.

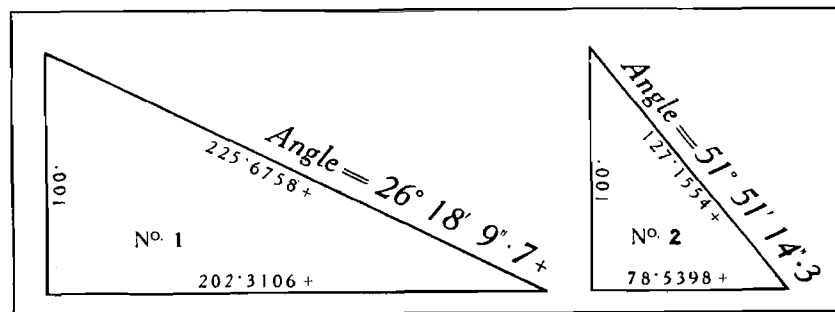
The outstanding feature in the Great Pyramid which shows that that monument indicates the ancient sexagesimal division of the circle is the perimeter of the Rock-level base. As we mentioned before, twice this Rock-level perimeter is the exact length of the Pyramid geographical mile; and in some "great circle" of the earth, a great circle possibly passing through the Great Pyramid, this exact mile-length must divide an even 21,600 times, that is, as many times as there are "minutes" in the complete circle. (One minute of arc in this great circle of earth represents one Pyramid geographical mile; and as there are, in the sexagesimal system of dividing the circle, 60 minutes in the degree, and 6 times 60 degrees in the circle, there are 21,600 minutes, or geographical miles, in the "Pyramid" circumference of the earth. The "great circle" of the equator is, of course, longer than this "Pyramid" great circle. By another method the Great Pyramid indicates the equatorial maximum and minimum diameters, as is explained in Vol. III of *Great Pyramid Passages*.)

The angle at which the outside flanks of the Great Pyramid rise from the platform to the apex, called the π angle, is directly related to the angle at which the passages ascend or descend. The most important passage is recognised to be the Grand Gallery; and the angle of this passage has been proved by actual observations to be very close indeed to the theoretical standard of $26^{\circ} 18' 9''.7$, so close as to be a practical demonstration of the ideal standard.

It is interesting to find that, a combination of the two related angles of outer casing-stone surface, and interior passage-floors, through the medium of two right-angled triangles, yields the actual vertical height of the Grand Gallery. The vertical height of the Grand Gallery is, of course, dependent on the floor-length of the passage, and on the angle at which this floor rises from the horizontal. We have already noted that

the number of inches in the vertical height of the Grand Gallery is geometrically, and mathematically, connected with the exact dimensions of the King's Chamber on the one hand, and with the Socket-level square base of the whole monument on the other.

When we compute the side-lengths of two right-angled triangles, the perpendicular of each being an even 100 inches, the hypotenuse of one rising at the casing-stone angle of $51^{\circ} 51' 14''.3$, and of the other at the passage-floor angle of $26^{\circ} 18' 9''.7$, we find that the sum of all six side-lengths is, to within less than a 12th part of an inch, equal to the standard vertical height of the Grand Gallery.



The side-lengths of the two triangles in inches are:
 (1) Perpendicular 100, base 202.3106+, hypotenuse 225.6758+.
 (2) Perpendicular 100, base 78.5398+, hypotenuse 127.1554+.
 The total sum of the sides of these two triangles is 833.6816+, while the standard vertical height of the Grand Gallery is 833.7616+, Pyramid inches.

Possible Money-System Indication

As the basis of any system of money-values is weight, and as it is now clearly proved that the Great Pyramid, by means of its wonderful "Coffer" in the equally wonderful King's Chamber presents mankind with the most scientific system of weight-measures that could possibly be devised, it is not improbable that the Architect of the Pyramid also intended

His witnessing monument to indicate a standard weight-basis for money. At first Professor C. Piazzzi Smyth was against the idea that any money-system was embodied in the scientific dimensions of the Great Pyramid, for money was associated in his mind with worldliness, and seemed to be foreign to the pure message of the Pyramid. Later, however, he saw that he had possibly been misjudging this matter, and decided that something further might still be learned from this grand monument.

What caused him to withdraw from his former attitude and agree that money-values might be indicated by the Pyramid, was certain remarkable coincidences between Pyramid-measures, and the grain-weight of the coinage of America. It was Dr. W. F. Quinby of Wilmington, Delaware, U.S.A., who drew attention to the correspondency, showing how the number of inches in the length of the King's Chamber agrees closely to the number of grains in the standard weight of the "Dollar of the Fathers," and hence how the grains in the half dollar and quarter dollar agree with the inches in the half length (width), and quarter length of the chamber.

These, and some other, correspondencies in numbers, while not exact, were sufficiently close to attract attention, and have, even if they be mere chance coincidences, suggested a line of investigations which may lead to acceptable conclusions. When the learned Secretary of the Royal Society of London in the year 1677, Dr. Hooke, was lamenting on the lack of some wanted detail of the Great Pyramid, which he thought that Professor John Greaves, being an astronomer, should have supplied in his Pyramid book, he commented that this lack "only shows how useful theories may be for the future to such as shall make observations; nay, though they should not be true, for that it will hint many inquiries to be taken notice of, which would otherwise not be thought of at all."

In Leviticus 27: 25 we read: "And all thy estimations shall be according to the shekel of the sanctuary." It is understood from this command that the shekel of the sanctuary, or, more literally, the "sacred shekel," was the standard or basis of all the money values of Israel. No matter whether the things bought and sold were gold, silver, copper, or land, houses,

etc., all were to be valued according to the sacred shekel. This standard shekel, also, on the strength of statements contained in the New Testament, and in Josephus, and the Talmud, is believed to have been the silver shekel of the country, in use from the most ancient times. Originally it was not a coin, but a weight, having, however, a set value like a coin.

It is agreed by those who have studied this subject that "we have no direct witness to the weight of the ancient Hebrew shekel"; but we have sufficient indirect testimony to show that this silver shekel must have weighed between 224 and 225 grains troy (See the article on Money in Vol. III of *Hastings' Dictionary of the Bible*).

From the 38th chapter of Exodus, verses 25 to 29, we can calculate that a talent contained 3000 shekels. In the *Oxford Bible Helps* a talent is said to be equal to 674,392 grains troy; and if we divide this by 3000, the weight of the shekel is seen to be 224.8 nearly. We believe that 225 grains cannot, therefore, be far wrong as an estimation for the weight of the original silver sacred shekel.

If we accept the estimate of Professor C. Piazzzi Smyth for the total number of grains that the Coffe could contain, namely, 18,030,100; and reckoning that the sacred shekel weighed, originally, 225 grains (for we know that this must be a very near approximation), the Coffe would contain 80,133.7+ shekels. As there are 3000 shekels in one talent, and as, for heavy weights over 3000 shekels, the talent measure is used in Scriptures (See Exodus 38: 29), the 80,133.7+ shekels in the Coffe can be expressed as 26 talents, and 2133.7 shekels. But if we express the total number of shekels in talents and a decimal part of a talent, we find that the Coffe contains 26.711+ talents.

As the figure 26.711+ is practically the same as the number of Pyramid inches in the interior width of the Coffe (See list on page 102), we can say that the Coffe contains as many talents' weight as there are inches in its interior width. In other words, the number of grains contained within the space of one inch of the Coffe's width, this space running the full interior length and depth of the vessel, has the same weight as the ancient Hebrew talent.

The grains spoken of above are, of course, the modern British "artificial" grains. In the original Anglo-Saxon grains, which are smaller, the Hebrew talent would require to be expressed in a greater number of grains, just as the Coffers capacity is more truthfully expressed as in a greater number of ancient grains. (During the transition period when the old "real" grains were made to give place to the new "artificial" grains, the arithmetical school-books taught that "32 real grains, or 24 artificial grains, make one pennyweight troy." There are 7680 real grains, or 5760 artificial grains, in the pound troy.)

The Coffers, therefore, was computed by Professor Smyth to contain 18,030,100 artificial grains, or, 24,040,100 real, or ancient Anglo-Saxon, grains. But, as we said before, Professor Smyth suggested that even the Anglo-Saxon grain was slightly smaller in its original, primitive, metrology, and that more nearly 25,000,000 of them could have been contained in the Coffers. That is the round, ideal, "Pyramid" number, and may be accepted for the purely scientific purposes of the Great Pyramid. We believe, however, that though it is hardly probable that the Anglo-Saxon grain has come down to our day without some slight change in its original size, it is not necessary for us to suppose that the Coffers must have contained exactly 25,000,000. We suggest the following capacity in original grains for the Coffers:

Taking the ancient Hebrew silver shekel as the standard unit, and following the Scriptural indication that 3000 of such sacred shekels made one talent, so, it is not improbable, 300 original Hebrew grains was the weight of one shekel. In modern "artificial" grains the weight of the silver shekel is 225; and at this weight, as we have seen, there are 80,133·7+ shekels in the Coffers interior capacity. An easy calculation will show that, with 300 original grains to each shekel, and 80,133·7+ shekels in the Coffers, the total capacity of the Coffers is 24,040,133·3+ ancient Hebrew grains. This total of original grains for the Coffers capacity is practically the same as the total of ancient Anglo-Saxon, or "real," grains computed by Professor Smyth, *i.e.*, 24,040,100, the difference being only about 33.

We may therefore take it that the Coffers was made to contain 24,040,133 real grains; and, as Professor Smyth points out, these grains are "real" in the sense that, they are practically the weight of full and fair grains of well-grown wheat, so that there is nothing artificial in them. As Jehovah instructed the people of Israel to use these grains when fixing the weight of the "shekel of the sanctuary," a round 300 of them for one standard shekel, probably, and a round 3000 shekels for one talent, and as he commanded them through Moses that "all thy estimations shall be reckoned according to the shekel of the sanctuary" (Leviticus 27: 25), we can see how this agricultural people would naturally build up a monetary system of values, as, indeed, the Scriptures demonstrate. It is not improbable, therefore, that during Christ's Millennial reign, the present chaotic monetary systems of the "kingdoms of this world" will be replaced by the ancient perfect system, the basis of which is preserved in the scientific Coffers in the Kings Chamber of the Great Pyramid. When, at the completion of the reign of Christ, the kingdom is delivered up to God the Father, that He may be all in all (See 1 Corinthians 15: 24), it may no longer be necessary to use any system of monetary values, for the perfect condition will then have been reached, and all things will be made new—Revelation 21: 1-5.

SECTION XXV

THE GREAT PYRAMID OF GIZEH INDICATES THE DATE OF ITS OWN ERECTION

FROM data supplied to him by Col. Howard Vyse, the famous astronomer Sir John Herschel was able to compute, from the position of the stars in direct relation to the Great Pyramid, the actual date when this monument was erected. For at that time the Pyramid was built, the north star of the period was Alpha Draconis, the chief star in the Dragon constellation. And the Descending Passage of the Great Pyramid was constructed at such an angle that, at midnight of the Autumnal Equinox of the year when the building stood completed, this north star shone down the central axis of the passage.

The date computed by Sir John Herschel was 2161 B.C. Later, Professor C. Piazzi Smyth, then Astronomer Royal for Scotland, found that at the year when the Pyramid was erected, not only did Alpha Draconis, when at its lower culmination in its daily circuit of the pole of the heavens (for it was then at a distance of about $3\frac{1}{2}$ degrees from the celestial pole, and therefore a circumpolar star), but at precisely the same instant, namely, midnight of the Autumnal Equinox, another notable star, Alcyone of the renowned Pleiades group, stood exactly on the meridian of the Great Pyramid, at that point in the heavens which is at right-angles to the downward inclination of the Descending Passage.

In other words, Professor Smyth's valuable discovery was that, at the very moment intended to be so signally monumentalised by the Pyramid's great designer, the north star, Alpha Draconis, and the principal star of the Pleiades, Alcyone, were at right angles to each other; Alcyone on the Pyramid's meridian at midnight of the Autumnal Equinox

above the pole of the heavens, and Alpha Draconis on the same meridian below the pole, and at that exact angle below the pole to enable it to shine right down the Descending Passage of the Great Pyramid.

The date for this celestial phenomena Professor Smyth computed to be on, or about, 2170 B.C. He stated, while publishing this computation, that if it were ultimately found that 2170 B.C. was not the absolutely correct date, the correct one, when ascertained, would be "at least closer thereto than the beginning or end of the duration of the Great Pyramid's building can be to its middle date." The relative positions of the two stars, Alpha Draconis and Alcyone, with reference to the Great Pyramid's meridian and Descending Passage, was very carefully recalculated by the eminent astronomer, Richard A. Proctor, and the year 2140 B.C. was pronounced by him as more likely to be the correct one. To this Professor Smyth agreed, saying in his later editions of *Our Inheritance in the Great Pyramid* that 2140 B.C. might now be considered as fairly well established.

Owing to the slow and sure movement of the precession of the equinoxes, the exact positions in the heavens of Alpha Draconis and Alcyone which are necessary to agree with the Great Pyramid's meridian and downward passage cannot again occur until 25,694-5 years have come and gone since Autumn of the year 2140 B.C., which is 2138 full years before our Lord was born in Bethlehem.

The Great Pyramid Marks the Date of its Erection by a Convincing Time-Measurement

In addition to the astronomical fixing of the building-date of the Great Pyramid, which is very exact and full of significance in another direction, as we shall refer to presently, the structure within its own masonry contains a time-measurement in inches pointing to this very date 2140 B.C.

An interesting account of the steps that led to the discovery of this time-measurement is given by Professor C. Piazzi Smyth. It appears that Mr. Charles Casey of Pollerton Castle, Carlow, Ireland, who was writing a work on the Great Pyramid,

communicated with Professor Smyth in the year 1872, and expressed himself as not yet convinced of the truth of the "Sacred" claim of the Great Pyramid. He wrote: "Unless the Great Pyramid can be shown, besides being fraught with high science, to be also Messianic (*i.e.*, to have some acknowledgment to the real Divinity of Christ, as the promised Messiah) its 'sacred' claim is a thing with no blood in it; it is nothing but mere sound."

Professor Smyth then goes on to quote Mr. Casey as declaring that, while the explanation of the meaning of the Well-shaft years before by the young Scotsman, Mr. Robert Menzies, namely, that this shaft symbolises the death and resurrection of Jesus Christ, and that therefore the Grand Gallery with its lofty height represents the Gospel of Grace, or the Gospel Age, which began at the time of Christ's work on earth; and hence the First Ascending Passage represents the Age of the Law of Moses which preceded and led up to the Gospel Age, yet, said Mr. Casey, that explanation, though good, was not for him sufficient. He wanted to see some definite indication in the Pyramid that the builder had, by inspiration, foreknown the very date of the advent into this world of the Saviour, and had marked that fact in the building itself.

Mr. Casey wrote: "I feel sure that the builder, if really inspired from on High, would have known how many years were to elapse between this great mechanical work in the beginning of the world, and the one central act of creation in the birth of the Divine Son; and, though not using any letters of inscription or devices of sculpture throughout the monument, he would have marked it there as the most positive and invaluable proof that he could give, of the truly Divine inspiration under which the building had been planned and executed."

Professor Smyth considered this to be a crucial test of the Divine inspiration claim of the Pyramid; for this was at the very beginning of the understanding of the method by which the Great Pyramid was made to record times and seasons, prophetically. It is just by such enquiries as that of Mr. Casey, reasonable though exacting, that the beauties of the Lord's Sign and Witness have been sought out.

Professor Smyth, who confessed that it had never occurred to him to thus confront the sacred and scientific theories in this manner, immediately consulted his measures, taken by him at the Pyramid long before in 1865, and duly published by him in his 2nd volume of *Life and Work at the Great Pyramid*. A necessary detail of the measurement of the Descending Passage which had escaped him in 1865, was furnished at his request by Mr. Waynman Dixon, an engineer then employed in the vicinity of the Pyramid. It was in this year 1872, when Mr. Casey started the time-measurement enquiry, that the Queen's Chamber's hidden air-channels were discovered by Mr. Waynman Dixon.

As the north wall of the Grand Gallery had already been seen to mark the date of our Lord's birth (although we now see that it also, more definitely, marks the date of his death and resurrection), Professor Smyth took this point as the commencement of his time-measurement. He measured backward down the floor-line of the First Ascending Passage till he reached the floor-line of the Descending Passage, that is, to the point on this downward floor which we name the "Point of Intersection," and thence upward towards the outside Entrance, searching meanwhile for any definite structural feature throughout this upper length of the passage which might be reasonably considered as affording a marking-point for some appropriate, and outstanding date. This date, of course, would be a B.C. date, and a convincing starting-point for a time-measurement leading up to the first advent of the world's Saviour.

When conducting his measuring-operations in the Pyramid during 1865 Professor Smyth had duly noted, among other features in the masonry of the Descending Passage, one prominent detail in the construction of the passage's two side walls. He noted that at some distance in from the outside Entrance there are two vertical wall-joints, *i.e.*, two on the east, and two on the west, walls. These two pairs of vertical joints are conspicuous, because the other wall-joints above and below them are not vertical, but at right-angles to the downward incline of the passage.

He rightly judged that this peculiar departure in the masonry

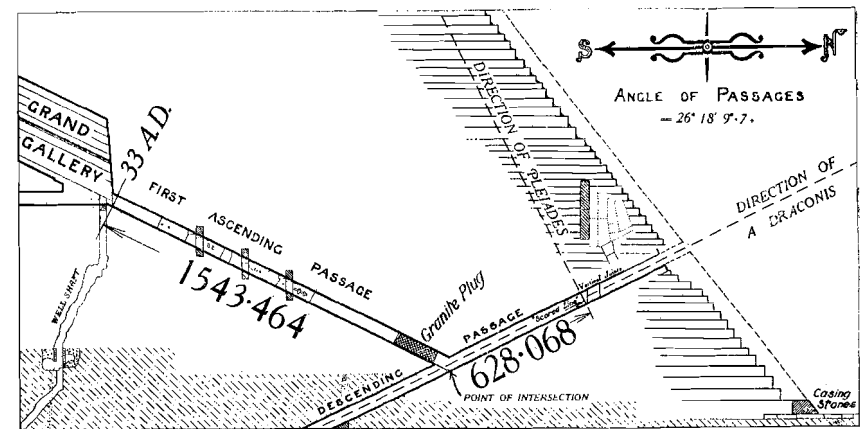
arrangement of the walls must have been intended by the building's Designer to serve some special purpose, whatever that purpose might prove to be. But there was something even more interesting, and unaccountable, than the conspicuous vertical joints. Immediately below each pair a strongly marked, and perfectly straight, line had been drawn, or scored, evidently with a metal tool by the ancient workmen. These scored lines, one on each side-wall of the passage, and nearly opposite to each other, are exactly at right-angles to the incline of the passage, like the wall-joints below them. The fact that immediately above them the two vertical wall-joints were arranged by the Architect, the scored lines, being at right-angles to the passage, are made the more noticeable; their presence is emphasised.

In describing these lines Professor Smyth remarked upon their evenness and straightness, and their truthful rectangularity to the incline of the passage; for in testing them with a specially-made wooden square, he could find no flaw. They were, he said, evidently made with a blunt steel instrument, and by a master-hand for power. At the time when he examined them, 1865, he had no idea what they were meant for. But when, in 1872, Mr. Casey started him on the "time-measurement" enquiry, and when he had been supplied with some further particulars regarding the precise distances between the vertical wall-joints and the scored lines by Mr. Waynman Dixon, he was "almost appalled," he writes, when he found that his measured floor-length from the north wall of the Grand Gallery, terminating at these lines, truthfully drawn on the walls over 4000 years ago, demonstrated that they marked the very date sought, 2170 B.C.

When we remember that this was the first definite application of a known period of years to the test of an inch-year time-measurement, we can appreciate the excitement and joy of heart experienced by Professor Smyth at his important discovery. For while we now see that these opposite lines on the east and west walls of the Descending Passage more clearly mark the precise date 2140 B.C. as the year when the Great Pyramid was erected (probably completed in that year), yet the great fact that the building-date was thus definitely marked by the

builder of ancient days was plainly revealed to Professor Smyth, corroborating the previously ascertained astronomical date. When he communicated his discovery to Mr. Casey, that gentleman wrote: "This testimony satisfies me, and fills me with thankfulness and joy."

As the standard floor-distance between the scored line on, say, the west wall of the Descending Passage, and the "Point of Intersection" is 628·0688+ Pyramid inches, according to the mean of the practical measures of Professors Smyth and Petrie, as well as our own, this number of inches, added to the standard floor-length of the First Ascending Passage,



gives the total inch-length between the north wall of the Grand Gallery and the scored line as 2171·5330+, or practically 2171½ Pyramid inches. (Professor Smyth agreed with Professor Petrie that his measured-length of the First Ascending Passage was probably too short; although at the same time his opinion was that Professor Petrie's measure was rather too long. The scientific features of the Pyramid, however, show that a fair mean between the two published lengths for this passage by these two careful workers is correct. Thus, theoretically, the standard floor-length of the First Ascending Passage is 1543·4642+ Pyramid inches.)

This total floor-measurement of 2171½ Pyramid inches agrees with the number of years between Autumn of the year 2140 B.C. when the Pyramid was erected, and Spring of the year 33 A.D. when our Lord died and rose again, 2171½ years in all. This method of applying the floor-measurements is added corroboration that the north wall of the Grand Gallery, which is also the upper terminal of the First Ascending Passage, marks the date of our Lord's death and resurrection, Spring of the year 33 A.D.

SECTION XXVI

THE SIGNIFICANCE OF THE "STAR-POINTINGS" OF THE LORD'S STONE "SIGN" AND "WITNESS" IN THE LAND OF EGYPT

IN the inspired words of the Psalmist we read of Jehovah that "He telleth the number of the stars; he giveth them all their names" (Psalm 147: 4). In the very earliest ages the stars were divided into 48 sections or constellations. Twelve of these were called the "twelve signs of the Zodiac." The other 36 are known as Decans.

Around these sections pictures are supposed to exist. These were drawn on charts, or otherwise recorded by the ancient nations, all using practically the same figures. The order of the constellations never varies; they have been carefully preserved throughout the centuries from dim antiquity, and can be seen in many almanacs printed today. This similarity in the pictorial arrangement of the stars by the peoples of the world, no matter how far separated from one another on earth or in history, proves both a common origin, and a deep-seated conviction that these celestial symbols have some vital connection with the destinies of the human race.

Jehovah Intended the Stars to Serve as Signs

We note particularly that Jehovah himself referred to these celestial figures when, in addressing Job, he demanded: "Canst thou bring forth the twelve signs of the Zodiac in their season?" (Job 38: 32, R.V.). The fact that the Almighty recognised the Zodiacal Signs, and that the names of other constellations are similarly associated with the Divine Name in the Scriptures, supports the claim made by many students of the Bible, that the grouping of the constellations into distinctive figures, and their names and the names of many stars, are of more

than human origination. We recall that it is in this same chapter of Job that Jehovah addresses the prophet with reference to the Great Pyramid, under the symbol of the earth.

It is true that the Creator had designed the heavenly bodies to be for "seasons, and for days, and for years," but he also expressly states that they should serve as "Signs" (Genesis 1: 14-16). When God commanded: "Let them be for signs," he intended that they should be used to signify something quite apart from their natural office; for a "sign" has in itself no relation to the thing which it is used to represent. It is something chosen to signify something else; as, for instance, the letters of the alphabet, which are, in combination, signs selected to convey to our minds ideas.

So also with the stellar "signs," there is no actual connection between these luminous bodies and the vital spiritual truths they were chosen by the spirit of God to represent. The grouping of the 48 constellations into figures such as a bull, or a serpent, is likewise quite unconnected, for there is no resemblance between the constellations and the figures selected to denote them.

And yet, just as there is a definite system governing the letters of the alphabet, and the signs of music, so there is a definite and eminently logical system running like a musical poem through the celestial emblems. This word "signs" in Genesis 1: 14 is rendered "ensign" in Numbers 2: 2. In the original Hebrew it reads "oth," from which is derived the English word "oath." To take the "oath" is to pledge oneself to truth. In poetic strain we can claim that, by the everlasting stars God pledged himself as to the truth of his glorious Plan of the Ages. For the astral symbols corroborate that Plan in every detail.

The Misuse of the Constellation Signs by the Idolatrous Nations is not a Contradiction of their Divine Origination

Even though the idolatrous nations in the days of old made use of the stars in their mythological worship, this does not weaken, but confirms our understanding that the constellar groupings and naming of the stars was of Divine inspiration.

The worship of the idolatrous nations is indeed a strange method of witnessing to the truth; nevertheless, by perfectly counterfeiting each detail of the scheme of salvation, these false religions unwittingly substantiate the Lord's Word. We believe that ultimately men shall discover that everything in heaven and earth has played its part in building up the Truth. "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." *Prov. 25:2*.

We are justified in taking it for proved from the text in Job already quoted that the constellations were known more than 2000 years before Christ. The ancients were therefore familiar with them. As we have said, many records with charts on stone and other imperishable materials have been found among the relics of the oldest nations. This hieroglyphical language was one which appealed to the people of these early days.

Throughout the ages the heavenly Father has graciously granted faithful honest hearts a measure of insight into his purposes, to enable them to endure with patience the forces of evil within and without, until in the due time dictated by his wisdom these evil agencies will be overcome and destroyed forever. Ever since Jehovah pronounced the memorable sentence against the instigator of evil, Satan, that old Serpent and Dragon, all righteous men have longed for the fulfilment of that sentence.

In his famous work, *The Origin of Religions*, Dupuis has collected a large number of traditions prevalent in all nations of a Divine person born of a woman, suffering in conflict with a serpent, but triumphing over him at last, and finds the same reflected in the figures of the constellations. The learned theologian; the Rev. G. Stanley Faber, rector of Long-Newton, after careful consideration acknowledged in his work, *Origin of Pagan Idolatry*, that the configurations of the Zodiacal Signs refer to the Seed of the woman, and his bruising of the serpent. Richer, a French writer of note, has repeatedly asserted that the whole primitive revelation may be traced in the constellations.

This primitive faith, which the Zodiacal arrangement of the stars undoubtedly depicts, could only have come down from Adam, who alone with Eve heard it in the beginning from God

himself (Genesis 2: 13-15). For it is a matter of Scriptural record that there was a primeval revelation of hope given to mankind immediately after the fall into sin through the disobedience of Adam. The Apostle Paul refers to this when he says, in Romans 8: 19, 20, that God's earthly creation, when made subject to frailty because of the entrance of sin, was at the same time subjected in hope of a deliverance when the "sons of God" should be manifested.

After the flood this hope must have been more clearly defined, by means of the symbolism of the stars, Divinely arranged and picturized through the medium of one appointed,—Shem, as some students see reasons for believing. We know that the hope granted by the Lord of heaven and earth must have taken more definite form after the flood, because all the mythological religions of the ancient world reveal that men possessed knowledge of many of the details of the Plan of Salvation. Of this there can be no mistake. Nevertheless, every part of the Plan could not have been known, and probably very little was understood. For just as the earthly agent used by Jehovah in erecting His stone Witness in Egypt, which was to afterwards serve as a Sign to His people and the world in the Millennial Day, could not have understood the true import of the great edifice which for many years he was engaged in constructing, so it is not necessary for us to claim that the agent whom God used to arrange and name the constellations and stars, names which have descended unaltered to our day, should have realized the true and ultimate object of it all.

*Modern Astronomers Annoyed at the Ancient Stellar
Figures, but Must Still Recognise Them*

Astronomy has never been known to exist apart from the 48 pictorial emblems. And as these are not essential to the pure astronomical science, their inseparable connection with it cannot be explained unless we understand that both the pictures and the science had one common author, who had a definite purpose in thus linking them together. We conclude that his intention was to associate with astronomy a complete system of thoughts and hopes, as sharply defined as the stars.

Explain it how we may it is worthy of note that, while many astronomers have expressed annoyance at the apparently confusing mass of figures delineated on all authentic celestial planispheres or star-charts (as witness Sir John Herschel, who complained that "the heavens are scribbled over with interminable snakes," and speaks of them as "those uncouth figures and outlines of men and monsters usually scribbled over celestial globes and maps"), yet they are no more able to set them aside than sceptics, honest or otherwise, have been able to abolish the written Word of God. Nor have they succeeded in substituting a more convenient and popular system of mapping off the skies.

Men of all nations, no matter of what religion or shade of opinion, agree in adopting these primeval Signs of the heavens. In view of this self-evident truth the Rev. G. Stanley Faber stated that "the forms of men and women, beasts and birds, monsters and reptiles, with which the whole face of the heavens has been disguised, are not without their signification."

The primitive names, both of the Signs and of the individual stars, handed down unaltered from ages past, are in constant use in the secular press of today. Aben Ezra, commenting upon the original 48 constellations as enumerated a thousand years ago by Albumazer, says: "According to Albumazer, none of these forms from their first invention have varied in coming down to us, nor one of their words [names] changed, not a point added or removed."

*The Original 48 Constellations have been Carefully
Preserved and Transmitted to the Present Generation*

We are indebted to Claudius Ptolemy of Alexandria, who describes the constellations very particularly, for our understanding of them. In 137 A.D. he completed his celebrated list of fixed stars, using as his guide the catalogue compiled about the year 150 B.C. by the Greek astronomer Hipparchus, who is sometimes called the "Father of astronomy." In Ptolemy's list the position of each of the thousand and more stars he deals with is noted by the exact place it occupies in the pictorial figures of the ancient constellations. As Ptolemy

also added the celestial latitude and longitude of each star in his catalogue, we can tell with exactness the locations and arrangements of the starry pictorial figures as they appeared to the ancient peoples. Hipparchus similarly describes his catalogue, and Ulugh Beigh in 1420 A.D. adopted the same method. The attempted replacings of other figures for the originals by irresponsible meddlers, such as the substituting of "Berneice's Hair" for the original decan "Coma," the woman with the child, have been detected and rectified. In this way the ancient constellations have been preserved.

Those figures other than the 48 ancient constellations, which are found in some modern star-maps, such as the Sextant, Giraffe, Fox, Lynx, Clock, Air-pump, and about forty more, are interpolations, and only becloud the pure message as set forth in the beginning. It was Petrus Theodorus, about the year 1580 A.D., who began adding to the number of pictorial constellations; but Flamsteed, the first Astronomer Royal for England, a contemporary and adversary of the great Christian astronomer Sir Isaac Newton, was largely instrumental in confusing the symmetrical arrangement of the original 48 emblems by the introduction of others. It is manifest that Theodorus and Flamsteed did not realize the symbolical significance of the primeval asterisms, for their own additions are meaningless.

The Originators of the Ancient and Authentic 48 Constellations

We shall not at this time particularly present the results of our investigations into the origins of this interesting subject. We point out, however, that Hipparchus expressly states his opinion that the constellation-pictures and names are "of unquestioned authority, unknown origin, and unsearchable antiquity." But while it is true that there is no definite record that any nationality ever has claimed to have invented these strange celestial symbols, it must not be overlooked that all authorities, ancient and modern, agree in attributing to "Chaldean Shepherds" the birth of the astronomical science. And these Chaldean Shepherds are

identified with the "Shepherd Kings" who came from the East, and invading Egypt caused the Great Pyramid to be built. This was the reasoning of Professor C. Piazzzi Smyth, founded upon what appears to be safe historical grounds.

Proctor shows that there is a vast blank space in the southern sphere of the heavens, that is, in all ancient star maps, where constellations had not been formed. This blank space, however, is not concentric around the southern pole of the heavens, but angular thereto. This, he holds, is owing to the gradual change in the positions of the stars as beheld from the earth, brought about by the precessional movement.

Calculating back precessionally, he finds that the constellations of the south must have been concentric around the pole about 2000 or more years B.C. Also, because of this blank space, where none of the figures of the constellations appear, Proctor concluded that the originator of these constellations could not have seen any of the southern stars from a point further south than 38° to 41° north of the equator. This latitude passes through the region of Ararat, where the ark rested after the flood. The date when the flood dried up, according to the Bible chronology, corroborated by the exact time-measurements of the Great Pyramid, is 2472 B.C. From this circumstance we would also conclude that the inspired framer of the figures of the constellations came forth from the ark. According to the Vailian theory, the stars as we now see them would for the first time have been visible only after the flood. Professor Isaac N. Vail proves that his theory is founded on scientific facts, and is supported by the correct understanding of the Scriptures respecting the "days" of creation.

In his valuable work *Primitive Constellations* Robert Brown, Jnr., proves that astronomy, history, and archaeology unite in pointing to the Euphrates Valley as the place where the Signs of the Zodiac, and various others of the ancient constellation-figures were originated. He shows that the history, myths, and legends connected with the earlier constellations are all within the sphere of *Semitic* influence; and that the Greeks are certainly not to be credited with inventing the constellation-figures, although they largely perverted them in their mythological worship.

Further Scriptural Allusions to the Constellations

Reverting to the Scriptural allusions to the stars and constellations, which allusions strongly confirm the thought that these ancient pictorial signs and star-names were indeed meant by Jehovah to symbolise and illustrate His Plan of Salvation, we read in the Book of Job, chapter 26, verse 13 (using the marginal reading of the Revised Version): "By his spirit he hath garnished the heavens; his hand hath formed the fleeing serpent."

As many commentators remark, it is not probable that the inspired writer, when speaking of the creative powers of the great Jehovah, would so abruptly descend from the wondrous beauties of the heavens to the formation of a repulsive reptile, without some deep significance underlying this association. Commenting upon this text Barnes says: "There is no doubt that Job refers here to the constellations."

The "fleeing serpent" is Hydra, the first Decan in the Zodiacal Sign of Leo, or the Lion. That Job is not referring to the physical stars and to a literal serpent, but to figurative constellations, is borne out by the meaning of the Hebrew word translated "garnished." In Daniel 4: 2 this Hebrew word is rendered: "I thought it good to show." Nebuchadnezzar says: "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders!" (Daniel 4: 2, 3).

Also, in Amos 5: 8 we read: "Seek him that maketh the seven stars and Orion;" that is, the Pleiades, and the constellation Orion, the "Mighty Hunter" (See Job 38: 31). And in Job 9: 9—"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south," or the twelve signs of the Zodiac.

If we paraphrase the above texts we can see better their true import: "By his spirit [operating through one appointed, as it did through David and other holy prophets—See 2 Peter 1: 21; Matthew 22: 43] he hath thought it good to show [by means of the adorning, frescoed, Signs of the constellations] in the heavens [the various details of his glorious

Plan of Salvation. For this purpose] his hand hath formed [the constellation of] the fleeing serpent," or Hydra, to represent Satan vanquished at last. For the same reason, also, he "maketh Arcturus, Orion, and Pleiades, and the chambers [or other Signs in the Zodiac] of the south," that all the stars of the heavens might "declare the glory of God"; for the "firmament sheweth his handiwork" (See Psalm 19: 1).

The Signification of the Constellations "Hydra" and "Draco"

While the constellation Hydra, the fleeing serpent, that long constellation which stretches east and west across the heavens, far south in the southern sphere, represents Satan in his ultimate vanquished state (and all the symbolical arrangements of the stars agree in this as the proper interpretation), there is another constellation which shows this great Deceiver of the world in his temporary place of self-exaltation. This is Draco, or the Dragon constellation, the great serpent that, in the planispheres, is depicted twining around the very northern pole of the heavens.

With one consent it is universally acknowledged that the constellation Draco, the third Decan in the Zodiacal Sign Sagittarius, is associated with Satan, called in the Scriptures "the dragon, that old serpent, which is the devil." Satan's ambition was that he would be like the Most High, and ascend above the heights of the clouds. He had said in his heart that he would ascend into heaven, and exalt his throne above the stars of God, and sit also upon the mount of the congregation, in the sides of the north (See Isaiah 14: 12-14).

In due time the old serpent will be cast down; but for a wise purpose Jehovah has permitted him to rule as the "god" of this evil world; for he is called "the god of this world." But he is the god of a dying world, and has the "power of death" for a time. In the Great Pyramid the dying condition of the world of mankind is represented by the steep Descending Passage, leading to the Subterranean Chamber, or Pit, symbolical of death. How appropriate, therefore, that at the very date when the Pyramid was erected the chief star

in the Dragon constellation, named in ancient times Thuban, which means literally, in Hebrew, "subtile," and hence "subtle," but now more generally known as Alpha Draconis, should shine right down this inclined passage!

*The Great Pyramid's "Star-Pointings" Forms a Key
to the Decipherment of the Stellar Signs*

But, as we have seen, not only was the symbolical stone Witness in Egypt arranged by its Divine Architect, in its structure, the site it stands on, and the time of its erection, to point to the stellar representation of that great evil being who is called "that Old Dragon" and "Serpent," the "god of this world," it was also planned to direct the groaning world to their only sure hope of deliverance from Satan and death. For just as the Dragon constellation represents Satan, so the Sign "Taurus" is the Zodiacal symbol of Christ in his power; and the Pleiades group of seven stars in this Sign is believed to be the centre of the universe, whence the Almighty governs.

Satan may appear to work his own evil designs for a time, but the "sweet influences" of the Pleiades cannot be bound, but must prevail over all in God's due time (See Job 38: 32). While the axis of the Descending Passage in the Great Pyramid pointed to Tauban, the subtle, in the Dragon constellation, the wonderful scored lines on the walls of this passage, drawn at right-angles to the downward way, pointed directly upward to the very centre of the Pleiades in the Taurus constellation, to Alcyone, which means centre, or foundation.

The Great Pyramid, in its exact pointings to these well-recognised and Scripturally-noted constellations, may be regarded as a "key" to the reasonable decipherment of all the stellar signs. For just as all the various books of the Bible unite in proclaiming the Plan of the Ages, and also, just as the Pyramid's passages and chambers unite in corroborating the truth of that Plan, so the twelve Signs of the Zodiac, with their accompanying thirty-six Decans (three Decans to each Sign), must unite in declaring the glory of God, as revealed in His loving designs for the salvation of mankind.

It is the angle of the Descending Passage which, by pointing at the time of the Pyramid's erection to the very place in the celestial sphere where the "Dragon" star shone brightly, that enabled the Divine Architect to make of His stone Witness a connecting-link between the celestial and terrestrial symbols of His Plan. Had this angle been other than it is, the union would not have been established. Neither would the equally wonderful union between the Great Pyramid and Bethlehem, the place of our Lord's birth, have been established. This angle, therefore, was not chosen in an haphazard fashion, but was most scientifically fixed, and with definiteness of purpose, like all other features of the Pyramid.

Without angles the astronomical science would be impossible. So also with the navigation of the seas, and the surveying of land, the knowledge of the laws governing angles is indispensable. And it would appear that we must recognise the important part played by angles if we desire to build up faith in the testimony of the Great Pyramid, and the testimony of the constellations, on the firm foundation of instructed reason. To the scientific thinker and worker nothing appeals more logically than a demonstration by angles. The laws governing them are so well known, and they are so absolute, that the most critical mind is fully satisfied with the deductions drawn from their intelligent application.

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Great Pyramid Passages

By JOHN EDGAR

M.A., B.Sc., M.B., C.M., F.R.F.P.S.G.

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For full information on the subject of the Great Pyramid procure the volumes of "Great Pyramid Passages." These volumes were specially alluded to and recommended to all searchers after truth by the late Pastor Charles T. Russell of Brooklyn and London Tabernacles. They are noticed in the "Watch Tower" for 1910 and 1913. Vol. II is quoted in Vol. VII of "Studies in the Scriptures" as an authoritative work.

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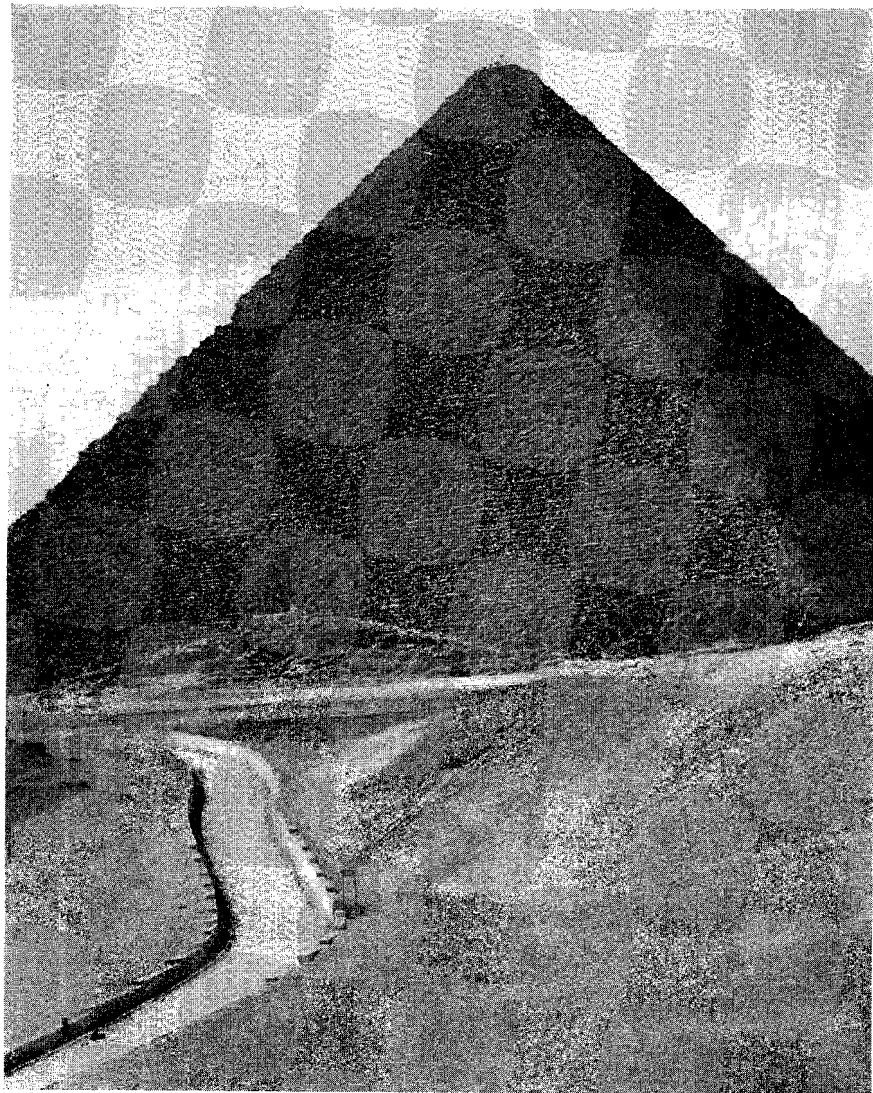
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The north-west angle of the Great Pyramid of Gizeh, showing the roadway

THE GREAT PYRAMID

ITS TIME FEATURES

PART II OF

1914 A.D. AND THE GREAT PYRAMID

SECTION I

INTRODUCTORY

WHAT if all the great doctrines of Revelation, all the prominent characteristics of the ages, and all the mightiest facts in human and sacred history should be found monumentalised in the masonry of the Great Pyramid? What if we should hear from out its dark and long misunderstood passages and chambers just where we are in the stream of time, what scenes are next to be expected in the affairs of earth, and what unexampled changes presently await us? What if it should turn out to be a clear and manifest prophecy of man's fall and degradation, and of his subsequent redemption and restoration to the everlasting favour of God, indelibly written in measures and angles? What, indeed, if this wonderful edifice, reared more than forty centuries ago, should at last prove itself an earlier and independent Revelation from the Lord of heaven and earth, a duplicate of His volume of inspiration, the Bible?

“Nor is it an extravagant anticipation to expect even thus much from this marvellous pillar of stone,” writes that far-seeing author, the Rev. Joseph A. Seiss, in his valuable little work on the Pyramid, *A Miracle in Stone*, published about fifty years ago. “Once admit,” he continues, “as I believe it will yet have to be admitted, that superhuman intelligence is in it, and there is then every reason to count on finding the whole

story." "I shall be much mistaken if it does not turn out, without forcing of facts or dealing in fancies, that in these rocks and their emplacements are treasured up from hoar antiquity the whole Plan of God in grace and miracle, as well as in the universe of nature."

The Rev. Joseph Seiss concludes with these poetical words : "With all of man's workmanship that went before it in utter ruin, it stands only the more readable from the damages of time, the grand indestructible monument of the true primeval man. Upon its pedestal of rock, battered by the buffetings of forty centuries, it stands, upspringing like a tongue of fire kindled of God to light the course of time down to its final goal and consummation."

The Great Pyramid Commands Attention

"Old Time, himself so old, is like a child,
And can't remember when these blocks were piled
Or caverns scooped; but, with amazed eye,
He seems to pause, like other standers-by,
Half thinking how the wonders here made known
Were born in ages older than his own."

Men of thoughtful and reverential minds, when once their attention has been drawn to the scientific and religious claims of the Great Pyramid, always have been impressed with the reasonableness of these claims; and some have felt impelled to pursue investigations still further into this fruitful subject, and knowledge of it has thus steadily increased. It is no longer true, as the poet would have us believe, that "Old Time" is unable to tell us when this ancient building was erected; for the Pyramid itself declares the date, and this in so many ways, astronomical and by measures, that we are not left in doubt. And the truths it teaches by its spiritual symbolism, and scientific and prophetic features are convincingly clear, demonstrating beyond question to all who pay heed that this primeval monument is none other than the "Sign" and "Witness" to the Lord of hosts, built four millenniums ago, that it might speak to the world in this day, proclaiming the great Jehovah's foreknowledge and wisdom, no less than his omnipotent power, justice, and love.

Speaking of the Great Pyramid of Gizeh, the learned Rev. Joseph T. Goodsir wrote: "The number and importance of the lessons which its disclosed mystery teaches is indeed very striking. Thus it testifies to the state of the stellar heavens at the time of its building, and teaches at the same time its own age. It helps also to determine the date of the flood, and to give consistency to the chronology and history of diluvian and post-diluvian times. It testifies to the importance of the exact and of the physical sciences, terrestrial and cosmical, not merely from the utilitarian, but from the religious point of view. . . . It thus seals, as with a Divine impress left on adamantine materials, the truth that sound science is not only a handmaid but a defender of sound religion."

"Such are the things taught us at this day by the Great Pyramid, as there are noble men of science sufficiently animated with Christian truthfulness and courage manfully to proclaim. We thus see a united science, righteousness, and religion testifying from the Great Pyramid with a reawakened mien, just as they were intended to do more than four thousand years ago. The oldest and noblest building is thus seen to be at one in testimony and in spirit with the oldest and noblest book. God is making that great name for Himself, I believe, by the Great Pyramid at this day."

John Taylor, one of the most thoughtful of men, and who had the honour to begin investigations as to the sacred origin of the Pyramid, says in his well-known work: "When so many evidences of the scientific knowledge of the founders of the Great Pyramid present themselves, these facts cannot be disregarded. The difficulty may be great in supposing a people to have been in existence at that early period, who were capable of executing a work of so vast a magnitude on purely scientific principles, but is it not also probable, that to some individuals God may have given the knowledge, even at that early age of the world, for which we are now contending?"

"Moses, we are told, was *admonished of God* when he was about to make the Tabernacle, which was to serve as the example and shadow of heavenly things, 'For see, saith he, that thou make all things according to the pattern shewed to thee in the Mount.' There is an originality in the character of these early

revelations, which shows them to have a higher source than that of man's present intelligence, great as it may seem."

Another gifted writer, also, quoted by Professor C. Piazza Smyth, says: "In our opinion the idea of a Divine interposition in the planning and construction of the Great Pyramid, when closely contemplated as springing from all the facts and relations of the case, is perfectly rational and credible in the estimation of a rightly-instructed mind."

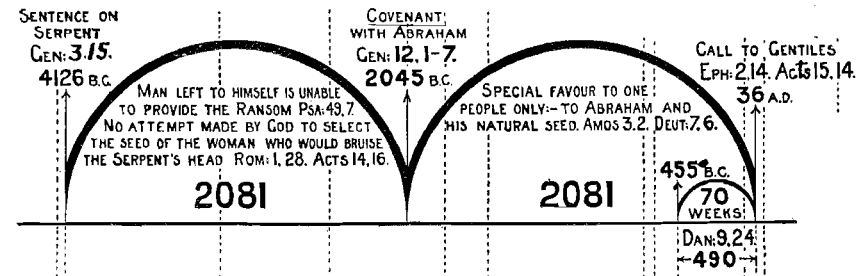
The Great Pyramid is a Prophet

The foregoing quotations from the writings of students of the Pyramid, which will serve as examples of similar expressions by many authors, show that this building is recognised to be not only a scientific monument, but a *prophetic* one also. This remarkable claim is well sustained by the numerous time-measurements which are found to be embodied in the scientific dimensions of the Pyramid. When the method by which the building was made to show forth time periods is understood, and when we remember that this monument was constructed even before Abraham was born, and long before the Books of the Old Testament were written, we can agree that the title "Prophet" is a fitting one to apply to it.

In the beginning, when Adam fell into sin through his disobedience, the Lord declared that the seed of the woman would bruise the serpent's head, and that the serpent would bruise the heel of the seed. This declaration, while it foretold trouble for the seed, gave rise to hope, for it promised that in the due time the seed would gain the victory over Satan.

But it was not until the time of Abraham, 2081 years later, that God began in a definite way to work out his plan for the reclamation of the human family from death, for it was to Abraham that the Lord made his promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12: 2, 3). And later, when Abraham had demonstrated his willingness to sacrifice even his only begotten son Isaac because God had

commanded it, the promise was confirmed by an oath, as we read: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22: 16-18).



For another long period of 2081 years (according to the accurate chronology of the Scriptures), this promise remained the exclusive privilege of the natural seed of Abraham. At the end of it, in the year 36 A.D., when the prophetic "70 weeks" of Daniel were fulfilled, this exclusive favour to the natural seed ceased, and the Gentiles were given the opportunity to become members in the great spiritual Seed of Abraham; as it is written: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Ephesians 2: 19, 20; Galatians 3: 27-29).

From the time that the remnant of the natural seed of Abraham received Christ, and were given the privilege of

becoming the "sons of God" (John 1: 11-13; Romans 11: 4-7), and from the time that Cornelius the first Gentile convert received the "spirit of adoption" into the spiritual family of God (Acts 10: 24-45; Romans 8: 14-17), the "members in particular" of the Body of Christ, all of whom together constitute the promised Seed of Abraham, have been selected from amongst all nations (1 Corinthians 12: 12-14, 27; Galatians 3: 16). For this purpose, that membership in the Body of Christ might be completed, the whole Gospel Age was set apart by the Lord (2 Corinthians 6: 1, 2).

We read that "known unto God are all his works from the beginning of the world," and that therefore every detail of the times and seasons which, the Scriptures say, "the Father hath put in his own power," was forearranged by Him, the mighty "King of the Ages" (Acts 1: 7; 15: 14-18). When we reflect that all these many features of Jehovah's "Plan of the Ages," each having its due time for fulfilment, were monumentalised in the Great Pyramid of Gizeh before the birth of Abraham, it is impossible for us to doubt the prophetic nature of the building. While many of these things are now in the past, yet in the light of the past we may read the future. The Apostle, addressing the members of the Body of Christ, said: "Now we, brethren, as Isaac was, are the children of promise"; and on the strength of the sure Word of Prophecy, and the testimony of the corroborating Great Pyramid, we can listen with a new understanding to his utterance: "And the God of peace shall bruise Satan under your feet shortly" (Galatians 4: 28; 2 Peter 1: 19; Romans 16: 20; Isaiah 19: 19, 20).

SECTION II

THE CHRONOLOGICAL DATES OF THE SCRIPTURES

BEFORE we can appreciate clearly the time features of the Great Pyramid, it is essential that we should establish the fact that, in the Scriptures we can trace from the time of Adam a connected chain of chronological dates. This is what we should rightly expect, for if God "hath spoken by the mouth of all his holy prophets since the world began," as the Apostle tells us in Acts 3: 21, and thus declares Himself as the Author of the Holy Word, and if, as Jesus said, "the Father hath put in his own power" the "times and seasons," then the "Word of Truth" will be consistent in every particular.

We need only let the Bible instruct us in this important feature, accepting what we find in it without qualification; and when we do so we shall have a chronology of the world from the very beginning of man's advent into it, which has withstood the test of every adverse criticism. In the next Section we shall examine some of the supposed difficulties and show that they are not insuperable, but that all reasonable objections are explained by the Scriptures themselves.

Opposite each date we append the text, and suggest that the reader consult the Bible, and thus prove for himself that these things are so.

BIBLE DATES

God created Adam	- - -	B.C.	4128	Gen. 2: 7; 5: 1.
had a son at			<u>130</u>	" 5: 3.
Seth born	- - - -	B.C.	3998	
had a son at			<u>105</u>	" 5: 6.
Enos born	- - - -	B.C.	3893	
had a son at			<u>90</u>	" 5: 9.

Cainan born - - - -	B.C.	<u>3803</u>	
had a son at		<u>70</u>	Gen. 5 : 12.
Mahalaheel born - - -	B.C.	<u>3733</u>	
had a son at		<u>65</u>	.. 5 : 15.
Jared born - - - -	B.C.	<u>3668</u>	
had a son at		<u>162</u>	.. 5 : 18.
Enoch born - - - -	B.C.	<u>3506</u>	
had a son at		<u>65</u>	.. 5 : 21.
Methuselah born - - -	B.C.	<u>3441</u>	
had a son at		<u>187</u>	.. 5 : 25.
Lamech born - - - -	B.C.	<u>3254</u>	
had a son at		<u>182</u>	.. 5 : 28.
Noah born - - - -	B.C.	<u>3072</u>	
Age of Noah at Flood		<u>600</u>	.. 7 : 6; 8 : 13.
Date of FLOOD - - - -	B.C.	<u>2472</u>	
Shem had a son after Flood		<u>2</u>	.. 11 : 10.
Arphaxad born - - - -	B.C.	<u>2470</u>	
had a son at		<u>35</u>	.. 11 : 12.
Salah born - - - -	B.C.	<u>2435</u>	
had a son at		<u>30</u>	.. 11 : 14.
Eber born - - - -	B.C.	<u>2405</u>	
had a son at		<u>34</u>	.. 11 : 16.
Peleg born - - - -	B.C.	<u>2371</u>	
had a son at		<u>30</u>	.. 11 : 18.
Reu born - - - -	B.C.	<u>2341</u>	
had a son at		<u>32</u>	.. 11 : 20.
Serug born - - - -	B.C.	<u>2309</u>	
had a son at		<u>30</u>	.. 11 : 22.
Nahor born - - - -	B.C.	<u>2279</u>	
had a son at		<u>29</u>	.. 11 : 24.
Terah born - - - -	B.C.	<u>2250</u>	
Terah died at		<u>205</u>	.. 11 : 32.
ABRAHAMIC COVENANT	B.C.	<u>2045</u>	.. 12 : 1-7.
Abraham in Canaan		<u>25</u>	[Acts 7 : 2-4. .. 12 : 4.
When Isaac was born - -	B.C.	<u>2020</u>	.. 21 : 5.
Isaac had a son at		<u>60</u>	.. 25 : 26.
Jacob born - - - -	B.C.	<u>1960</u>	
Age of Jacob		<u>130</u>	.. 47 : 9.
When Jacob entered Egypt	B.C.	<u>1830</u>	
Jacob was in Egypt		<u>17</u>	.. 47 : 28.

Jacob died, beginning of the NATION of ISRAEL	B.C.	<u>1813</u>	Gen. 46 : 3 ; 49 : 28. Deut. 26 : 5.
Date of Abrahamic Covenant	B.C.	<u>2045</u>	
Children of Israel sojourned		<u>430</u>	Exod. 12 : 40-43 ; [Gal. 3 : 17.
EXODUS from Egypt - -	B.C.	<u>1615</u>	.. 12 : 40-43.
Wandering in the Wilderness		<u>40</u>	Deut. 8 : 2.
Enter land of CANAAN -	B.C.	<u>1575</u>	[Acts 13 : 18, 19 ; Num. 33 : 3 ; 9 : 1 ; 10 : 11, 12 ; 13 : 1-3, 25, 26 ; 32 : 8 ; Josh. 14 : 5-7, 10.
Division of the land		<u>6</u>	
Beginning of JUDGES - -	B.C.	<u>1569</u>	Acts 13 : 20.
Period of Judges		<u>450</u>	
Saul enthroned - - - -	B.C.	<u>1119</u>	
Years of reign		<u>40</u>	.. 13 : 21.
David enthroned - - - -	B.C.	<u>1079</u>	
Years of reign		<u>40</u>	1 Chron. 29 : 27.
Solomon enthroned - - -	B.C.	<u>1039</u>	
Years of reign		<u>40</u>	2 Chron. 9 : 30.
Rehoboam enthroned - - -	B.C.	<u>999</u>	
Years of reign		<u>17</u>	.. 12 : 13.
Abijah enthroned - - - -	B.C.	<u>982</u>	
Years of reign		<u>3</u>	.. 13 : 2.
Asa enthroned - - - -	B.C.	<u>979</u>	
Years of reign		<u>41</u>	.. 16 : 13.
Jehoshaphat enthroned -	B.C.	<u>938</u>	
Years of reign		<u>25</u>	.. 20 : 31.
Jehoram enthroned - - -	B.C.	<u>913</u>	
Years of reign		<u>8</u>	.. 21 : 20.
Ahaziah enthroned - - -	B.C.	<u>905</u>	
Years of reign		<u>1</u>	.. 22 : 2.
Athaliah enthroned - - -	B.C.	<u>904</u>	
Years of reign		<u>6</u>	.. 22 : 12.
Joash enthroned - - - -	B.C.	<u>898</u>	
Years of reign		<u>40</u>	.. 24 : 1.
Amaziah enthroned - - -	B.C.	<u>858</u>	
Years of reign		<u>29</u>	.. 25 : 1.
Uzziah enthroned - - - -	B.C.	<u>829</u>	
Years of reign		<u>52</u>	.. 26 : 3.
Jotham enthroned - - - -	B.C.	<u>777</u>	
Years of reign		<u>16</u>	.. 27 : 1.
Ahaz enthroned - - - -	B.C.	<u>761</u>	
Years of reign		<u>16</u>	.. 28 : 1.

Hezekiah enthroned - - -	B.C.	745	
Years of reign		29	2 Chron. 29 : 1.
Manassch enthroned - - -	B.C.	716	
Years of reign		55	„ 33 : 1.
Amon enthroned - - -	B.C.	661	
Years of reign		2	„ 33 : 21.
Josiah enthroned - - -	B.C.	659	
Years of reign		31	„ 34 : 1.
Jehoiakim enthroned - - -	B.C.	628	
Years of reign		11	„ 36 : 5.
Zedekiah enthroned - - -	B.C.	617	
Years of reign		11	„ 36 : 11.
Zedekiah dethroned—beginning of TIMES of the GENTILES DESOLATION OF LAND	B.C.	606	„ 36 : 20, 21.
		70	Jer. 25 : 11, 12 (marg.).
EDICT OF CYRUS - - -	B.C.	536	Jer. 29 : 10 ; 2 Chron. 36 : 22, 23.
Birth of the Man Christ Jesus	B.C.	2	(See Section VII).
Baptism of Jesus Christ -	A.D.	29	„ „
Death and Resurrection of Christ - - - - -	A.D.	33	„ „
End of 6000 years from the creation of Adam - - -	A.D.	1872	
6000 years from the fall of Adam - - - - -	A.D.	1874	
End of the Seven Times of the Gentiles - - - -	A.D.	1914	

SECTION III

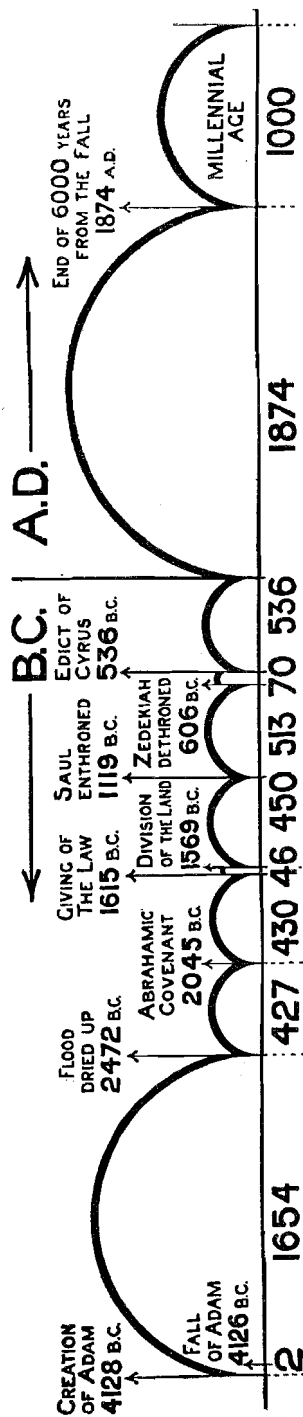
CHRONOLOGICAL PERIODS EXAMINED

FROM the foregoing list of Bible Dates (Sec. II), we find that the chronological chain is composed of nine main periods or links of varying lengths. Each link will stand close investigation, when examined in the light of the Scriptures themselves. It is important that they should be thoroughly tested, for the correct interpretation of the time-prophecies entirely depends upon the true chronology.

We believe that the Great Pyramid is an added witness, Divinely arranged, to confirm the faith of the Lord's people in the chronology of the Bible as here presented, that they may surely know where they are in the stream of time, and thus be enabled to co-operate with Him in the outworking of His grand Plan of the Ages.

The Period of 1656 Years

From the creation of Adam to the flood the chronological period of 1656 years is based upon the records of the original *Hebrew* Scriptures. As has been pointed out by many eminent chronologists, the addition in the Greek Septuagint version of the Old Testament of exactly 100 years to the ages of most of the patriarchs, is quite evidently a forgery. We could not imagine a reason why the Hebrews in Palestine should desire to *shorten* their ancient chronological records ; but it is easy to see why the Greek Jews in Egypt were induced to *lengthen* them when translating the original Hebrew into Greek. They desired to make their history appear as ancient as possible in their Greek translation, in order to compare favourably with their Egyptian neighbours ; for the Egyptian historians claimed immensely long eras for their past records.



It is well to note that Egyptologists admit that Egyptian historic chronology is a difficult subject, owing chiefly to an insufficiency of facts in connection with the reigns of the kings of the 7th to 11th, and 13th to 17th dynasties. The original list of kings compiled by the Egyptian priest and historian, Manetho, in the first half of the 3rd century B.C., is lost; and the copies of it which are preserved in the writings of Julius Africanus and Eusebius (both of the 3rd century A.D.) are conflicting. Nor do any of the later excavated tablets and papyri records contain a complete chronological list of kings. For many of the kings of Egypt neither the order of succession, nor length of reign is known, and therefore it is impossible for an accurate chronological history of Egypt to be compiled.

Many systems of chronology, of course, have been put forward; but the difficulty of arriving at any reliable conclusion is apparent from the diversity of opinion. The uncertainty which attends Egyptian chronology, equally applies to that of Assyria and all other ancient countries. We therefore have great confidence in the *Hebrew* chronology, which gives us a connected history from the time of Adam down to the year 536 B.C. where secular history begins to be reliable.

The period of 427 years from the Flood to the date of God's Covenant with Abraham

Like the period already considered, the next link in the chronological chain, the 427 years, is based upon the ancient Hebrew Scriptures. It has been supposed that this period should be reduced 60 years because of the statement in Gen. 11: 26, that "Terah lived seventy years, and begat Abram, Nahor, and Haran." This would give a period of 145 years between the birth of Terah, and the covenant with Abraham; for Abraham was 75 years of age, according to Gen. 12: 4-7, when he entered Canaan and so secured the promise, and $70 + 75 = 145$.

But those who contend for the shorter period overlook the clear statement of Stephen (Acts 7: 2-5), that it was after Terah, Abraham's father, was dead, that Abraham entered Canaan. According to Gen. 11: 32, Terah died at 205 years of age. We must not, therefore, understand that the three sons of Terah were all born in the same year, but that the begetting of these sons began when he was 70. Abraham although the youngest was the most important of the three, and is therefore mentioned first.

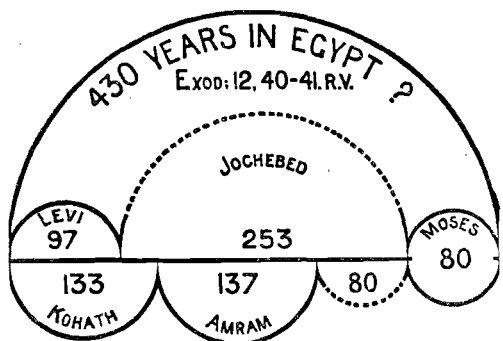
The period of 430 years from the Abrahamic Covenant to the Exodus from Egypt and the giving of the Law

The third definite period is expressly stated by the Apostle in Gal. 3: 17 as 430 years. From this inspired statement we know that the 430 years' sojourn of the children of Israel, mentioned by Moses in Exodus 12: 40, 41, *includes* the sojourning of Abraham, Isaac and Jacob in the land of Canaan, which, although promised to them for an inheritance, was still a "strange land"—Acts 7: 4, 5.

As the Bible dates show a period of 215 years between the Abrahamic Covenant and Jacob's entrance into Egypt, it is evident that the children of Israel's actual residence in Egypt was 215 years ($215 + 215 = 430$). Most authorities think that a period of 215 years is too short for the great multiplication of the Israelites during their residence in Egypt, forgetting that

the Scriptures indicate that this increase was miraculous (See Exod. 1: 1-22; Psa. 105: 23, 24, 37, 38). Rejecting the inspired testimony of the Apostle Paul in Gal. 3: 17, the translators of the Revised Version changed the sense of Exod. 12: 40, in order to increase the number of years in Egypt. They made the passage to read: "The sojourning of the children of Israel, which they sojourned in Egypt, was 430 years."

In thus altering the text the R.V. translators fell into a peculiar error as is demonstrated by the accompanying diagram, which shows the genealogy of Moses. Moses was 80 years old at the



Exodus (Exod. 7: 7). His mother, Jochebed, was the daughter of Levi (Num. 26: 59). Levi lived for 137 years (Exod. 6: 16), but he cannot have spent more than the last 97 of them in Egypt for he was older than Joseph (Gen. 37: 3), and Joseph was 39 when Jacob and his sons entered Egypt (Gen. 41: 46-54, compare with Gen. 45: 3-11). It follows from these facts that if the period of the Israelites' residence in Egypt was 430 years, Jochebed must have been 253 years old when Moses was born! Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of those who entered Egypt with Jacob. Kohath lived 133 years, and Amram lived 137 years (Gen. 46: 8, 11-; Exod. 6: 18, 20). If, now, we were to allow that Kohath was a new born babe when he entered Egypt,

and that Amram was born the year his father died, there would still remain a gap of 80 years between the death of Amram and the birth of Moses!

The statement made by Jehovah to Abraham (Gen. 15: 13, 15), quoted by Stephen (Acts 7: 6, 7) that Abraham's seed would be afflicted 400 years, is often taken to mean that the affliction in Egypt was to be 400 years. The Apostle Paul, however, points out that this foretold affliction began when Ishmael "mocked" or "ill-treated" Isaac at the time of the feast when Isaac was weaned (Gal. 4: 28-30; Gen. 21: 5-12). As the Bible dates show that Isaac was born 405 years before the Exodus, he must have been five years of age when he was weaned.

That Isaac was not "weaned from the milk" till he had reached the age of five years seems unaccountable to people of Western countries, but in Palestine this is the common practice even at the present day. The women of Palestine believe that the longer the child is suckled the stronger he will grow, and the weaning never takes place under two years, but frequently in the case of a favourite man-child such as Isaac was, he is kept at the breasts for four or five years, and even longer. The "babes and suckling" of the Bible are old enough to sing, and are ready to be taught knowledge (Matt. 21: 15, 16; Isa. 28: 9; 1 Sam. 1: 21-23).

Jehovah's further intimation to Abraham that his seed would come out of bondage in the fourth generation, and that the nation who had held them in bondage would be judged (Gen. 15: 14-16; Acts 7: 7), was fulfilled when Moses delivered the Israelites after inflicting the ten plagues upon the Egyptians.

The four generations began with Jacob when he entered Egypt, Levi and Jochebed being the second and third, and Moses the fourth generation.

The Samaritan and Septuagint versions of the Old Testament render Exod. 12: 40 emphatically in support of the inspired Apostle's statement in Gal. 3: 17,— "the dwelling of the sons of Israel, and of their fathers, which they dwelt in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

The period of 46 years from the Exodus to the division of the land among the twelve tribes of Israel

The fourth interval is made up from two periods of 40 and 6 years. The 40 years from the Exodus until the nation crossed the river Jordan to take possession of the promised land, is exact to a day (Exod. 12: 42-51; Deut. 29: 5; Josh. 4: 19; 5: 10; Num. 14: 34).

The period following the forty years in the wilderness, during which the Israelites conquered seven nations and then divided the land of Canaan among the tribes (Acts 13: 17-19), is proved to be 6 years by the following texts:

(1) Num. 33: 3.

3 And they departed from Ramases in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

(2) Num. 9: 1.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

(3) Num. 10: 11, 12.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

(4) Num. 13: 1-3.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

(5) Num. 13: 25, 26.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

(6) Num. 32: 8.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

(7) Josh. 14: 5-7.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land: and I brought him word again as it was in mine heart.

(8) Josh. 14: 10.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

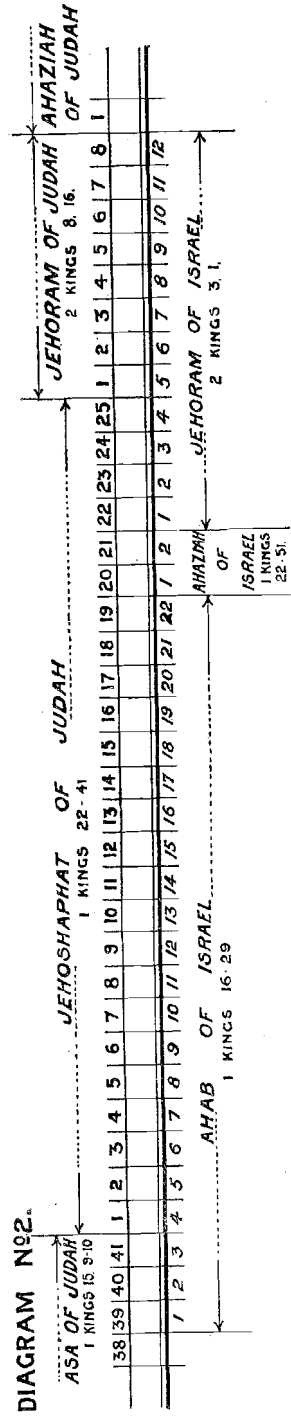
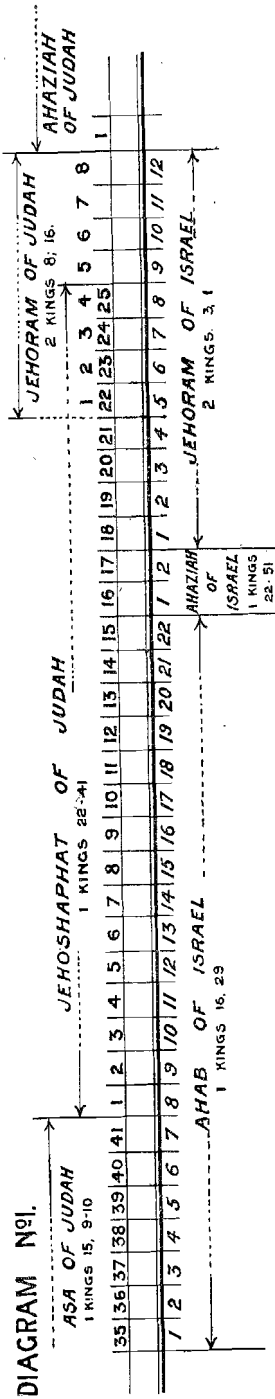
In the Book of Joshua (14: 5-7, 10) we read that when Joshua was dividing the land, Caleb came to him and said: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea"—namely, that he would live to inherit part of the land—"Forty years old was I when Moses the servant of God sent me from Kadesh-barnea to espy out the land . . . and now, behold, the Lord hath kept me alive, as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old."

We are informed in Num. 10: 11, 12, that in the 20th day of the 2nd month of the 2nd year (*i.e.*, 1 yr. 1 mo. 20 dys.) after leaving Egypt, the people journeyed from Sinai to the wilderness of Paran; and it was from Kadesh-barnea in Paran that Caleb and the other spies journeyed forth (See Num. 13: 1-3, 25, 26; 32: 8). It was, therefore, a little over a year after the Exodus that Caleb was sent to spy the land, and 45 years later the land was conquered and divided, altogether a period of 46 years.

The period of 450 years of the Judges

The Apostle Paul tells us that God gave the people of Israel Judges "about the space of 450 years," from the time of the division of the land, till Samuel the prophet (Acts 13: 19, 20). It is generally acknowledged that without this inspired statement in the New Testament the continuity of the Old Testament chronology would be broken. Nor could we know the period of Saul's reign, were it not that the Apostle again supplies this information, enabling us to connect up the chronological chain (Acts 13: 21).

The Old Testament does, indeed, furnish an indication of the time which elapsed between the Exodus and the period of the kings, but owing to an evident error on the part of a copyist, or a translator from the original Hebrew manuscripts, the matter has been involved in a measure of obscurity. With the aid of the Apostle's figures we know that the total period from the Exodus to the commencement of the erection of the Temple in Jerusalem was 580 years. In 1 Kings 6: 1 we read in our Bible that the period in question was 480, or 100 years less



These two diagrams demonstrate that the "synchronisms" found in the Books of Kings cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves. They nevertheless agree better with Diagram No. 2, which allows Jehoram of Judah a reign of 8 years alone (Compare 2 Chron. 21: 1-5).

than the sum of the periods given in the other Scriptures (40 + 6 + 450 + 40 + 40 + 4 = 580).

The ease with which this mistake in 1 Kings 6: 1 crept in, whereby 580 was made to read 480, is very apparent when the Hebrew letter which stands for 4 "ד" is compared with that for 5 "ה". Although in all existing Hebrew manuscripts of the Old Testament (none of which date earlier than the 10th century A.D.) numbers are written out at length, it seems certain that the writers of the originals, and all the ancient copyists, employed the letters of the alphabet to denote numerical values. It is well known that this method was used by the Greeks, and, indeed, by all ancient Eastern nations. Maccabæan coins prove conclusively that this shorter method of recording numbers was in vogue among the Hebrews after the Babylonian captivity (536 B.C.) and there is no reason to doubt that it was in use from the beginning.

Because of the similarity of certain letters in the Hebrew alphabet, copyists have mistaken one for another, in spite of their proverbial care, and thus in some cases have given rise to much misunderstanding. It is wonderful, indeed, that such errors are not more frequent in the Bible; the Lord has so overruled matters that the errors which have crept in are corrected by the testimony of other Scriptures.

The Period of 513 Years of the Kings of Judah

Dating from Samuel the prophet when the 40 years of Saul's "space" began, till the dethronement of Zedekiah the last king, is a period of 513 years. This is derived entirely from the Book of Chronicles, the reign of Saul being the only exception (Acts 13: 21). The chronological chain cannot be carried through the line of the kings of the ten tribes, without reference to the line of Judah, for two breaks occur in the succession of the reigns of Israel's kings. There is a gap of ten years after Jereboam II (2 Kings 14: 23; 15: 8); and a second gap of ten years after Pekah (2 Kings 15: 27; 17: 1).

The reigns of the kings of Judah as given in the Book of Kings, agree exactly with those given in Chronicles.

Chronologers (as Ussher) who have attempted to base this

period of Bible Chronology upon the synchronisms found in the Book of Kings, have caused much unnecessary confusion; for it is well known that these synchronisms cannot be reconciled with the reigns of the kings of Judah and Israel, nor even with themselves.

A synchronism is a statement to the effect that "A," king of Judah, began to reign in a certain year of the reign of "B," king of Israel; or *vice versa*—See 2 Kings 15:32 for an example.

As an example of the disagreement in synchronistic statements, we read in 2 Kings 15:30 that Hoshea slew Pekah in the 20th year of Jotham, and reigned in his stead. This statement is quite manifestly an interpolation, because Jotham did not reign more than 16 years (2 Chron. 27:1); nor did Hoshea reign instead of Pekah even in the 20th year after the accession of Jotham (which would be the 4th year of Ahaz) as is suggested by Ussher according to the marginal note in many Bibles, for in 2 Kings 17:1 it states that Hoshea began to reign in the 12th year of Ahaz.

The synchronism of 27 years mentioned in 2 Kings 15:1 cannot possibly be true; and many other synchronisms are erroneous.

In 2 Kings 8:16, the words: "Jehoshaphat being then king of Judah" are omitted in a number of Hebrew manuscripts and in many versions (See note in the Variorum Bible). If the synchronistic statements in 2 Kings 8:16 and 3:1 were true (thus making Jehoram of Judah reign only 4 years alone, and therefore shortening the chronological chain by 4 years), then other synchronisms as 1 Kings 16:29; and 22:41, etc., are not true. This shows that many of the synchronisms in the Book of Kings are conflicting, and strengthen the belief that they are interpolated. Contrast diagrams Nos. 1 and 2 on page 32.

It is now generally agreed that these synchronisms were added to the Book of Kings by a later hand, and are not to be considered as original independent chronological data. The fact that the writer of Chronicles (which is held to be the last written of the books of the Old Testament) *ignored* the lengths of the reigns of the kings of Israel (the ten tribes which broke

away from Judah into idolatry after the death of Solomon), and confines himself entirely to the line of the kings of Judah, should give us confidence that the Lord intends us to continue the chronological chain through the kings of Judah (See 1 Chron 3:9-16).

The Period of 70 Years Desolation of Jerusalem and of the Land of Judea

From the destruction of Jerusalem and the temple at the dethronement of Zedekiah, till the first year of Cyrus, is easily found to be 70 years by comparing the clear statements of the following Scriptures:

(1) *The prophecy of Moses:*
Lev. 26:33-35.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(2) *The prophecies of Jeremiah:*
Jer. 25:11, 12; 29:10.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

(3) *Daniel's understanding of the prophecies of Moses and Jeremiah:*

Dan. 9:2.

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(4) *Historical notice by the writer of Chronicles, of the fulfilment of the prophecies of Moses and Jeremiah:*
2 Chron. 36:19, 20.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

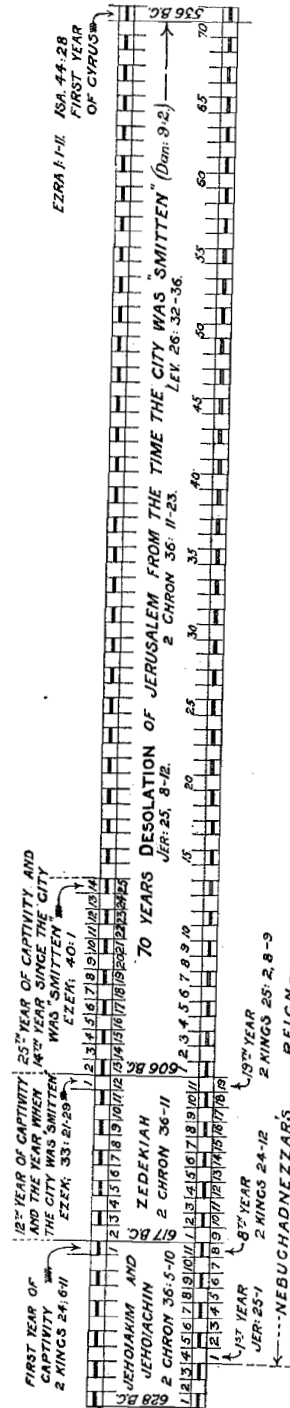
21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths; *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

It is evident from a consideration of the above texts that the 70 years of desolation, spoken of by Jeremiah, was in fulfilment of the prophecy of Moses, that the land might enjoy its sabbaths of rest, because when the people were in the land they would not let it rest.

When Zedekiah was taken captive to Babylon in the 4th month of his 11th year (Jer. 39 : 2), it appears that some of the poorest of the people were left in the land (Jer. 39 : 10), over whom Nebuchadnezzar set Gedaliah as governor (2 Kings 25 : 22). And when the Jews who had escaped to other lands heard that Gedaliah was made governor over this remnant, they returned and joined him (Jer. 40 : 11, 12). But we read that in the 7th month Gedaliah and many others were slain (Jer. 40 : 15, 16 ; 41 : 1-3) ; and although the Lord promised to protect the very few who yet remained if they would obey him (Jer. 42 : 10-12), they were now so afraid of the Chaldeans that they would not settle in the land, but fled into Egypt (Jer. 43 : 1-7).

This abject fear of the small number who were left after Gedaliah's death, was foretold by Moses, who said that they would flee out of the land and perish among their enemies (Lev. 26 : 36-39), and that *then* the land would enjoy her sabbaths while she lay desolate without them (Lev. 26 : 33, 34, 43), to fulfil, or accomplish, 70 years. Thus, towards the end of the 11th year of Zedekiah the land of Judea was desolate (Jer. 44 : 2, 6, 7, 22 ; 2 Kings 25 : 25, 26).

Although the teaching of the Scriptures regarding this period of 70 years desolation is very clear, it has been strangely obscured by Ussher and other chronologers. They have imagined that the 70 years began in the 3rd or 4th year of the reign of Jehoiakim, 19 or 18 years before Zedekiah's dethronement. This, of course, would shorten the chronological chain previous to A.D. 1, and thus make the six millenniums from the creation of Adam end 19 or 18 years after 1872 A.D. They recognised that the land was not "desolate without an inhabitant" during the remaining 7 or 8 years of Jehoiakim and the 11 years of Zedekiah, and they therefore termed the 70 years as a period of *captivity*. But the Scriptures are emphatic



that no captivity began in the 3rd or 4th year of Jehoiakim, nor, indeed, till after the death of that king.

It was after Jehoiachin (the son of Jehoiakim) ; also named Jeconiah and Coniah—(See 2 Kings 24 : 8, margin) had reigned three months, that the beginning of the captivity of Judah took place (2 Kings 24 : 6-18). The prophet Ezekiel (who was among those carried to Babylon with Jehoiachin), always reckoned the *captivity* as dating from the time when Jehoiachin, Jehoiakim's son, was taken captive, 11 years before the final captivity and *desolating* of Jerusalem and the land (Ezek. 1 : 2 ; 33 : 21 ; 40 : 1.—See Diagram on this page).

Jeremiah, also, did not recognise any captivity of Judah previous to that of Jehoiachin (See Jer. 27 : 16-22 ; and note that this utterance of Jeremiah was during the 4th year of Zedekiah ; for the Variorum Bible points out that in verse 1 of this 27th chapter Zedekiah is the king meant, as is shown by comparing verses 3 and 12, and verse 1 of the next chapter—the 28th. The Septuagint omits 27 : 1 entirely).

It was in the 4th year of Jehoiakim, which was also the 1st year of Nebuchadnezzar (Jer. 25 : 1), that Jeremiah promised the Jews that if they would turn from evil the Lord would do them *no hurt* ; otherwise the king of Babylon would come against them (Jer. 25 : 1-12 ; 36 : 1-3).

The fear of an invasion had the effect of causing the people to proclaim a fast, and endeavour to influence Jehoiakim to repent (Jer. 36 : 4-10, 16). This fast was held in the 9th month of the 5th year, so that the Lord did them "no hurt" previous to the 6th year of Jehoiakim (Jer. 36 : 9). The Septuagint reads the 9th month of the 8th year, which is probably correct.—See footnote.

But Jehoiakim cut up and burnt the "roll of the book" which Jeremiah had written against him, and Jeremiah required to write another roll, in which he repeated his prophecy that "the king of Babylon shall certainly come and destroy this land [make it desolate], and shall cause to cease from thence man and beast" (Jer. 36 : 22-32). Because of this act of contempt in cutting up the roll, the Lord brought Nebuchadnezzar against Jerusalem, and Jehoiakim was bound in chains to be carried to Babylon (2 Chron. 36 : 2-7).

Nebuchadnezzar, however, did not pursue his original intention to take Jehoiakim captive, but made him pay tribute instead, and carried off some of the vessels of the temple, being content with this alone. At the end of three years' subjection Jehoiakim rebelled against Nebuchadnezzar (2 Kings 24 : 1), with the result that the Lord harried him by sending against him bands from the surrounding countries, the people of which were now under the power of Babylon, until Nebuchadnezzar was free to come in person to besiege Jerusalem (2 Kings 24 : 1-4, 7).

Jehoiakim was not taken captive to Babylon; but after reigning eleven years he died, being probably assassinated by his infuriated subjects when they saw Nebuchadnezzar coming to lay siege against the city; and it seems that he was not accorded an honourable burial, but that his dead body was cast forth out of Jerusalem* (Jer. 22 : 18, 19; 36 : 30). It was therefore upon the head of Jehoiachin (Coniah) that the collective

* Although the Scriptures do not say when Jehoiakim began to pay tribute, they by the foregoing texts indicate indirectly that it was in his 8th year. The great Jewish historian Josephus corroborates this, saying distinctly that it was in Jehoiakim's 8th year that he became tributary to Babylon, rebelling three years later, *i.e.*, in his 11th and last year (See Ant. X, 6 : 1-3).

sin of his fathers was visited (Jer. 22 : 24, 25; 36 : 30, 31). We read that it was *at that time* (11 years before Zedekiah's dethronement) that Nebuchadnezzar and his servants came and besieged Jerusalem (2 Kings 24 : 8-11); and Jehoiachin (son of Jehoiakim) evidently thought it hopeless to resist, and surrendered himself with all his princes and all the chief of the land into the hands of the king of Babylon (2 Kings 24 : 10-17).

This, the *first* deportation of captives to Babylon, took place in the 8th year of the reign of Nebuchadnezzar (2 Kings 24 : 12; Jer. 24 : 1-10); and the second and final deportation was at the dethronement of Zedekiah eleven years later, in the 19th year of Nebuchadnezzar (2 Kings 24 : 18, 19; 25 : 1-11). Although a few cities in Judea still remained unsubdued after the first captivity, which were desolated at the final invasion by Babylon (Jer. 34 : 1-22), this final captivity is spoken of as being more a captivity of *Jerusalem* (Jer. 1 : 3; 32 : 1-5), from which time, therefore, the 70 years desolation of Jerusalem began (Dan. 9 : 2).

Verses 28-30 of Jer. 52 show that the writer understood that the *first* captivity of Judah was after the death of Jehoiakim, 11 years before the final destruction of Jerusalem. He in this place pre-dates the years of the captivities, calling the 8th year of Nebuchadnezzar, when Jehoiachin was carried to Babylon, the 7th (Compare 2 Kings 24 : 12), and the 19th year the 18th (Compare Jer. 52 : 12). The captivity mentioned in the 30th verse of this 52nd chapter of Jeremiah is that of the Jews who fled to Egypt, after Zedekiah was dethroned and the desolation of the land had begun (See Jer. 43 : 5-11; 44 : 1-14). Josephus, in Ant. X, 9 : 7, says that this last act of vengeance against the rebellious Jews took place "on the 5th year after the destruction of Jerusalem, which was the 23rd of the reign of Nebuchadnezzar." This agrees with Jer. 52 : 30.

The 70 years spoken of by Jeremiah is shown in Jer. 29 : 1-14* to have begun to count from the time when the *remnant* (or *residue*—same word in the Hebrew) in Jerusalem were taken captive by Nebuzar-adan, the captain of Nebuchadnezzar. It

* In Jer. 29, verses 16-20 are omitted in the Septuagint, and are regarded by some authorities as not being in the original manuscripts—See the Variorum Bible.

was in the 4th month of his 11th year that Zedekiah was taken captive (2 Kings 25 : 2-7 ; Jer. 39 : 2-7), while in the 5th month Nebuzar-adan carried away the *remnant* to Babylon (2 Kings 25 : 8-11 ; Jer. 39 : 8, 9). It was this *remnant* or *residue*, as well as to all those who, 11 years before, had gone into captivity with Jehoiachin or Coniah (Compare verses 1 and 8 of Jer. 24), that Jeremiah sent the letter, telling them to settle down in Babylon, for the Lord would not visit them till 70 years were accomplished (See Jer. 29 : 1, 2). The messengers bearing Jeremiah's letter to the captives in Babylon had been employed by him in a similar capacity 7 years before, Elasah and Gemariah evidently having formed part of the embassy which had gone to Babylon on behalf of Zedekiah in his 4th year (Compare Jer. 29 : 3, with 51 : 59, margin).

We believe that the foregoing Scriptural data definitely fixes the commencement of the 70 years period from the 7th month, in the 11th year, of the reign of Zedekiah, Judah's last king. In Vol. II of *Great Pyramid Passages* we examine still further into this important period of the Biblical chronology. The Great Pyramid's time-features agree entirely with this interpretation of the 70 years period.

*The Period of 536 Years from the End of the
70 Years Desolation, to 1 A.D.*

After the end of the 70 years till the close of the canon of the Old Testament, the Scriptures, when marking events of historical importance, indicate in what year of the reigning *Gentile* king such events transpired ; but as the Scriptures do not record the lengths of the reigns of those *Gentile* kings in that consecutive order in which they record the reigns of the kings of Judah, we must here rely upon the pages of secular history.

As we should expect, seeing that God has here left us to our own resources, it is at this period of the world's history that chronology rests upon the surest foundations, both because we have at command several distinct eras which can be compared, and also because we have the writings of many contemporary authors of different nations. Secular history from the end of

the 70 years desolation of Jerusalem down to our day is, therefore, in marked contrast with regard to the reliability of its chronology to that of history previous to the 1st year of Cyrus ; for in the earlier period secular chronology is more or less built upon speculations, and there is no unanimity of opinion.

Were it not that God has specially provided, by means of his inspired writers, the necessary data to enable us to connect the reliable period of secular history with the chronological chain of the Bible, we would be absolutely unable to locate our position on the stream of time. For this reason, if for no other, the reverent student of the Word of God will do well to keep close to the Bible chronology, placing his reliance upon the records of secular history only where they are not at variance with those that are inspired, and where, as in this instance of the 1st year of Cyrus, he is directly referred thereto. We may rest assured that wherever our heavenly Father refers us to secular history, he has so overruled matters as always to provide that the historical evidences necessary to enable us to fix our dates, have been preserved by trustworthy writers.

In 2 Chron. 36 : 19-23, and Ezra 1 : 1-11 we read that it was in the first year of Cyrus, king of Persia, that the people of Israel were permitted to return to Jerusalem. The overthrow of the Babylonian kingdom by the Medes and Persians (Elam) had been foretold by Isaiah more than 180 years previously (Isa. 13 : 1, 17-19 ; 21 : 2, 9), as well as by Jeremiah (Jer. 51 : 11). Belshazzar was the last of the Chaldean kings, and when he was slain at the time of the capture of the city of Babylon, by Cyrus, "Darius the Mede took the kingdom" (Dan. 5 : 25-31). Darius the Mede has been identified in secular history as Cyaxares II, who was the uncle of Cyrus.

Sometimes the reign of Cyrus the Persian is dated from his capture of Babylon in 538 B.C., but he was then merely acting under the authority of Darius as general of the army. Thus, the Medish monarch, in connection with a Persian, brought the kingdom of Babylon to an end according to the prophecies. So long as a Mede sat on the throne the Persians were second in importance, but on the accession of Cyrus, the Persians became predominant. This transference of the sovereign power from the Medes to the Persians was illustrated in Daniel's vision of

the ram with the two horns (symbolical of two powers) one of which was higher than the other, and the higher (the Persian) came up last (See Dan. 8 : 3, 20).

The date when Cyrus became king is universally agreed to be 536 B.C. Immediately on gaining authority, Cyrus, in fulfilment of the prophecies concerning him (Isa. 44 : 28 ; 45 : 1, 13), issued an edict which allowed the captive Jews to return to Jerusalem, and thus end its long seventy-year period of *Desolation*.

The Period of 1872 Years

When we add 1872 years to the sum of the preceding periods, this completes six millenniums from the date of the creation of Adam. But the Scriptures indicate that Adam's fall and condemnation took place two years after his creation, so that, dating from the Fall, 6000 years ended in 1874 A.D. The proofs of this statement are fully considered in Vol. II of *Great Pyramid Passages*.

The foregoing chronological scheme, which we denominate Bible Chronology because it is based upon the Scriptures alone (See list of Bible dates, Sec. II) is corroborated conclusively by the accurate scientific time-measurements in the Great Pyramid of Gizeh in Egypt.

SECTION IV

HISTORICAL YEAR REPRESENTED BY THE PYRAMID INCH

PROFESSOR C. PIAZZI SMYTH has proved conclusively from several lines of argument, that the Pyramid's unit of linear measure is exceedingly close to the British inch-unit, being only one-thousandth part of an inch longer. He has appropriately denominated this Pyramid unit the *Pyramid inch*, 25 of which make a *Pyramid cubit*.

A large number of the Pyramid's scientific features show that in the "time-measurements" a Pyramid inch represents a year (See the companion book entitled: *The Great Pyramid: Its Scientific Features*). Consequently all British measures must be converted into the corresponding number of Pyramid inch-units, in order to harmonise with the Scriptural periods of years. This conversion of British, into Pyramid, inches, is very simply accomplished; for whatever be the total of British inches, if a deduction be made at the uniform rate of 1 for every 1000, the remainder is Pyramid inches. Thus 1000 British inches equal 999 Pyramid inches. To convert a Pyramid-inch measure into the corresponding value in British inches, *divide* the total of Pyramid inches by .999.

Just as each day of the Bible *symbolical* year of 360 days, when used prophetically, represents a true solar year of 365.242 days, so we find in the Great Pyramid that each *Pyramid inch*, when used as a measure of time, represents either a solar day, or a solar year of 365.242 days. That the Architect of the Great Pyramid intended each Pyramid inch in the time-measurements to represent a true solar year, is proved by the fact that the scientific proportions of the building which he caused to be erected, demonstrate his knowledge of the exact length of the true solar year. The monumentalization of the day-value of the Solar Tropical, and Lunar, years is represented so often in the

dimensions of the Great Pyramid, that no thinking man will question its Divine authorship.

The Duration of the Solar Tropical Year

The mean number of days in the Solar Tropical year is not yet known to science with absolute certainty. We believe that the estimate of the celebrated French astronomer, the well-known U. J. J. Leverrier, who discovered by pure mathematical calculations the great planet Neptune, to be nearer to the truth than most estimates. Not, however, that there is much of a divergency in the estimates; for during the past 70 years the results of the calculations of astronomers have not differed by more than a small fraction of one second in the whole year.

Leverrier's estimate of the mean number of days in the solar tropical year is: $365 \cdot 242,199,594,907,4 +$. By an exact equation directly connected with the Great Pyramid, the day-value of the year is shown to be: $365 \cdot 242,198,667,731,1 -$; and this is the value we adopt in all the calculations of the Great Pyramid. The slight difference in the day-value as estimated by Leverrier, and as shown by the Pyramid's equation (little over .08 of one second in the entire year), would not total to more than about 35 *minutes* during the whole cycle of the precession of the equinoxes, that is, during the immense period of 25,694 to 25,695 Solar Tropical years. Finite man cannot hope for greater exactitude than this.

The Beginning of the Year

In the list of Bible dates (Sec. II), the years are reckoned to begin according to the present mode of calculating, namely, 1st January. This, however, is merely for convenience, for there are abundant evidences that, with early nations in the northern hemisphere, the universal rule was to begin the year in the Autumn quarter of a year earlier than at present. There are evidences which show that previous to the date of the exodus of the Israelites from Egypt, the Bible follows the then prevailing custom, and reckons the year to commence in Autumn. The date of the creation of Adam, given in the chronological list as

4128 B.C., really commenced in Autumn quarter of a year earlier, that is, 4128 $\frac{1}{4}$ years before 1st Jan. A.D. 1. When we read in Gen. 7 : 11 that the flood began in the 2nd month of Noah's 600th year, we are to understand that this year began in Autumn.

At the Exodus from Egypt, when the Israelites were separated to God at the passover in the 14th day of the month of Abib, the Lord said through Moses: "This month shall be unto *you* the beginning of months: it shall be the *first* month of the year to *you*" (Exod. 12 : 2; Deut. 16 : 1). In this way the Lord made a distinction between the year of his own people, and the year of the Gentiles.

The Israelitish year was lunar only in so far that its exact beginning was regulated by the first visible appearance of the new moon immediately preceding the harvest in the Spring. If within 15 days from the first appearance of the new moon at the close of the twelfth month, it was judged that the crops would be sufficiently ripe to enable the priest to offer a sheaf as the first fruits unto the Lord according to the law (Lev. 23 : 5-11; 2 Sam. 21 : 9), this was proclaimed the first day of the first month (hence the name of the first month, *Abib*, *i.e.*, "green ears"). By this simple arrangement the Israelitish year was *automatically corrected* (Lev. 23 : 5-16; Deut. 16 : 9), so that its average length was really solar, *i.e.*, the same length exactly as we now observe it, although for convenience the people of Israel reckoned 12 months of 30 days each.

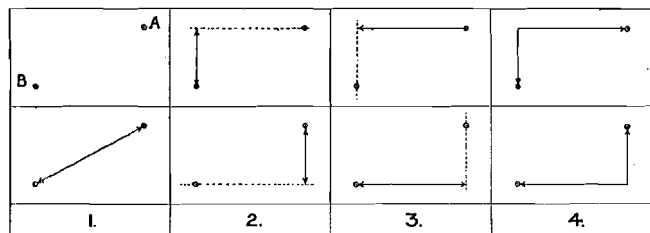
The Duration of the Synodic Month

The mean number of days in the Lunar, or Synodic, month as estimated by the famous astronomer, Sir J. Norman Lockyer, is: $29 \cdot 530,588,715$. This value is in exact agreement with another equation, directly connected with the Great Pyramid, to every place of decimals given by Sir J. N. Lockyer; and we point out that the final digit 5, in the ninth decimal place, is equal to less than 1/2000th part of one second in the month. By the Great Pyramid equation the days in the Synodic Month are: $29 \cdot 530,588,715,008,5 -$. The two equations mentioned above will be explained in *Great Pyramid Passages*, Vol. III.

The Pyramid's Methods of Recording Periods of Time

While the main Dispensational periods of the Bible are corroborated by corresponding inch-year measurements along the *floor-lines* of the passages, we find that chronological periods in general are indicated in the Great Pyramid in a number of ways, all of which are in accord with the building's own peculiar scientific design, and in keeping with the recognised symbolisms of its various parts.

Thus, certain time-periods are indicated in the passages by *roof-line*, and *axial*, measurements; and others are indicated by direct measurements from one point to another through the solid masonry and rock. The recognition of this latter method of recording time-features, revealed the fact that the Pyramid corroborates a great many important prophetic periods of the Scriptures; and in no other way could these particular periods be represented.



VARIOUS METHODS USED IN THE GREAT PYRAMID
FOR MEASURING BETWEEN ANY TWO POINTS AS A & B.

This method is based upon the principle that, while the most direct measurement between two points (as A and B in the diagram), one of which is below and to one side of the other, is a straight line from one to the other (figure 1 in diagram), yet, straight-lined measurements between these two points may be symmetrically taken in three other ways (as figures 2, 3, 4, in diagram), thus increasing the possible number of corroborative time-features in the Pyramid. By means of *areas*, also, scientific features, and the time-measurements which they confirm, are found to be extensively embodied in the building's dimensions.

SECTION V

THE MEASUREMENTS AND ANGLES OF THE GREAT PYRAMID

FOLLOWING the labours of Professor John Greaves in 1637, and of Colonel Howard Vyse two hundred years later in 1837, the celebrated astronomer, Professor C. Piazzi Smyth, was the first to employ, in a comprehensive manner, approved scientific methods of measuring in the Great Pyramid of Gizeh; and in his well known *Life and Work at the Great Pyramid* the results of his investigations in 1865 are presented with minute detail. For about a score of years this was the accepted standard book on the subject of the Great Pyramid; but it was not exhaustive, for Professor Smyth had not examined a number of the important lower parts of the building's interior, as these places were much obstructed at the time through the accumulation of debris.

Later, in 1881, the eminent Egyptologist, Professor (now Sir) W. M. Flinders Petrie, also worked long and arduously at the Great Pyramid, and recorded his observations and figures in his valuable publication *The Pyramids and Temples of Gizeh*. He re-measured with much precision those portions already gone over by Professor Smyth, and visited and measured the parts previously omitted. For a number of years, therefore, students of the Great Pyramid have known of the various dimensions of the monument to within, at least, a probable small margin of error.

For when we consider the difficulties which measurers have to contend with in the very confined, dark, slippery, and now somewhat dilapidated passage-ways of the Pyramid, we can recognise that though these workers may conduct their measuring-operations with every care, their conclusions must differ to some extent. As Professor C. Piazzi Smyth very

Professor C. Piazzzi Smyth, following the theory first propounded by John Taylor, claimed that the exact angle is $51^{\circ} 51' 14'' \cdot 3$, which angle is contained within the findings of Professor Petrie, and was substantially supported by Professor Smyth's own painstaking measuring.

This angle $51^{\circ} 51' 14'' \cdot 3$ is called the π (Pi) angle, giving to the vertical height of the Pyramid the same ratio to its square base, as the radius of a circle bears to its circumference. In conjunction with the building's socket-level base-length, this π angle has endowed the Great Pyramid with many wonderful scientific truths, and has also enabled a number of important time-measurements (corroborative of the Scriptural chronology) to be indicated with exactness.

None of the other thirty or more measured pyramids throughout Egypt have been erected at this π angle. Commenting upon this fact, Professor Smyth writes: "If, therefore, the π quantity with its resulting shape is really found built into the Great Pyramid with exactness, . . . it not only discriminates that building at once from all other pyramids of Egypt, whatever their absolute size may be; but proves that such a distinguishing feature for the wise of latter days must have been the result either of some most marvellous accident, or of some deep wisdom and settled determined purpose." We have confidence that the reader will agree with us, after perusing this small book, that there is no feature in the Great Pyramid the result of accident.

The Passage Angle

The angle of inclination of the Descending and Ascending Passages, as scientifically deduced by Professor Smyth from the exact geometrical proportions of the building, as well as from his careful personal angular observations in the several passages, is $26^{\circ} 18' 9'' \cdot 7$. (The *seconds* are usually given in Pyramid works as a round figure, 10".) This, the theoretical correct angle, is approximated more nearly by the Grand Gallery than by the other passages. The mean angle of the Descending Passage as actually observed by Professor Smyth, is $26^{\circ} 26' 49''$, of the First Ascending Passage $26^{\circ} 6' 5''$, and of the Grand

Gallery $26^{\circ} 17' 37''$; and these angles are practically confirmed by Professor Petrie's observations.

Professor Smyth points out that the Grand Gallery, the angle of which is only half a minute from that required by theory, is the best constructed of all the passage-ways, and in it the builders appear to have more closely attained to the intention of the Architect. Referring to the observed angles of the Descending and First Ascending Passages, Professor Smyth draws attention to the fact that "one of them is more, and the other less, than the theoretical quantity; their mean, or $26^{\circ} 16' 30''$, being within 2' distance therefrom; and looking like a case of probable error of construction on the part of honest workmen, who knew the right theoretical angle, and wished to hit, but had practical difficulty in hitting, it exactly" (*Life and Work*, Vol. III, page 37).

the Millennial reign of Christ has completed the restitution work.

Horizontal Passage leading to the Queen's Chamber = The complete period of the world's history from the time of Adam, to the end of the Millennial reign of Christ; also the New (Law) Covenant which will be made operative with the restored nation of Israel and the world after the completion of the Body of Christ.

Granite in the Great Pyramid = The Spirit Nature; the Divine Law; the Divine Will of God.

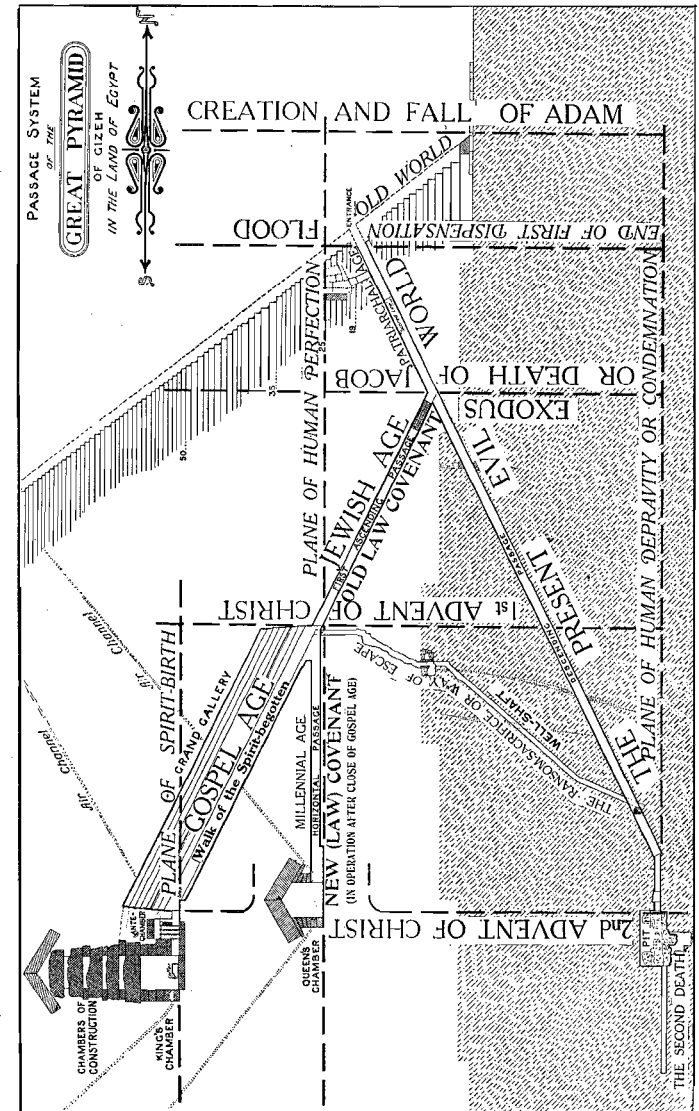
Granite Plug = The Divine Law of God, which blocks the way to life even as the Granite Plug blocks the way up the First Ascending Passage.

Granite Leaf in the Ante-Chamber = The Divine Will of God, under which all who enter the "School of Christ" must bow submissively.

Plane of Spirit Nature (Compare with the Chart of the Ages on page 52) is represented in the Great Pyramid by the level of the floor of the King's Chamber.

Plane of Human Perfection is represented by the level of the floor of the Queen's Chamber, which is also the level of the summit of the Well-shaft.

Plane of Human Depravity or Condemnation is represented by the level of the Subterranean Chamber or Pit.



THE GREAT PYRAMID CHART OF THE AGES

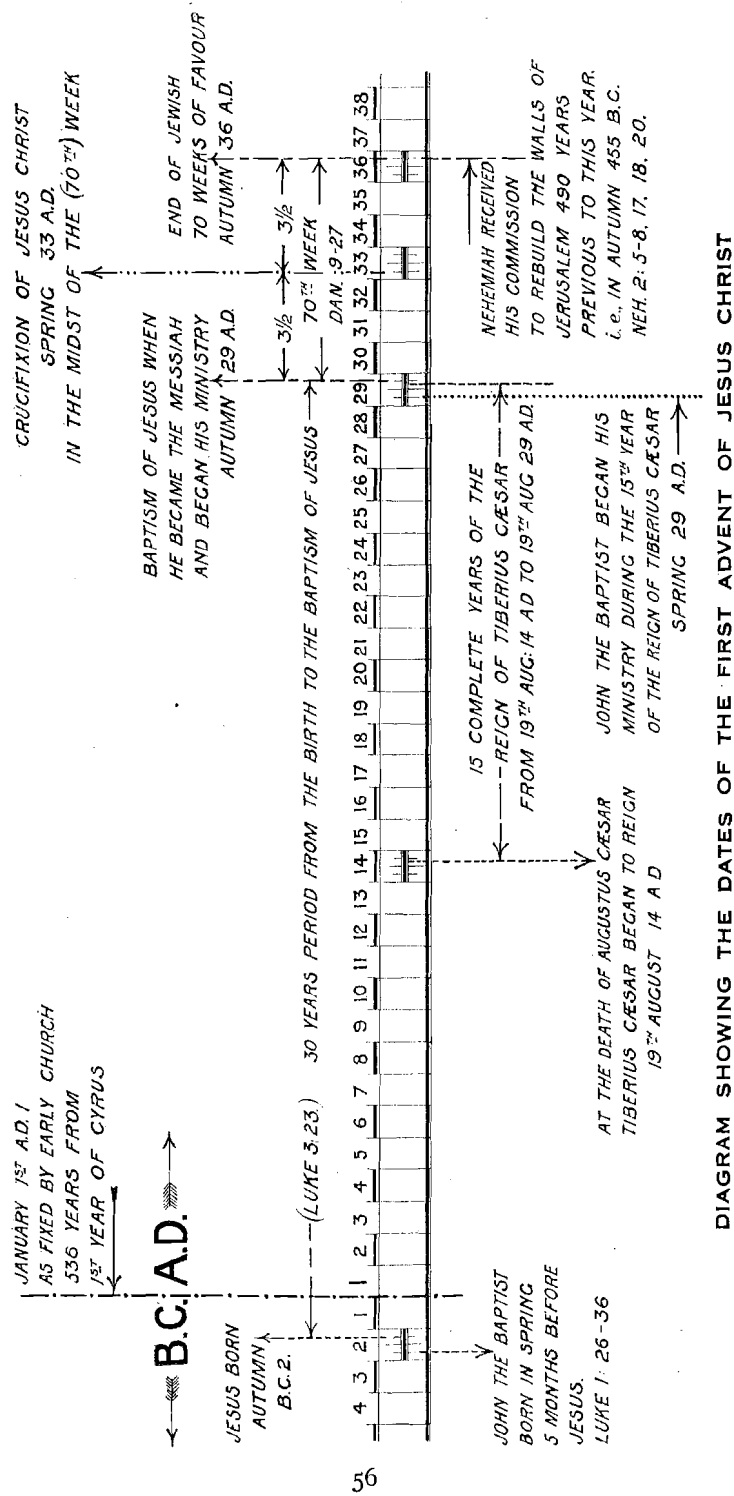


DIAGRAM SHOWING THE DATES OF THE FIRST ADVENT OF JESUS CHRIST

SECTION VII

THE DATES OF CHRIST'S BIRTH, BAPTISM, AND CRUCIFIXION

THE Scriptures contain sufficient data to enable us to accurately determine the year when Jesus was born, and also the dates of his baptism and crucifixion. The present A.D. date, as fixed in the 6th century by Dionysius Exiguus for the beginning of the Christian Era, is now generally recognised to be in error by those who have given the matter careful study. Ussher's scheme of chronology, given in the margins of many Bibles, places the date of Jesus' birth 4 years earlier than A.D. 1; but we believe that the true date was only 1 1/4 years earlier, i.e., in Autumn 2 B.C.* The Scriptural data proves, also, that Christ was baptised in Autumn 29 A.D., and crucified in Spring 33 A.D. These dates are corroborated by symbolical time-measurements in the Great Pyramid.

When John came preaching the baptism of repentance, all men were in expectation of the advent of the long-promised Messiah, and reasoned within themselves whether or not John was the Christ (Luke 3 : 15); but John answered them, no, that Christ would come after him (John 1 : 15-45).

It was when Jesus was 30 years of age that he came forward to be baptised by John (Luke 3 : 21-23), and from that time

* It is well to notice that the now commonly accepted date for the birth of Jesus, i.e., 4 B.C., is based upon the supposition that king Herod the Great died in the year 4 B.C. If 4 B.C. was the true date of Herod's death, then undoubtedly, according to Matt. 2 : 16, Jesus must have been born in either 4 or 5 B.C. But there is no ancient authority for this date of Herod's death, except a mistake of Josephus the Jewish historian, who placed the beginning of the 37 years of Herod's reign from his prospective appointment by the Senate of Rome in 40 B.C., instead of from his actual appointment as king on the death of Antigonus in 37 B.C. (Ant. XVII, 8 : 1). This error of Josephus is not followed by Eusebius nor by any of the early Christian writers.

being anointed with the Holy Spirit and with power, he began his ministry (Acts 10 : 36-38).

Luke states (3 : 1-3) that it was in the 15th year of the reign of Tiberius Cæsar that John the Baptist started his ministry. Tiberius began to reign at the death of Augustus on the 19th of August in the year 14 A.D., and his 15th year, therefore, extended from 19th August 28 A.D., till 19th August 29 A.D. (See the diagram on page 56).

Certain writers have taken as the starting point for Luke's reckoning the year 12 A.D. in which, they say, Tiberius was made co-regent with Augustus. There is no proof, however, that such a method of reckoning was ever used. None of the ancient ecclesiastical writers ever imagined that to be the meaning of the evangelist. Nowhere in histories, monuments, or coins of unquestioned authority, is there a trace of any other reckoning of the years of Tiberius Cæsar, than from the death of Augustus on the 19th of August, 14 A.D.

By comparing verses 13, 24-31, and 36, of the 1st chapter of Luke, it will be seen that Jesus was about 5 months younger than his cousin John the Baptist. According to the requirement of the Law Jesus could not begin his ministry until he was 30 years of age (Num. 4 : 3 ; Luke 3 : 23). As this requirement must have been equally binding upon John, it means that John began his ministry at 30 years of age 5 months before Jesus.

The Beginning of Jesus Christ's Ministry

It cannot be supposed that Luke would have been so careful to fix the exact date of the commencement of John's ministry, had he not understood that he was at the same time fixing the date of the most important event in the history of the world, namely, the Advent of the Messiah. Just as in the 1st chapter he connects the *birth* of Jesus with that of John, so in the 3rd chapter he connects *the beginnings of their ministry*. A more literal rendering of Luke 3 : 23, which supports this view, is given in Wilson's *Emphatic Diaglott*.

After informing us (in the first three verses) when John began his ministry, Luke now desires to draw attention to the commencement of Jesus' own ministry, and (in verse 23) says :

"Also Jesus himself [like John] was about thirty years old [when he] began [his ministry]." The literal word for word rendering requires the insertion of the words in the brackets, in order to bring out the sense of the verse. The Greek word *hai* may be equally well translated "and" or "also."

The Birth of Jesus

Now, as we have seen, John's ministry, beginning in the 15th year of Tiberius, must have dated from some time within the year commencing 19th August 28 A.D., and Jesus' ministry, therefore, 5 months later, must have dated from some time within the year commencing 19th January 29 A.D. It can be more particularly shown, however, that it was in the middle of the Israelitish year, *i.e.*, in Autumn 29 A.D., that Jesus was baptised and his ministry began. Luke 1 : 5 states that John's father, Zacharias, was a priest of the course of Abia. On referring to 1 Chron. 24 : 5-19 we find that the priests were divided into 24 courses, Abia being the 8th in order. During the twelve months of the year, which according to the commandment of God began in Spring (Deut. 16 : 1 ; Exod. 12 : 2), each course in its order would require to serve in the temple for two weeks. (For a similar arrangement see 1 Kings 4 : 7 ; also 1 Chron. 27 : 1-15). This would make Zacharias' term of office expire at the close of the 4th month.

Luke 1 : 8-13 states that it was while Zacharias was "executing the priest's office in the order of his course," that an angel appeared and informed him that his wife would have a son whom he was to name John ; and verses 23 and 24 go on to say : "And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own home. And after those days his wife Elizabeth conceived and hid herself five months." The succeeding verses show that at this time, at the commencement of the 6th month (*i.e.*, at the commencement of the 10th month from the beginning of that year), the annunciation was made to the virgin Mary ; and that when "the days were accomplished that she should be delivered" (or 9 months later), she "brought forth her first-born son," Jesus (Luke 2 : 6-7).

According to the above Scriptural data Jesus was born in Autumn of the year 2 B.C., 18 months ($4 + 5 + 9 = 18$) after the commencement of the (Israelitish) year, in which the angel appeared to Zacharias as he performed the priestly office in the order of his course; and he was baptised 30 years later, in Autumn 29 A.D., or 5 months after John the Baptist began his ministry in the 15th year of the reign of Tiberius Cæsar (See diagram, page 56).

The Duration of Jesus Christ's Ministry

Although it is difficult to gather definitely from the records of the Gospels alone what was the exact duration of Christ's ministry, the information found in the Old and New Testaments is sufficient to establish that period as $3\frac{1}{2}$ years.

In the first three Gospels notes of time are not frequent; but the Gospel of John carefully enumerates seven notes of time from the baptism to the crucifixion of Christ. Three of these are direct references to *passovers*, while a fourth *passover* appears to be referred to. These references are:

- (1) John 2 : 13—"the Jews' passover was at hand, and Jesus went up to Jerusalem."
- (2) " 5 : 1—"there was a feast of the Jews, and Jesus went up to Jerusalem."
- (3) " 6 : 4—"the passover, a feast of the Jews, was nigh."
- (4) " 13 : 1—"before the feast of the passover, when Jesus knew that his hour was come that he should depart out of the world unto the Father,"

The name of the feast mentioned in No. 2 is not specified, but it may safely be maintained to have been a *passover*, otherwise the interval between the *passovers* Nos. 1 and 3 would only be a year. But one year is altogether too short a period for the many events, including the three separate tours through the cities of Galilee, which the other Gospels show to have occurred during that interval. We believe that all the evidences warrant our counting the unnamed feast in John 5 : 1 to be a *passover*; and in this case the duration of our Lord's ministry

from his baptism in Autumn 29 A.D., till his death at the 4th *passover* when he was slain as the antitypical *passover* lamb, would be $3\frac{1}{2}$ years; and the date of the crucifixion Spring 33 A.D. This is the date adopted by Ussher. (See further details in Vol. II of *Great Pyramid Passages*.)

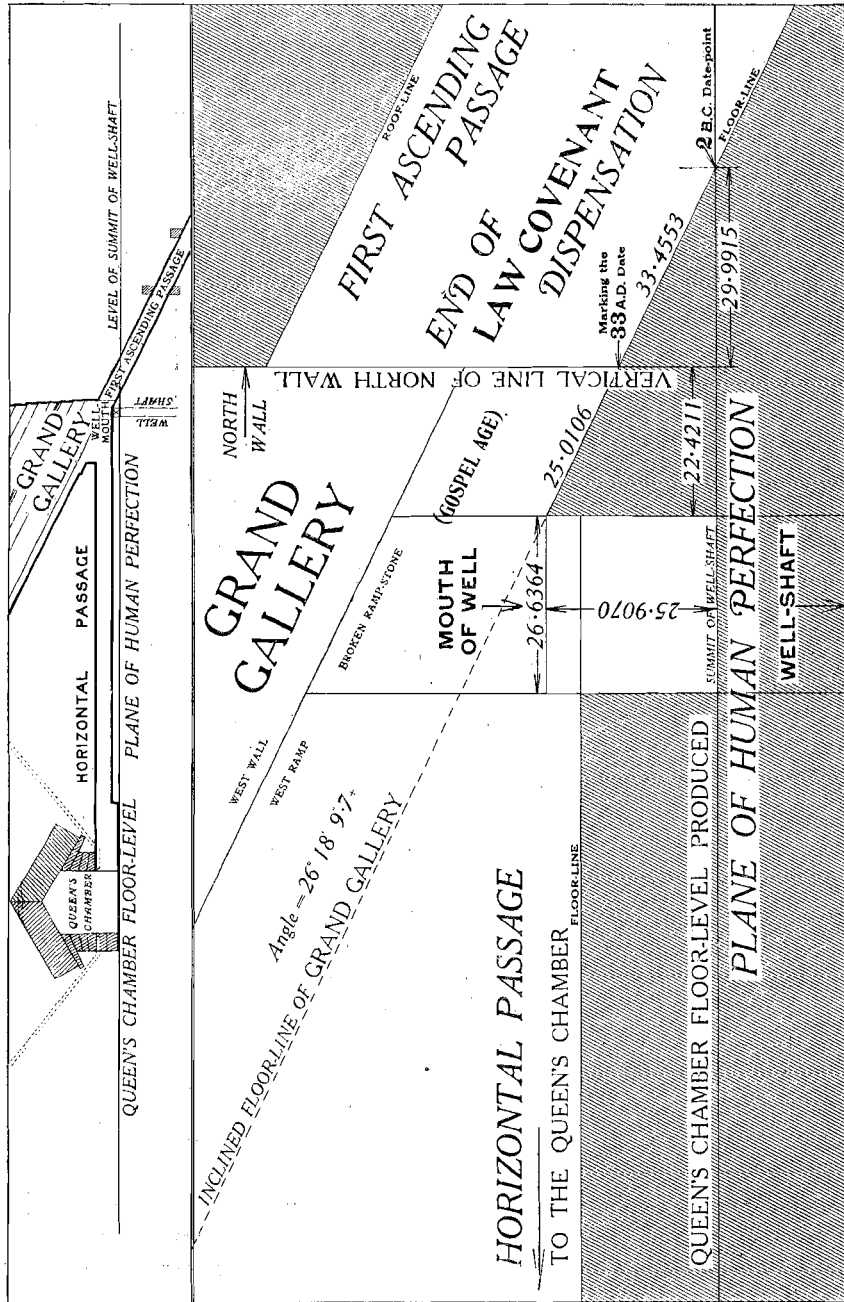
The Great Pyramid Corroborates the Dates of Christ's Birth, Baptism, and Crucifixion

As the Law Age ended, and the Gospel Age began, at the first advent of Jesus Christ, it is confirmatory to find that the important dates of his birth, baptism and crucifixion are symmetrically indicated in the Great Pyramid by three connected points at the upper end of the First Ascending Passage, where the Grand Gallery and Horizontal Passage begin.

We have already seen that in the symbolism of the Pyramid, we have in the Descending Passage a graphic representation of mankind during the course of the "Present Evil World" hastening downward to the Pit of destruction; and in the upward branching First Ascending Passage, effectually blocked at its lower end by the Granite Plug, we have a true symbolic picture of the Israelites' strenuous but unavailing efforts to gain life by the works of the law during the Law Dispensation.

Both those with the law, and those without the law, the Apostle declares, fell short of the glory of God, and thus all alike were condemned to death, and none could by any means redeem his brother (Psa. 49 : 7; Rom. 3 : 9, 10). Then came Jesus, crowned with glory and honour, that he by the grace of God should taste death for every man (Heb. 2 : 9). In him was no sin; he was holy, harmless, undefiled and separate from sinners. He was born into this world on a higher plane than the condemned race which he came to save; and in him was life. Therefore, in the Great Pyramid's symbolical representations, Jesus was not born with the sons of Adam in the miry Pit of depravity and death, but far above in the Queen's-Chamber condition of perfect human life.

While the condition of human perfection is particularly symbolised by the Queen's Chamber, we must recognise that the "Plane" of human perfection in general is represented by



the *level of the floor* of the Queen's Chamber (See the diagram on page 62). When the floor-line of the Queen's Chamber is produced northward it comes in contact with the inclined floor of the First Ascending Passage. The fact that the Queen's Chamber floor-level is in this exact relative position to the upper end of the First Ascending Passage, makes it possible for the Pyramid to corroborate the Scriptural statement that Jesus, while "made of a woman," was also "made under the law"; that is, as a perfect man, Jesus is represented as born on the level of the Queen's Chamber floor which symbolises the Plane of Human Perfection; and as an Israelite, subject to the law, he is represented as born in the First Ascending Passage which symbolises the Law Age. Thus, the point of contact on the floor of the First Ascending Passage marks the date of the birth of Jesus, 2 B.C.; and the measurements prove that the indication is exact. This is the Pyramid's method of showing the fulfilment of Isaiah's prophecy when, speaking as an Israelite to the people of Israel he proclaimed: "For unto *us* a child is born, unto *us* a son is given" (Isa. 9 : 6).

The 30 and 33½ Inch-year Measurements

From the measurements of Professor C. Piazzì Smyth (practically confirmed by Professor Flinders Petrie) we can calculate that the floor-level of the Queen's Chamber is from 14¼ to 15 (14.8245 + *Pyramid inches*) vertically below the upper terminal of the floor of the First Ascending Passage. As the angle of the inclination of the passages is 26° 18' 9".7, we can find by the rules of trigonometry that the *inclined* distance from the point of contact spoken of above, up to the end of the passage floor is, in round figures, 33½ inches, while the *horizontal* distance is 30 inches.* That is to say, the point on the floor of the First Ascending Passage which we have seen to mark the date of Jesus' birth, is the starting-point of two time-

* The exact Pyramid-inch figures are: For the inclined distance 33.4553+, and for the horizontal 29.9915+, *Pyramid inches*. In round figures these represent 33½, and 30, *Pyramid inches*. This time-feature is a development of that given in the companion book: *The Great Pyramid: Its Spiritual Symbolism*, pages 92 and 93.

measurements which indicate two aspects of the earthly life of Jesus.

For 30 years Jesus lived as a perfect man ; and then, on the invitation of God his Father, he presented his human life as a sacrificial offering on behalf of the world, covenanting to die the " just for the unjust "—1 Pet. 3 : 18. Jesus symbolised this offering by his baptism at Jordan, and God demonstrated his acceptance of the sacrifice by begetting his Son through the operation of the Holy Spirit to a higher plane of being, the Divine spirit nature. Henceforth the heavenly Father did not regard his Son as in the flesh, but as a *New Creature*.

This aspect of the earthly life of Jesus is represented by the horizontal measurement of 30 inches. It is appropriate that the date of Jesus' baptism and begetting to the spirit nature, should thus be indicated at the point on the Queen's Chamber floor-level which is in vertical line with the beginning of the Grand Gallery (See the diagram on page 62) ; for the Grand Gallery symbolises the upward walk of the spirit-begotten, the condition of Jesus when, at 30 years of age, he presented his perfect human body a living sacrifice.

The measurement of $33\frac{1}{2}$ inches up the inclined floor-line of the First Ascending Passage represents the other aspect of Jesus' earthly life, namely, as an Israelite of the tribe of Judah, born under the law and bound to observe it in every particular so long as he lived. Jesus fulfilled the law, and by his sacrificial death on the cross at $33\frac{1}{2}$ years of age, he became a " curse " for the people of Israel, as it is written : " cursed is every one that hangeth on a tree " (Gal. 3 : 10, 13). " Nailing " the law to his cross (Col. 2 : 14) he there made an end of its exacting requirements to all who exercised faith in him and accepted the high-calling of God in Christ Jesus (Rom. 10 : 4 ; John 1 : 11-13). This high-calling, which is so well symbolised by the lofty Grand Gallery, was first extended to the followers of Christ from the nation of Israel at Pentecost, shortly after his resurrection from the dead in Spring, 33 A.D.

SECTION VIII

THE LAW DISPENSATION

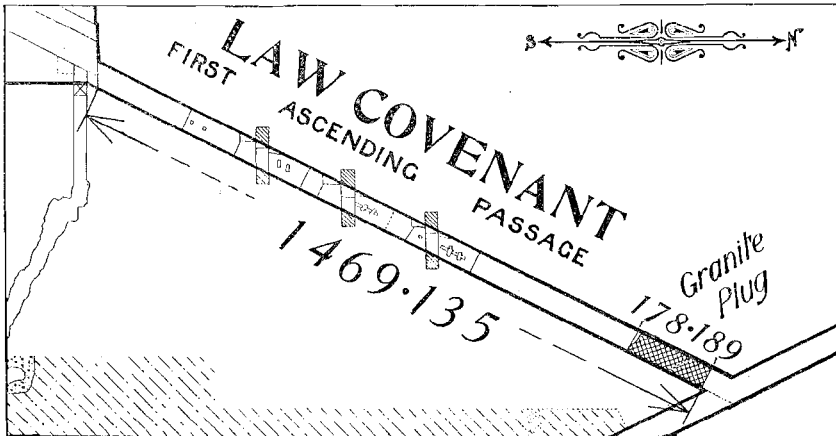
THIS time-feature shows how the First Ascending Passage indicates the duration of the Law Dispensation, the exactly defined period during which the whole nation of Israel was subject to the Law. It had its beginning at the Exodus from Egypt in Spring 1615 B.C. when the " Passover," a most important feature of the Law, was first observed (Exod. 12 : 40-43) ; and it ended in Spring 33 A.D. when Jesus Christ, the antitypical Passover Lamb, was slain by the cruel and ignominious method of crucifixion, and " nailed it [the Law] to his cross " (1 Cor. 5 : 7 ; Col. 2 : 14)—altogether a period of 1647 years.

The First Ascending Passage represents the exacting demands of the Mosaic Law in the Law Dispensation, while the Grand Gallery, with its lofty height, suggests on the contrary the liberty of the Law of Christ, the perfect Law of liberty in the Gospel Dispensation. The one ended and the other began at the death and resurrection of Christ. Accordingly, it is clear that in this time-feature the line where these two passages meet marks the date of the crucifixion. This time-measurement, therefore, like the one already considered (Sec. VII) confirms the claim that the north wall of the Grand Gallery marks the date of the death and resurrection of Jesus Christ, 33 A.D.*

One would naturally expect that the date of the commencement of the Law Dispensation would be indicated by the " Point of Intersection " where the First Ascending Passage leaves the Descending Passage ; because it was at the time

* In all the principal time-features this is recognised ; but we find that in some less important time-measurements, other dates in connection with the First Advent of Christ are likewise indicated by the line of demarcation between the First Ascending Passage and the Grand Gallery.

when the people of Israel left Egypt (the world—symbolised by the downward passage) that the Law was made with them through Moses. But here a difficulty is encountered; for whereas the duration of the Law Dispensation is 1647 years, the full length of the First Ascending Passage which symbolises that Dispensation is only 1543·464 + *Pyramid inches, i.e.*, about 103½ Pyramid inches too short.* At first sight it would seem as if this Biblical period was not corroborated by the Great Pyramid. The late Charles T. Russell, however, in his Vol. III of *Studies in the Scriptures*, pointed out that the length of the Granite Plug was evidently intended by the Pyramid's Architect to be used in the calculations of this time-measurement.

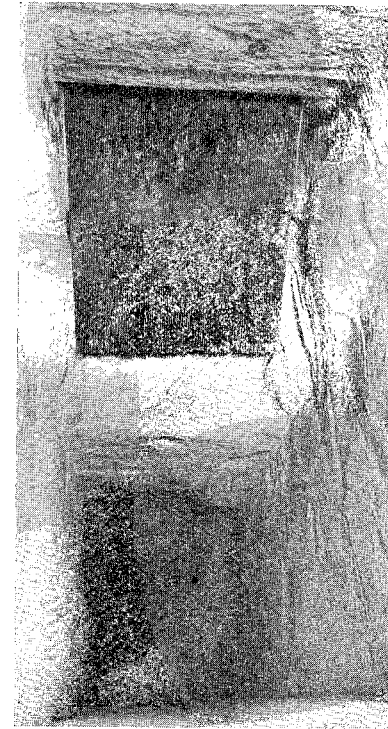


The event which formed the beginning of this *Law* period was not the "Exodus" (though it did occur at the same date as the Exodus) but the ordinance of the "Passover," the first feature of the Law, and a very important one (Exod. 12 : 1-28, 40-43). What could be more appropriate as the starting-point for the length of the First Ascending Passage when considered in its particular symbolical representation of the Law Dis-

* We shall find, nevertheless, in other time-measurements, described in Vol. II of *Great Pyramid Passages*, that the lower end of the First Ascending Passage *does* indicate the date of the Exodus, as well as other prominent dates connected with the people of Israel.

pensation, than the "Granite Plug" which in itself stands as the symbol of the Divine Law, and which effectually blocks this way that was "ordained to life"?

If, then, we take the length of the First Ascending Passage upward from the lower end of the Granite Plug, and to this add the length of the Plug itself, thus giving due weight to this



The lower butt-end of the Granite Plug which blocks the entrance of the First Ascending Passage of the Great Pyramid of Gizeh, as viewed from the Descending Passage

important symbol of the Divine Law, we shall find that the total measurement in Pyramid inches agrees with the period of years during which the Old Law Covenant was in force. (The actual number of Pyramid inches in this *extended* length of the First Ascending Passage is 1647·325 +, or about a 3rd of an inch over the exact 1647.)

Nor is this a chance coincidence, for other time-measurements having a connection with the Divine Law of God require the same method of calculating. As C. T. Russell rightly said: "We now know why that 'Plug' was so securely fixed that none had succeeded in displacing it. The Great Master-Builder had placed it there to stay, that we might hear its testimony to-day corroborating the Bible, as to both its plan and its chronology."

The "Extended" Length of the First Ascending Passage is Proportionate to the Whole Pyramid

By the *extended* length of the First Ascending Passage, we mean the length of the passage from the upper, south, terminal down the floor-line to the lower end of the Granite Plug, *plus* the length of the Granite Plug. As the total number of inches in the sum of these two lengths is 1647.325086 +, while the floor-length of the passage, from the "Point of Intersection" to the upper end is shorter, namely, 1543.464245 + inches, the former may therefore be called the extended length of this passage.

It is evident that the precise number of inches in the First Ascending Passage's extended length depends not only on the length of the Granite Plug, but also on the exact position it occupies in the passage. Both the length, and the position, of the Granite Plug are related proportionately to the dimensions of the whole Pyramid.

We have already drawn attention (in the *Scientific Features* companion book) to the proportionate relationship between the floor-length of the First Ascending Passage, and the floor-length of the Grand Gallery, through the medium of the day-duration of the synodic month. For when we multiply the Grand Gallery length by the days in the synodic month, and divide the result by 36, we get the First Ascending Passage length. The Grand Gallery itself is based proportionately upon the dimensions of the King's Chamber through the medium of the day-duration of the solar tropical year; while the dimensions of the King's Chamber is based upon the size and detailed measures of the whole Pyramid, through the medium of the polar axial length of the earth, the solar tropical year duration, and other related scientific features.

In fact, we find that the measures of every part of the Great Pyramid, both exterior and interior, are definitely related to each other through some appropriate proportion, and it is by this geometrical and mathematical method that the monument proves its own varied dimensions. The results of actual, practical, measuring in the building itself by careful measurers during the past 70 years agree, to within small fractions of an inch, with the results of the scientific, proportionate, calculations.



The upper south end, and portion of the west side, of the Granite Plug which completely blocks the lower end of the First Ascending Passage in the Great Pyramid of Gizeh

Because of the close agreement between the figures of the practical measurers (as, for instance, the published figures of Professor C. Piazzi Smyth, and W. M. Flinders Petrie, as well as our own—See Vol. I of *Great Pyramid Passages*), and because in nearly every dimension a close *mean* of these practical measures agrees with the scientific deductions, we can have confidence that the measurements we use throughout this book and the companion books of the series are as near to the truth as we can hope for.

The Length of the Granite Plug

The length of the Granite Plug is proportionate to the dimensions of the whole Pyramid in this way: When we add together the four side-lengths of the building's square Socket-level base, and the four outside arris-edges, from the Socket-level base up the corners to the apex, and divide the sum of these eight straight lines by a round 400, we get the length of the Granite Plug. This length, as we have said elsewhere, is 178.1892 + Pyramid inches.

Professor Flinders Petrie measured the Granite Plug more accurately than Professor C. Piazza Smyth (for the latter confessed that we did not attach more than moderate reliance upon his own figures, as the Plug is "so very difficult and roundabout to measure"). The measure of Professor Petrie is only about an 8th part of an inch different from the figure given above; and under the circumstances, because of the difficulty of securing accurate practical measures, this small difference is negligible. Like nearly all of the Pyramid's scientific measurements, this Granite Plug length is confirmed many times by other features.

The Position of the Granite Plug

As for the position of the Granite Plug in the First Ascending Passage, we find that the measurements connected with this are appropriate to the length of the Granite Plug, as well as appropriate to the symbolical significance of the passage. Without entering into all the details, we here present the main features.

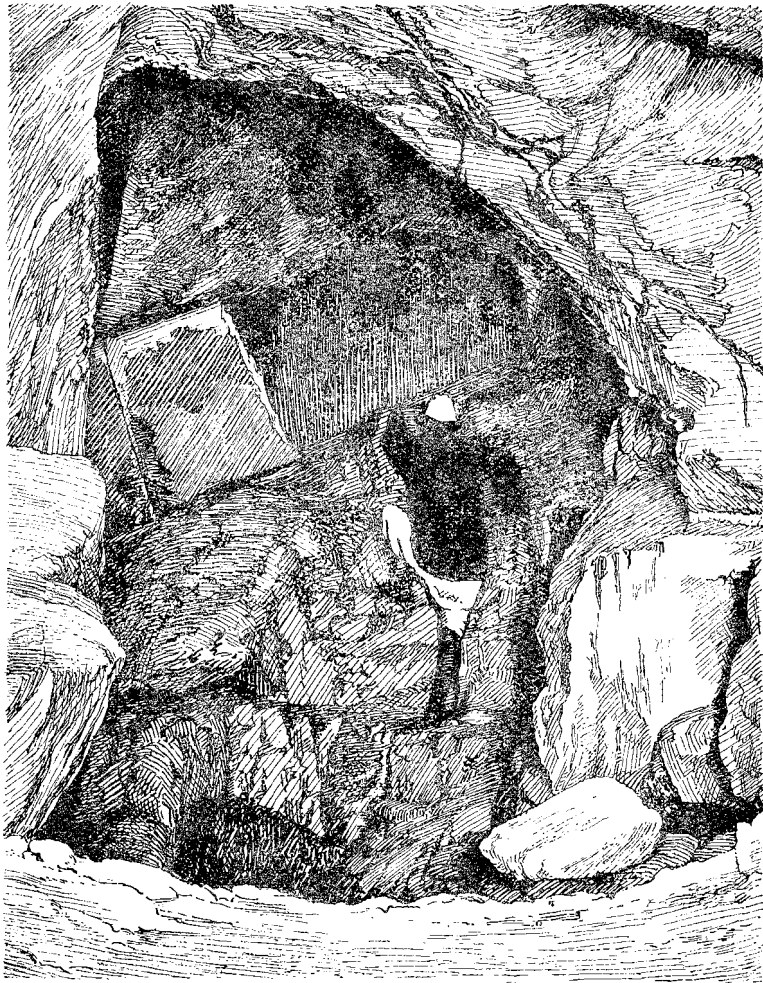
We have seen how, if we reckon a round 400 inches for each inch in the length of the Granite Plug, we get a total of inches equal to the sum of the Pyramid's four Socket-level base-side lengths, plus the four corner arris-line lengths. The length of the Granite Plug is therefore not only proportionate, through the medium of the number 400, to the actual outside size of the whole Pyramid, but also to the very shape of the building, namely, the π -shape, or that precise shape which gives to the monument's vertical height the same proportion to its square base, as the radius of the circle has to the circumference.

The number 400 is one of the factors which determines the exact, theoretical, position of the Granite Plug, though not this time as a multiplying (or dividing) number, but as a number to be added. Thus, when we add a round 400 inches to exactly 6 times the length of the Granite Plug, the resultant sum is equal to the number of inches between the upper end of the First Ascending Passage, down the floor-line to the lower, or northern, end of the Granite Plug. Therefore, if we add 400 inches to 7 times the Granite Plug length, we have the "extended" length of the First Ascending Passage, or that length which, as C. T. Russell pointed out, enables this First Ascending Passage to corroborate the duration of the Law Age of Israel, from Spring of the year 1615 B.C. when the first feature of the Law was given, namely, the Passover, till Spring of the year 33 A.D. when Jesus Christ, the antitypical Passover Lamb of God was slain, and by his sacrificial death brought the Law to an end to all such as had faith.

The Significance of the Numbers 7 and 400

The fact that the Granite Plug length must be multiplied by 7, the perfect number, and 400 added to yield the necessary number of inches to enable the First Ascending Passage to agree in length with the years of the Law Age, this may be regarded as appropriate to the symbolism of the passage; for one of the prominent features of the Law is the 7th day, and 7th year, sabbath, which the people of Israel were enjoined to observe. The number 7, also, represents perfection in general, just as 10 represents completeness. It was on the 10th day of the 7th month of their ecclesiastical year that the Israelites were commanded to observe as the great atonement day; and on this same day every 50th year, counting from the year they entered into the Holy Land, the priest blew the trumpet of jubilee, and proclaimed liberty throughout all the land. The number 6 seems to be more particularly identified with man in his imperfection, although it has another significance, as we shall refer to later.

The 10th part of 400, *i.e.*, 40, is a Scriptural number, and in most instances where this number is used, either as days



Drawn by K. Vaughan

The large cavity excavated round the western side of the Granite Plug in the Great Pyramid of Gizeh, excavated by Caliph Al Mamoun in 820 A.D. This cavity connects the Descending Passage with the lower end of the First Ascending Passage

and nights, or years, trial or testing is associated with it, directly or indirectly. Powers of the number 40, that is, as we have seen, 400, and also 4000, and 40,000 are connected with the First Ascending Passage in some of the scientific features. The whole of the Law Age of Israel which the First Ascending Passage so well symbolises was essentially an Age of trial and testing. Owing to their imperfection the people of Israel were unable to pass the exacting requirements of the Law ; and the Law therefore blocked the way to life, just as the Granite Plug blocks the way up the First Ascending Passage which represents a way to life. But the perfect Man Christ Jesus passed every trial and test which his heavenly Father saw good to subject him to. We read that for 40 days he was tempted of the Devil in the wilderness, and that the Devil had to leave him at last, being unable to shake the faith and loyalty of our Lord.

The length of the First Ascending Passage, its extended length, and the length of the Granite Plug, are all corroborated a number of times by the Pyramid's scientific proportions (which will be more fully dealt with in the 3rd volume of *Great Pyramid Passages*). We therefore adhere to these particular lengths, considering them to be the standards, or correct theoretical measures. But, as we have pointed out several times, agreeably with Professor C. Piazzi Smyth, it is probable that the Pyramid's Designer intended that other measures for the various parts of his monument should be used in the calculations, these other measures being, however, within narrow limits. For a passage may measure longer along one side than along the other, as, for instance, the Descending Passage, which from the "Point of Intersection" downwards is longer on the west side than on the east. There is, of course, a reason for these slight ranges of measure, to some of which we refer in the *Scientific Features* book.

SECTION IX

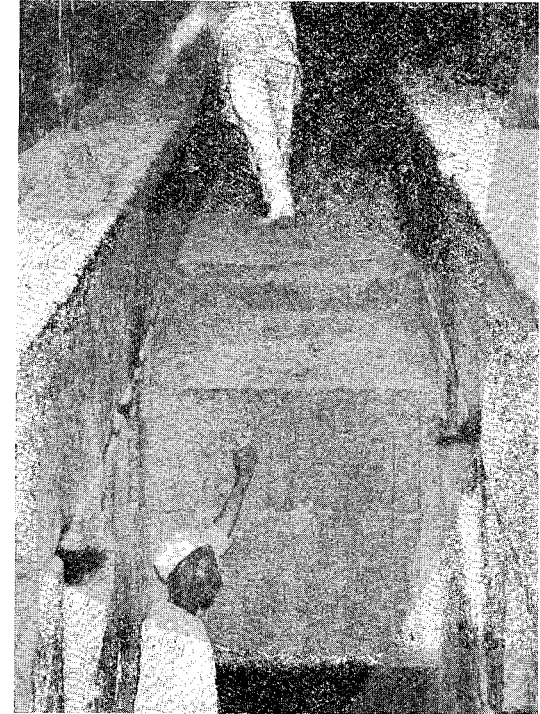
THE GOSPEL AGE : CALL AND TRIAL OF CHRIST'S " BODY "

THE Gospel Age is the continuation of the Law Covenant Age in point of time ; yet there is great difference between them, even as the Grand Gallery which symbolises the Age of Grace, although in direct upward continuation of the First Ascending Passage which symbolises the Age of Bondage, differs from it in most other respects. We have already fully described the symbolism by which the Grand Gallery represents the upward walk of those who partake with Christ in the high-calling of God (See the *Spiritual Symbolism* book). The total length of this passage in Pyramid inches corroborates our understanding of the Scriptural teaching regarding the complete period of the Gospel Age.

The Two Ways of gaining the Grand Gallery

There are two modes of entrance to the Grand Gallery. The most direct is the First Ascending Passage up which the people of Israel, typically cleansed through the atonement-day sacrifices, are represented as going. Those who had faith in the ransom-sacrifice and thus received Jesus as their Saviour, passed directly from Moses into Christ. They accepted the special privilege of the Gospel Age (John 1 : 11-13) and, figuratively, followed Christ up the Grand Gallery. The majority of the nation who rejected him, however, were turned aside into the Well-shaft ; that is, because of their blind unbelief they lost the opportunity of the Age of Grace, and were cast into the *hadean* condition. For although the Well-shaft particularly symbolises the death and resurrection of Jesus Christ, it also symbolises hades or the death-state in the wider sense. Christ's soul was not left in hades (Acts 2 : 27).

The other way into the Grand Gallery is the Well-shaft, which symbolises the death and resurrection, *i.e.*, the ransom-sacrifice, of the Lord Jesus Christ. It is by this way, faith in the ransom-sacrifice, that the Gentiles have passed from the Plane of Condemnation represented by the Descending Passage, up to the Plane of Human Perfection represented by the level



The lower end of the Grand Gallery in the Great Pyramid of Gizeh, looking south ; showing the two Ramps ascending on each side of the floor

of the Queen's Chamber floor. They are not actually perfect, but are "justified by faith" (Rom. 5 : 1) and "accepted in the beloved" (Eph. 1 : 6). If they now comply with the request to present their bodies a living sacrifice (Rom. 12 : 1), and so accept the "High-Calling," they are urged to forget those

things which are behind, and reaching forth unto those things which are before, press towards the mark for the prize of the high calling of God in Christ Jesus (Phil. 3 : 13, 14).

The Beginning of the Gospel Age

With the exception of these few followers of Christ, the whole world of mankind on their downward way pass the lower mouth of the Well, the ransom-sacrifice of Christ, without seeing it, or if they do they have no faith in it as a way of escape to the upper passages of life. To the Jew it is a cause of stumbling, and to the Gentile it appears to be foolishness (1 Cor. 1 : 23).

Jesus was called from his birth, in the sense that he was born into this world for the purpose of accepting the call to sacrifice when the due time should come ; and this as we have seen was at his baptism (Sec. VII). But although the "Call" began there so far as Jesus was concerned, it was not until after his resurrection that the "new and living way" was opened up, first to the people of Israel, and afterwards to the Gentiles. Good men, like John the Baptist, who died prior to the actual payment of the ransom by means of the precious blood, could not have part in this high-calling (Matt. 11 : 11).

It was not until Jesus ascended and presented the merit of his sacrifice to the Father, that the Call was extended to the members of the Body of Christ. The first to take advantage of the Call were the Disciples at Pentecost (Acts 2 : 1-18) ; and on these, in token of his acceptance of them, God poured out his Holy Spirit, just as 3½ years before he had poured it upon his beloved Son Jesus at Jordan. The exact day when the Holy Spirit first descended upon the members of Christ's Body, was foreshadowed in the types of the law (Lev. 23 : 4-17).

The privilege to suffer with Jesus Christ and to be on trial for a place in the Body, which began to close in 1878 A.D., will continue until the last member has completed his course.* But with the completion of the membership of the Body, and the completion of their testing as to faithfulness unto death,

* See *Studies in the Scriptures*, by C. T. Russell, Vol. II, chap. 7 ; Vol. III., chap. 6.

and their exaltation with their Head, will come the conclusion of this Gospel Age. This, we believe, will coincide with the end of the "Times of the Gentiles," Autumn of the year 1914 A.D. (See No. 3 on page 24).

The "Feet" Members of the Body of Christ, and their Work

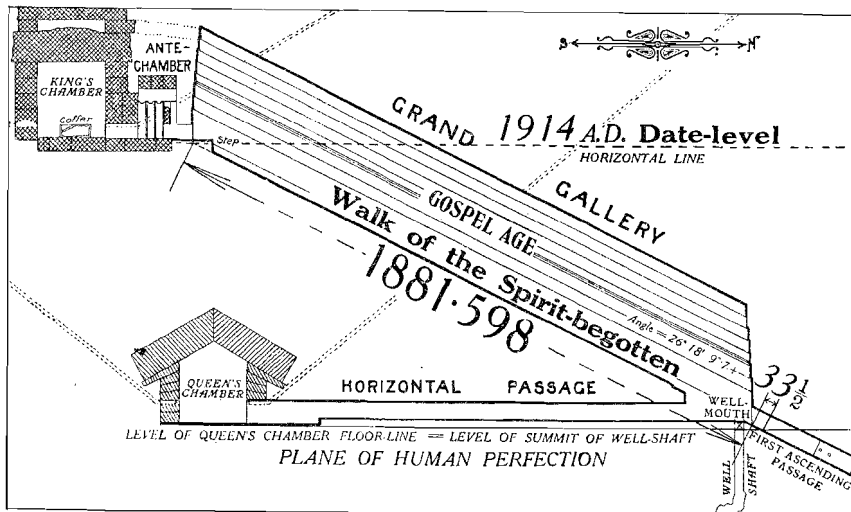
The above paragraphs appeared in the 1913 edition of the 2nd volume of *Great Pyramid Passages*. While we believe we are right in maintaining that all the members of the Body of Christ are not yet joined to their Head, Jesus Christ, in glory as spirit beings, their activity as "feet" members in publishing the glad tidings, in publishing salvation by proclaiming that "Millions now living will never die," and in declaring that *the reign of Christ is now begun*, can be said to have been legally due since 1914 A.D. To quote the late C. T. Russell : "It is to this mission of the 'feet,' or last members of the Church, who will declare upon the mountains (kingdoms) *the reign of Christ begun*, that Isaiah 52 : 7 refers."

"A great and important work, then, is given to the remaining members : Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord,—the joy of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth."

We read that "the Lord knoweth them that are His." From the date of our Lord's death and resurrection, Spring of the year 33 A.D., till the date when he took up his great power and began to reign at the completion of the Seven Times of the Gentiles, Autumn 1914 A.D., is a period of 1881½ years. This period is corroborated by the total length of the Grand Gallery which represents the Gospel Age ; for the Pyramid-inch distance along the floor-line, from the north wall which convincingly marks the date 33 A.D., up to the virtual floor-end at the vertical

line of the upper south wall, is 1881.598 +, that is, practically 1881½ Pyramid inches.

This measurement is confirmed in so many distinct ways by the scientific features of the Great Pyramid, that we cannot doubt its accuracy and intentional design. Jehovah, the Great Master Architect of the Pyramid, so designed the dimensions of the monument, that it might monumentalize the date 1914 A.D. not once, but many times over, that we should have confidence in the wonderful events connected with that year. The most important of these is that Christ, "whose right it is," began his reign as earth's invisible King (Ezek. 21 : 25-27).



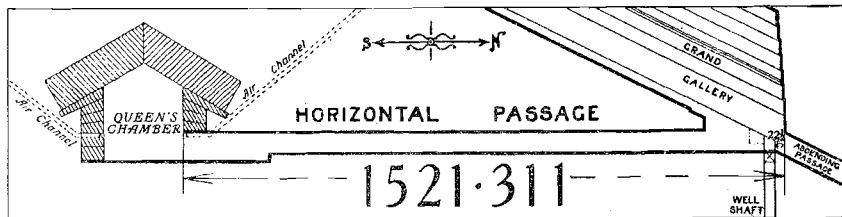
SECTION X

THE SIGNIFICANCE OF THE HORIZONTAL PASSAGE

WHILE the First Ascending Passage represents the experiences of the nation of Israel under the exacting requirements of the old Law Covenant, symbolising the hopelessness of that commandment which, although "ordained to life," was found to be in reality unto death because of inherent sin (Rom. 7 : 10); and while the Grand Gallery represents in its symbolism the experiences of those who have the necessary faith in Christ during the Gospel Age, there is another passage-way in the Great Pyramid which illustrates the experiences of the world of mankind in general during the entire seven thousand years, from the time of Adam till the end of Christ's Millennial reign, namely, the Horizontal Passage which leads to the Queen's Chamber. And just as the lengths of the two Ascending Passages indicate the durations of the Law and Gospel Ages, so, proportionately, the length of the Horizontal Passage agrees with the complete period of 7000 years.

God's faithful witnesses in all ages have believed that ultimately Jehovah will reward the righteous because of their faith in Him, and punish evildoers. But the time has seemed long, and their cry has been: "How long, O Lord?" Yet the Apostle says that "the Lord is not slack concerning his promise, . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3 : 9). "Have I any pleasure at all that the wicked should die? said the Lord God: and not that he should return from his ways and live?" (Ezek. 18 : 23). For this reason, therefore, that the wicked might learn by bitter experience the sure results of evil-doing, and then be given an opportunity to return and learn righteousness that they may live, the Lord has been longsuffering with the fallen race of mankind. For

6000 years God permitted evil to predominate, because, we read, "he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained," the Lord Jesus Christ whom he raised from the dead (Acts 17:30, 31). This "day" that God has appointed is the 7th 1000-year period since the time of Adam; and in it mankind will experience the effects of well-doing, in contrast to the effects of evil-doing during the preceding six 1000-year periods. For we also read that, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9); and, "In his days shall the righteous flourish."



How the Length of the Horizontal Passage Indicates the Period of 7000 Years of the World's History

The whole tenor of the Scriptures shows that the Lord designed the long period of 7000 years for man's ultimate everlasting benefit, that he might by experiences learn good and evil, and, if he is rightly exercised by these experiences choose righteousness and live. Thus there is hope for mankind, because God who is the Saviour *especially* of those who believe, is *also* the Saviour of all men; and he willeth that all men shall be saved and come to the knowledge of the truth (See 1 Tim. 2:4; 4:10). If they remain loyal and obedient to the righteous Judge they will live forever in the earthly home which the loving Creator has prepared for them; for the earth, which "abideth for ever," was made to be inhabited (Eccles. 1:4; Psa. 119:90; Isa. 45:18).

The Horizontal Passage to the Queen's Chamber illustrates this hopeful condition of mankind. The upper mouth of the symbolical Well-shaft at the northern commencement of the passage represents that which is the foundation of all hope,

namely, the Ransom-sacrifice of Jesus Christ, who is spoken of as "the Lamb of God, which taketh away the sin of the world," having been "foreordained before the foundation of the world," and "slain from the foundation of the world" (John 1:29; 1 Pet. 1:19, 20; Rev. 13:8). The Queen's Chamber at the further, southern, end of the passage symbolises the perfect human life to which all men will attain by the end of the Millennial Age, as the result of the work of Christ.



The entrance of the Horizontal Passage leading to the Queen's Chamber in the Great Pyramid of Giza; showing the sheer-cut-off of the Grand Gallery floor (Compare with the diagram on page 80)

The method by which the Horizontal Passage shows the period of 7000 years is partly by its symbolism, and partly by the proportionate measures of its length. The simple length of the passage itself could not show the 7000-year interval from Adam's creation and fall, to the end of the Millennium, for it is only about 1521½ Pyramid inches. It is here, therefore,

where both the proportions of the length, and the symbolism, are necessary; and by taking advantage of these the representation is complete and convincing.

The Queen's-Chamber end of the Horizontal Passage is about 21 inches more in height between floor and roof, than the major part of its length; and this final, southward, section is to a close approximation one-seventh of the total length of the passage. Because the first 6/7ths is less than four feet between floor and roof, thus compelling the man of average stature to bow his head and back considerably when progressing towards the Queen's Chamber, this pictures the condition of the human race during the first 6/7ths of the world's history. While mankind has been "subjected in hope" by God for 6000 years, during which, the Apostle tells us, they have been waiting with earnest expectation for the manifestation of the sons of God, they have also been "subject to frailty," bowed down and labouring under sin and degradation, and longing for the promised deliverance (See Rom. 8: 19-22). "For we know," continues the Apostle, "that the whole creation groaneth and travaileth in pain together until now"; but that it shall be "delivered from the bondage of corruption into the glorious liberty of the children of God."

The time when this earnestly expected deliverance will take place is in the 7th 1000-year period, called by the Apostle "the times of restitution of all things." The final 7th part of the length of the Horizontal Passage, owing to its greater height because of the 21-inch drop in the floor-level, well represents the greater freedom of the Millennial Age. The original Adamic condemnation will then be removed, and under the terms of the New (Law) Covenant the great Mediator, Christ, will restore men to that upright condition lost by Adam through his disobedience in the beginning. The floor-to-ceiling height of this final 7th of the passage gives just enough head-room for the man of average stature, that is, about 5 feet 8 inches. But after passing out of the passage into the seven-sided Queen's Chamber, there is abundance of head-room, symbolising the glorious liberty of the perfect man after the restitution work of Christ and his joint-heirs of the Kingdom is accomplished. (See the illustration of this final part of the passage on page 85.)

The Length of the Horizontal Passage is Geometrically Exact

As explained elsewhere the total length of the Horizontal Passage leading to the Queen's Chamber is related, by a proportion, to the dimensions of the King's Chamber, and to the number of days in the Lunar or Synodic month. For when we multiply the cubic diagonal of the King's Chamber by the day-value of the synodic month, and divide the result by 10, which is the Pyramid's basic number, we get the length of the Horizontal Passage, namely, 1521.3114 + Pyramid inches. This, the correct theoretical length, is the mean of the practical measures secured by Professors Smyth and Petrie, and by ourselves as described in paragraphs 588 to 591 in Vol. I of *Great Pyramid Passages*.

In the symbolisms, the moon, as represented in the duration of the lunar month, is symbolical of the Law, which mankind will gradually be enabled to observe perfectly under the better conditions of the New Covenant. The King's Chamber is symbolical of the Kingdom of Christ, under the beneficent rule of which the restored world will be instructed in righteousness, and so attain to the Queen's-Chamber condition of perfect human life. It is therefore in keeping with the approved symbolisms of the Pyramid that the day-duration of the synodic month, and the chief dimension of the King's Chamber (the cubic diagonal) should so wonderfully yield the figures which agree with the measured length of the Horizontal Passage. There is nothing forced, either in the interpretation of the symbolisms of the building, or in the mathematical calculations, in this feature.

Even in the proportions of 6/7ths and 1/7th into which this Horizontal Passage is divided, there is a fitness to the mathematical accuracy of the whole monument. For although the final section of the passage at the Queen's Chamber end is, as we have said, only a close approximation to a 7th part of the total length, yet this section is so balanced to the longer section that it *does* show the exact 7th part by the following method:

This method takes into account the Pyramid's basic number 10, which is the complete number, in addition to the perfect

number 7. From the total Pyramid-inch length of the Horizontal Passage deduct the complete number 10. Divide the remainder by the perfect number 7, and we have the precise length of the final, southern, section of the passage, namely, 215·9016 + Pyramid inches. The difference between Professor C. Piazzi Smyth's practical measure for this final section, and our own practical measure, is less than a 20th part of an inch, and a close mean between these two practical measures is the one required by the mathematical and proportionate theory, as detailed above.

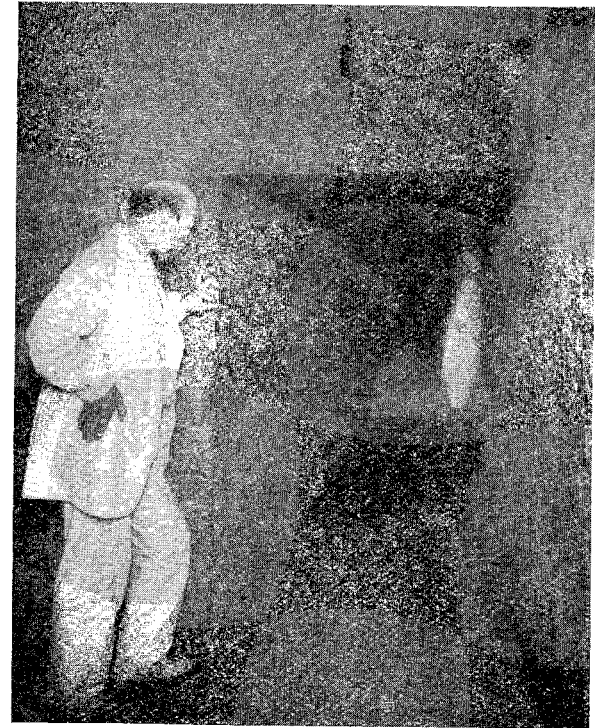
The Horizontal Passage and the 7040 Years' Period

We read in Revelation 20 : 3 that Satan is to remain bound in the "bottomless pit" for the 1000 years, that he should deceive the nations no more till the 1000 years are fulfilled; but that "after that he must be loosed a little season." Further, in verses 7 and 8, the Revelator says: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

By the end of the times of restitution, the thousand years of the Millennium, all mankind will have been restored to that degree of perfection which should enable them to withstand the deceptions of the liberated evil one; and as the general resurrection will then be complete, the nations, or peoples, will be as the sand of the sea for multitude. All the loyal at heart will pass this final test which the loosing of Satan will bring upon the restored world, and will live on into the "Ages of glory" to follow. Those who prove themselves disloyal and lacking in love for God and neighbour, as is required by the perfect law, will be destroyed by the "fire" which will come down from God out of heaven (Rev. 20 : 9).

This final "little season," which comes after the 1000-year period, will probably be a short space of 40 years, as seems to be indicated by the harmony of the time-parallels shown on pages 24 and 25 (See particularly No. 3). A total period of

7040 years, from the fall of Adam till this final test upon mankind is accomplished, is thus indicated in the Scriptures. The date of the end of the long period of 7040 years will therefore be 2914 A.D., which will complete 2915 years from the date of the birth of the "Man Christ Jesus" in Bethlehem (Autumn of the year 2 B.C.).



The doorway of the Horizontal Passage in the north wall of the Queen's Chamber in the Great Pyramid of Gizeh; showing the 21-inch drop in the floor of the passage, and the consequent greater headroom in this final part of the passage (Compare with the diagram on page 80)

The Horizontal Passage to the Queen's Chamber is related by a mathematical proportion, and by a method of calculating characteristic of the Great Pyramid, to this 7040 measure.

The length of the Horizontal Passage, as we have seen, is connected proportionately to the dimensions of the King's Chamber, and to the day-value of the Lunar month. As the King's Chamber's dimensions are in their turn related to the day-value of the solar tropical year (as is explained fully in the companion book entitled: *The Great Pyramid: Its Scientific Features*), we see that both the sun and the moon, as represented by the solar year and the lunar month, are symbolically connected with the Horizontal Passage through the medium of numbers, *i.e.*, numbers of days, and numbers of inches. We have already drawn attention to the symbolical significance spoken of.

The total length of the Horizontal Passage, 1521·3114 + Pyramid inches, is much too small to agree by any direct calculation with a 7040-inch measure. But its length is so exactly balanced with all the other dimensions of the Pyramid, and with the building's scientific indications of the solar and lunar years, and with the mathematical ratio π , that the 7040-year period is shown to be connected with this passage by the following method of calculating:

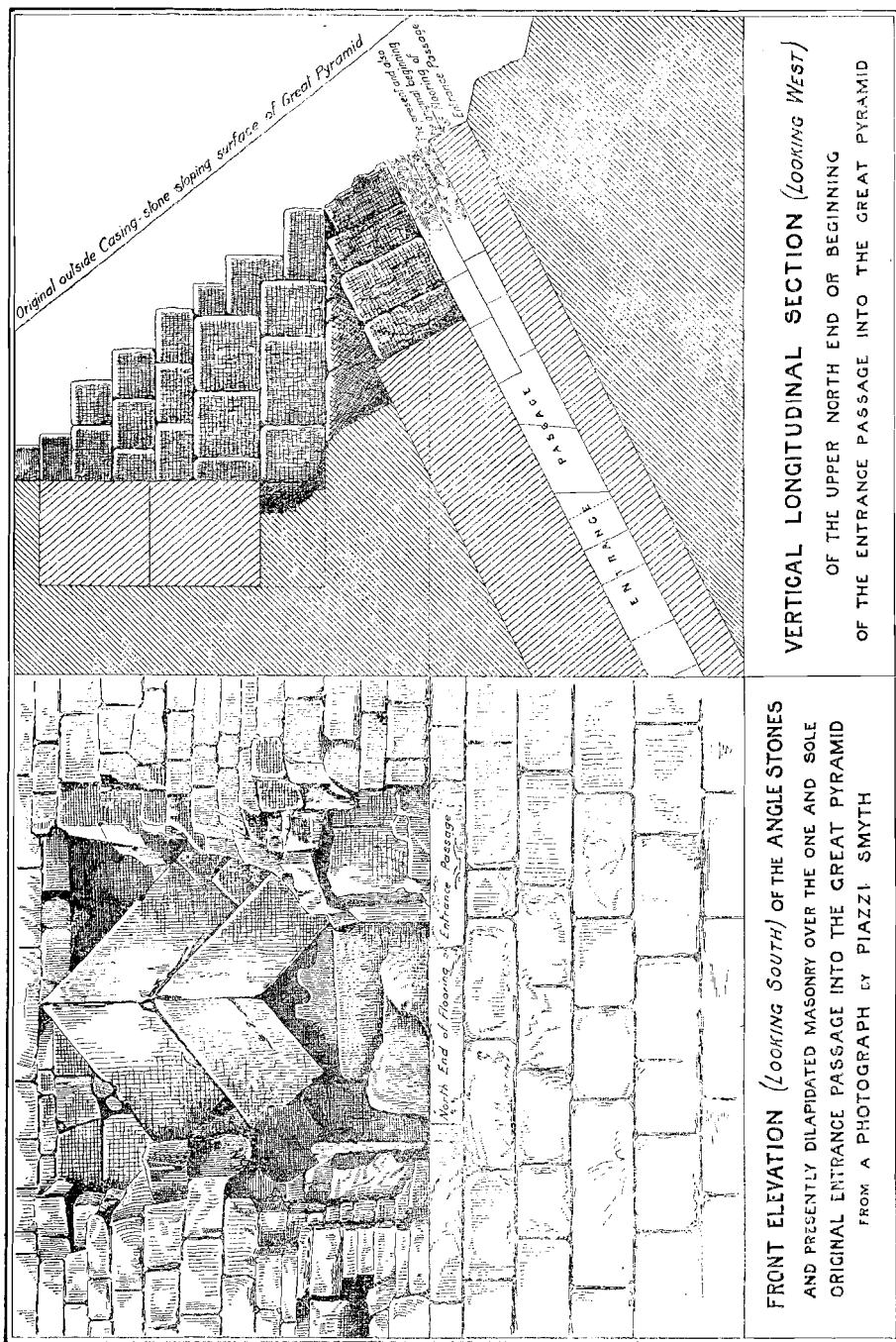
When we *add* to the Horizontal-Passage length of 1521·31142 + Pyramid inches, the same number of inches as there are days in the lunar year (of 12 lunar, or synodic, months, 354·36706 +), and also the same number of inches as days in the solar tropical year (365·24219 +), and regard the sum of these three exact numbers as being the diameter of a circle, we find that the circumference of this circle is practically an even 7040 Pyramid inches. This circumference measures little more than a 20th part of an inch over the precise 7040. (The Horizontal-Passage length in inches, added to the number of days in the solar and lunar years, yields the sum of 2240·9206 +. This sum viewed as the inch-diameter of a circle, and multiplied by the ratio π , gives for the circumference of that circle 7040·0599 + inches.).

SECTION XI

THE DESCENDING PASSAGE: ITS SIGNIFICANCE AND ITS MEASUREMENTS

THERE can be said to be more than one length for the Descending Passage, for this passage is divided into definite sections throughout its total length by prominent structural details. For instance, there is existing evidence that the Descending Passage had two north beginnings. The first one was (for it is now missing) at the surface of the original casing-stones that covered all the northern flank of the building. Owing to the stripping-off of the pristine casing of the monument, this outer commencement of the Descending Passage has disappeared. But the few casing-stones which still remain at the northern foot of the building, standing in their original places almost exactly below the entrance of the Descending Passage, make it possible for us to determine within close limits where the doorway of the Descending Passage lay in ancient times. We term this north-commencement of the Descending Passage floor-line: The Ancient Entrance.

But the masonry which forms the present north edge of the Descending Passage floor-line, has the appearance of having been intended by the Pyramid's designer to constitute another, second, commencement to the passage. The particular structural feature which presents this appearance of another floor-beginning is an extensive sheet of masonry, 30 inches thick, and measuring 33 feet wide from east to west, down the central line of which the floor of the passage runs. That is to say, this broad sheet of stone, starting from where the Descending Passage now begins, slopes downward into the solid masonry of the building, preserving (so far as we can judge) a width of 33 feet, and extending from the outside of the building down to the rock-level. And down the middle of this great inclined

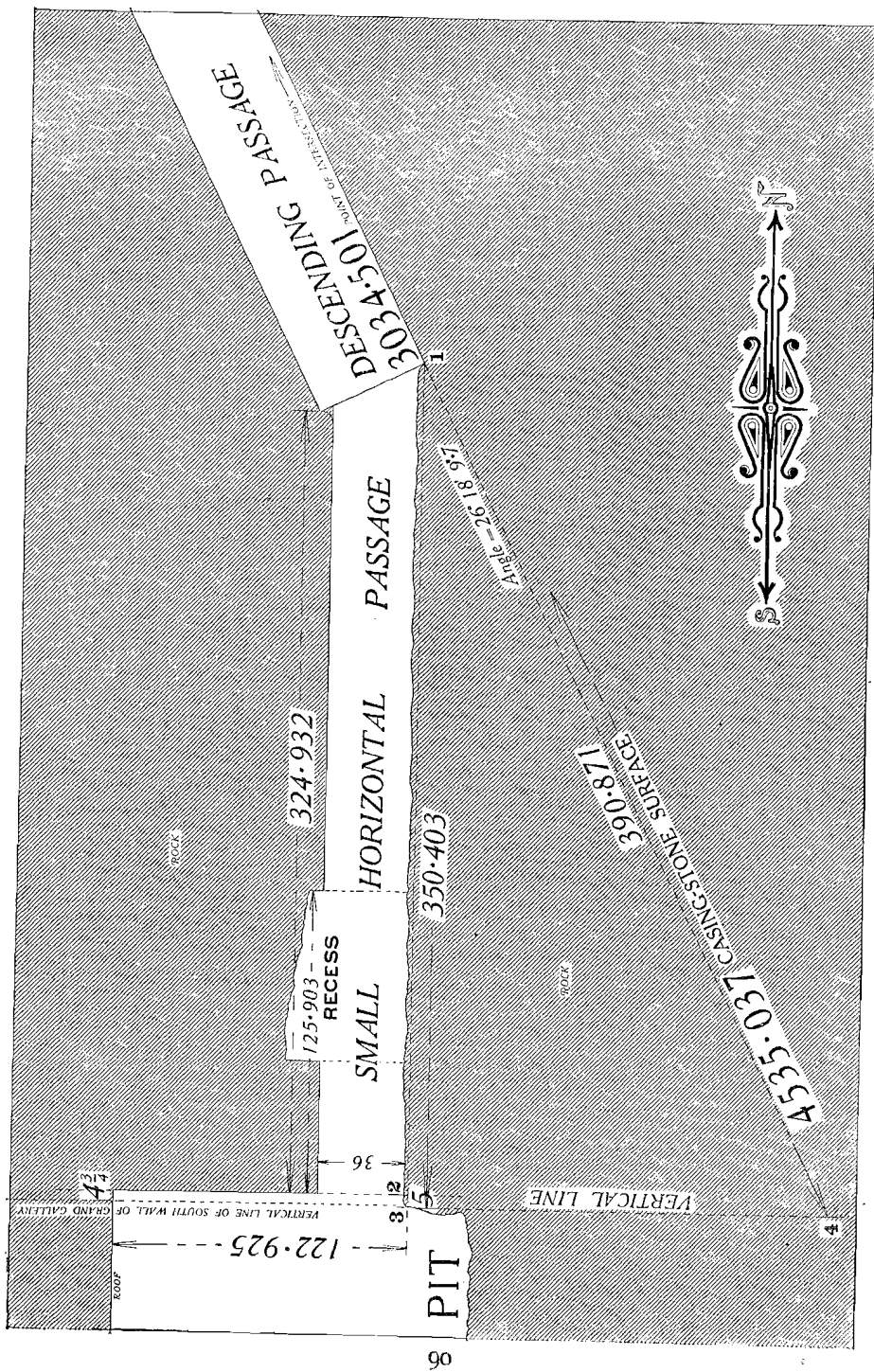


sheet of masonry, which Professor C. Piazza Smyth named the Descending Passage "Basement-sheet," the passage's walls were laid at nearly three and a half feet apart; and on top of these walls immense roof-stones were then placed. This method of construction made the masonry of the Descending Passage very solid and enduring.



Col. Howard Vyse's historic Casing-stones in the middle of the northern base of the Great Pyramid of Gizeh

The "Basement-sheet" of the Descending Passage, therefore, forms a distinct part of the Pyramid's design, and Professor Smyth was of the opinion that it did not extend further outward toward the exterior line of the casing of the building than it does at present. Therefore the northern edge of the Basement-sheet, at the point where the Descending Passage commences,



forms another, distinct, floor-beginning for this passage. The masonry which originally lay beyond this, between the present floor-commencement of the passage and the ancient Entrance beginning, must have been arranged in a different style, as is natural to suppose, seeing that the casing-stone surface was comparatively near. Professor Flinders Petrie believed that the ancient Entrance was originally closed by a pivoted stone door; and this is probable.

In the Pyramid's symbolical and scientific features both of these floor-beginnings are repeatedly recognised. And these two floor-beginnings of the Descending Passage are related to each other by harmonious proportions, proving, by the Pyramid's own method of proof, that both are intentional details of the whole system of dimensions which bind all sections of the monument together. The opinion of Professor Smyth that the north edge of the Descending Passage Basement-sheet, where the floor of the passage begins at present, is an originally intended feature of the Pyramid's design, is thus fully supported. We shall refer to some of these symmetric proportions later.

Lower Terminals of Descending Passage

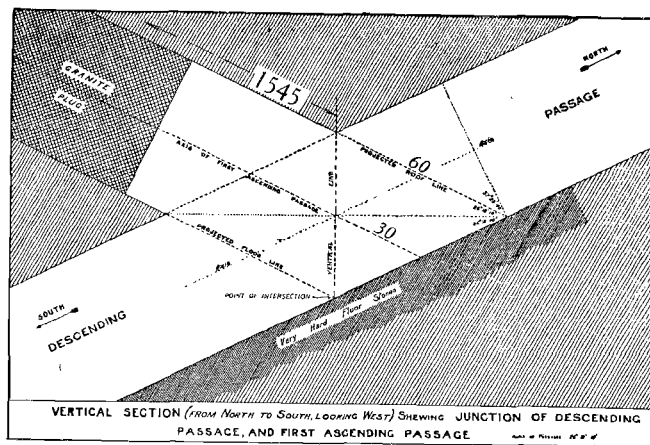
At the lower end of the Descending Passage, which, with the Subterranean Chamber or Pit, is hewn out in the solid rock, there are a number of points where measured-lengths of the passage terminate. These points we may number for clearness :

- (1) The end of the inclined floor-line, at the point of junction with the Small Horizontal Passage.
- (2) The end of the Small Horizontal Passage at the line of the north wall of the Pit.
- (3) The end of the floor-line of the Small Horizontal Passage which juts into the Pit, five inches southward beyond the north wall of the Pit. (This third terminal is a very important one in the Pyramid's teaching.)
- (4) The point which is vertically below No. 3, on the produced line of the inclined floor of the Descending Passage. This No. 4 terminal for the Descending Passage is, of course, a virtual floor-ending only, and not actual. But it is a termination which we can recognise, seeing that it is in direct continuation of the inclined floor-line of the passage, just as if the passage had been cut right downward at the same

steep angle through the rock. It is also exactly, vertically, below the termination of the Small Horizontal Passage floor, which, as we said, juts into the Pit five inches. Therefore, No. 4 terminal can be said to mark the end of the longest possible straight-lined length for the Descending Passage, beginning from the ancient Entrance. And this longest measure is, as we shall see, a very important one in the Great Pyramid.

The "Point of Intersection"

The point where the First Ascending Passage branches upward from the Descending Passage, called for convenience the "Point of Intersection," because the floor-lines of the two passages intersect each other here, naturally forms a definite divisional-line in the total length of the Descending Passage. Therefore, from the outside Entrance down to the "Point of Intersection" is often named the Entrance Passage; and from the "Point of Intersection" downward toward the Pit is named, for distinction, the Descending Passage. This lower reach of the passage is an important section, and is in a sense representative of the whole passage.



The Symbolical Significance and Length of the Descending Passage

The length of a passage, expressed in earth-commensurable inch-units, that is, in Pyramid inches, is in itself a necessary part of the symbolical meaning of the passage. It is often said that "figures can talk!" It is certain that the row of figures which express the lengths of the Great Pyramid's interior passage-ways do talk clearly, telling us what part each passage plays in the building's corroboration of the Biblical Plan of the Ages. Such figures are by no means "dry." It is worth while to understand them. Let us see what the longest straight-lined measurement of the Descending Passage has to tell us regarding an interesting feature of the Lord's Plan of Salvation.

First, as regards the number of inches in the longest straight-lined measure of the Descending Passage: This number is equal to the exact 10th part of the sum of: (1) the days in 120 solar tropical years, and (2) the inches in the Queen's Chamber Horizontal-Passage length. (The days in 120 solar years number 43,829.0638 +; and the Horizontal Passage, which leads to the Queen's Chamber, measures 1521.3114 + inches. The sum of these two numbers, when divided by 10, the Pyramid's basic number, is the precise length of the Descending Passage, from the ancient Entrance north beginning of the floor, to the terminal of the produced inclined floor, at that point on this produced line, No. 4 in the diagram, which is vertically in alignment with the end of the Small Horizontal Passage floor, five inches beyond the line of the north wall of the Pit. This, the longest straight-lined length of the Descending Passage, measures 4535.0375 + Pyramid inches.)

Secondly, the length of the Small Horizontal Passage leading to the Pit, taking its longest measure to the terminal of the actual floor five inches beyond the Pit's north wall, is proportionate to the length of that section of the Descending Passage which runs between the "Point of Intersection" at the junction of the First Ascending Passage, and the lower end of the inclined floor itself, where the Small Horizontal Passage begins. This proportion is shown through the medium of a right-angled triangle, namely, that triangle formed by the produced Descending



Drawn by K. Vaughan

The north-east corner of the rock-cut Subterranean Chamber, or Pit, in the Great Pyramid of Gizeh, showing the square doorway of the Small Horizontal Passage by which entrance is gained to the chamber

Passage inclined floor-line as the hypotenuse, the vertical line of the terminal of the Small Horizontal Passage floor as the perpendicular, and the horizontal line from the lower end of the inclined floor of the Descending Passage, which is parallel with the Small Horizontal Passage floor, as the base. The area of this right-angled triangle, the size of which is altogether



The Descending Passage of the Great Pyramid of Gizeh as viewed from the lower end of the Well-shaft, looking eastward

dependent upon the floor-length of the Small Horizontal Passage, when divided by 10, yields the number equal to the length of the lower reach of the Descending Passage, 3034·5010 + Pyramid inches. The complete floor-length of the Small Horizontal Passage is 350·4031 + Pyramid inches, to the end of the five inch projection into the Pit.

The floor-lengths given above are correct according to the actual, practical, measures taken in the Great Pyramid by us in 1909 and 1912. The total mean measurement of the inclined floor of the Descending Passage, which we secured in these years and published in Vol. II of *Great Pyramid Passages*, is barely a rooth part of an inch different from the above-mentioned standard lengths for this passage. The figures are therefore authentic.

The fact that the total, or longest, straight-lined length of the Descending Passage agrees with the number of days in 120 solar tropical years, and with the length of the Horizontal Passage to the Queen's Chamber (when the sum of these two numbers is divided by 10), is appropriate to the symbolical meaning of this downward passage. For symbolically the Descending Passage represents the downward course of the fallen human race, from the time when father Adam brought sin and death into the world through his disobedience, till now.

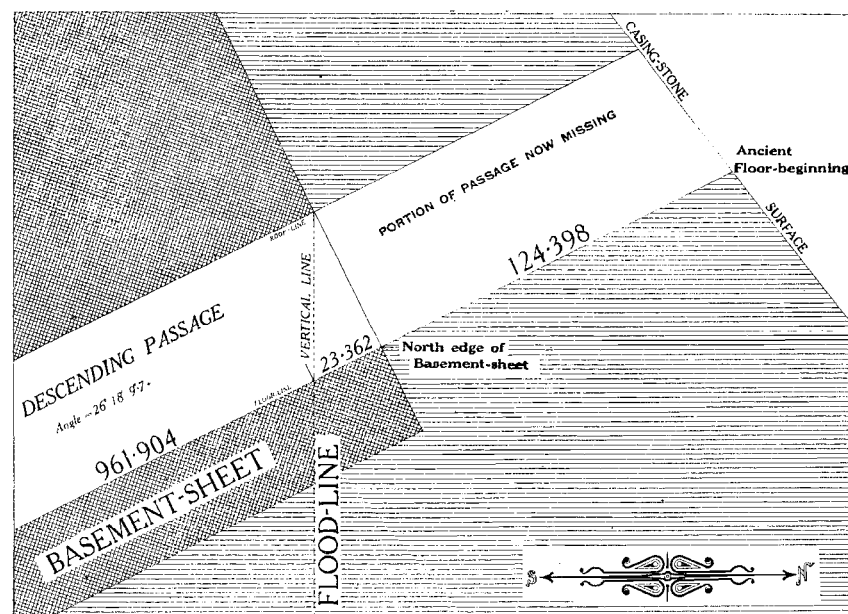
The whole human family has been born on the downward course, and have been hastening to the pit of death, represented in the Great Pyramid by the Subterranean Chamber. None have been found worthy to give himself a ransom for his brother, that he might redeem him from the death-sentence. As the Scriptures declare, there is none righteous, no, not one; for all have come short of the glory of God. The condition of the world would have been hopeless, had it not been that God in his great mercy had provided a ransom, or corresponding price, by which he has bought the whole race from death.

We read that Christ is the "lamb slain from the foundation of the world"; and that he bore our iniquities, dying the "just for the unjust." Christ is the "Seed of the woman" who is destined to bruise the head of the serpent; that is, he will in due time destroy Satan, the great tempter. And Christ is, together with his joint-heirs, the "Seed of Abraham" who will bless all the families of the earth, by, first, raising them from the death-state, and then, under the beneficent rule of the New (Law) Covenant, restoring them to the likeness of God, as Adam was when he was made in the image of God in the beginning.

Therefore, while God in justice required to pass the sentence of death upon Adam because of his sin of disobedience he, in

mercy, did not leave him and his descendants without a little hope; for it is written that "He hath subjected the same in hope."

The death-doomed condition of the world of mankind is represented by the Descending Passage; but the *hopeful* condition is represented by the Horizontal Passage leading to the Queen's Chamber. For all the human race will ultimately be raised to the Horizontal-Passage condition through the



ransom-sacrifice of Jesus Christ, and the ransom-sacrifice is, in the symbolical Pyramid, represented by the mysterious Well-shaft, the "way-of-escape" from the downward passage.

The hopeful condition, which will have its realisation during the time of the New Covenant rule of the Christ, and which is well represented in the Great Pyramid by the Horizontal Passage to the Queen's Chamber, is, as it were, transferred through the medium of the actual length of that Horizontal

Passage, to the Descending Passage, in the manner described above.

But there is still another aspect of the Descending Passage's symbolical meaning. Not only does this passage represent the general downward course of the world to death, but, in the time-measurements of the Pyramid, where each linear inch-unit represents a year in the scrolls of history, the length of the passage, beginning this time from the vertical line of the present roof-commencement at the upper end, and measuring down the floor-line to the Subterranean Chamber, agrees in the total number of inches with the number of years between the date of the Flood, when the "World that was" ended, till the date 1914 A.D., when Christ was due to take up his great power and reign as earth's invisible King.

It was because of the exceedingly evil condition of the world at the close of the first Dispensation, that God brought in the flood of waters and destroyed the old "World of the ungodly." At the time when God saw that he would require to destroy all flesh which had become corrupt in the earth, he said: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6: 3).

While many explanations have been advanced regarding this mention of a period of 120 years, all are agreed that it has direct connection with man's sinful, downward, course. For this reason, therefore, we believe it to be appropriate that the measurement of the total length of the Descending Passage, symbolical of man in his degraded state, is directly related to the days in 120 years; while at the same time the *hope* which God mercifully instilled into the human heart is represented by the incorporation in the length of the Descending Passage, the length of the Horizontal Passage leading to the Queen's Chamber. (The fact that it is the 10th part of the sum of the number of days in 120 solar years, and the number of inches in the Horizontal Passage length, does not mean the disregarding of the full numbers in each of these two factors; for this is very characteristic of the Great Pyramid's proportionate dimensions, in which 10, and its multiples and divisions is constantly recognised.)

SECTION XII

THE DATE 1914 A.D. IS MONUMENTALISED IN THE GREAT PYRAMID

AUTUMN of the year 1914 A.D. is the termination of the period of 1915 solar tropical years which began to run its course when our Lord was born in Bethlehem; the true date of the birth of Jesus being Autumn of the year 2 B.C.

Autumn of the year 1914 A.D. is also the termination of the long period spoken of in the Scriptures as the "seven times," which is interpreted by students of the Bible as being seven symbolical years, each of 360 days, and each day representing a true solar tropical year in the actual fulfilment of prophecy. Therefore, the "seven times" are seven symbolical years of 360 days each, representing in fulfilment 2520 solar tropical years.—See No. 3 on page 24.

This period of 2520 true years, declared in Scriptures to be the seven times of Israel's punishment because of the nation's disregard of the Law of God, was referred to by Jesus as "the times of the Gentiles." During this long term of punishment the Gentile nations have dominated God's chosen people, the nation of Israel. It began when Zedekiah, the last of the kings of Judah, was dethroned by the king of Babylon in the year 607 B.C.

Jerusalem, with the temple of David and Solomon, was destroyed in that year, 607 B.C., and Zedekiah and his subjects were carried captive to Babylon. From Autumn of that year, when the very last of the remaining people fled from the stricken country, the promised land lay desolate without an inhabitant for full 70 years (2 Chron 36: 11-23).

At the end of the foretold 70 years of desolation of Jerusalem and the land, Cyrus, the king of Persia, permitted the surviving

captives, along with those born in captivity, to return and restore their desolated country, and begin again their distinct national life. But God regarded them no longer as His representative kingdom; for although their nationality was restored (Ezra 6: 16-22; 8: 35), they were not again permitted to have a king "sitting upon the throne of the Lord" (Nehemiah 9: 33-37). They were henceforth servants in their own land, subject to Gentile kingdoms. According to the express pronouncement of Jehovah, through the mouth of his prophet Ezekiel, the kingdom would not be restored to Israel until He would come whose right it is, namely, the great and long-promised Messiah (See Ezekiel 21: 25-27).

The First Appearance of the King

At the time of the birth of the Lord Jesus Christ in Bethlehem, the "wise men from the east" came to Jerusalem enquiring where he was who was "born king of the Jews." The advent into the world of him whose right it is to reign over Israel and restore the kingdom was, therefore, known in the world. Jesus himself admitted this truth when he said: "To this end was I born."

The prophet Zechariah had also proclaimed the King's advent when he said, "Rejoice, greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Jesus Christ was therefore recognised by the waiting people as the long expected King; for when he came riding into Jerusalem from the Mount of Olives, they shouted: "Blessed be the King that cometh in the name of the Lord"; and they spoke of him as the "Son of David."

Yet, soon after all this demonstration, he was crucified! His faithful disciples were overwhelmed with grief, and were greatly perplexed. They said: "We trusted that it had been he which should have redeemed Israel." But the risen Lord rebuked them for their lack of perception: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Afterwards, when the disciples were accustomed to the appearing at intervals of their risen Master, whom they now knew was no longer dead, but was greatly changed (for he was now a spirit being, assuming fleshly bodies in which to appear to his followers and thus convince them of his resurrection from the dead), they enquired: "Lord, wilt thou at this time restore again the kingdom to Israel?" But the Lord Jesus had previously declared, when he had wept over Jerusalem and pronounced their house desolate, that they should not see him again until they said: "Blessed be he that cometh in the name of the Lord."

They had, indeed, shouted these very words when they met him riding into the city; but Jesus did not accept this demonstration as the fulfilment of the prophecy. He knew that the time was yet future when the people of Israel would, from their hearts, proclaim him as their King. In the meantime, Jesus had said, "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The "Seven Times" That Passed Over Nebuchadnezzar

These times of the Gentiles, referred to by our Lord at his first advent, coincide with the "seven times" of Israel's punishment spoken of by Moses; for Jerusalem began to be "trodden down of the Gentiles" when Nebuchadnezzar destroyed the city and temple, and dethroned the last king in 607 B.C.

The punishment upon God's chosen people through the loss of their kingdom, was accentuated by the madness of the Gentile nations who held sway over them. This madness of the Gentile ruling-powers was illustrated by "seven times" of madness passing over the head of Nebuchadnezzar, who was the first king of the first of the Gentile universal empires (See Daniel, chapter 4). As seven literal years of madness happened to Nebuchadnezzar the man, so seven symbolical years were to pass over the head of the great symbolical image, which, Daniel explained, represented all the universal empires who would successively oppress the nation of Israel (See Daniel, chapter 2). Nebuchadnezzar himself represented the head of gold in the symbolical image.

1914 A.D. was the End of the "Seven Times"

With Nebuchadnezzar the seven times of madness upon the Gentile nations, and seven times of punishment upon Israel, began to run their course. From Autumn of the year 607 B.C. these seven times, or 2520 solar tropical years, ended in Autumn of the year 1914 A.D. At this date 1914 A.D., therefore, according to the prophetic Word, "He whose right it is" assumed his great power and began his reign, a spirit being, the invisible King of Israel, and of the whole world.

"Proclaim among the nations, 'The Lord reigneth!'" "How beautiful upon the mountains [kingdoms] are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" "All the ends of the earth shall see the salvation of our God."

The First Appearing of Israel's King was Necessary

Thus, while Jehovah proclaimed through the mouth of his prophet that his typical kingdom on earth would be overturned until he would come whose right it is to reign over Israel and the world the birth into this world of that King 605 years later, or 1915 full years before the due time for him to assume his Kingly power, was necessary.

He required to establish his right to be King by proving himself absolutely obedient in every particular to his heavenly Father. He required, also, to purchase fallen mankind from death through his own willing sacrificial death as a perfect man. The sacrificial death of the Man Christ Jesus was accomplished when he was 33½ years of age, in Spring of the year 33 A.D. We read: "In due time Christ died for the ungodly." We see therefore that the very date for the crucifixion had been fixed by Jehovah beforehand.

From the date of the dethronement of Judah's last king, 607 B.C., until the date when Jesus rode into Jerusalem and was proclaimed as the promised King, 33 A.D., an interval of 638½ years had elapsed. And from the date when the world's Saviour was born into the world, and was spoken of as the

"King of the Jews," 2 B.C., until the date of the end of Gentile dominion over God's chosen people when the glorified Lord took to himself his great power and began his reign as King, 1914 A.D., an interval of 1915 years ran its course. This longer period of 1915 years is equal to almost exactly three times the length of the shorter period. (638½ multiplied by 3 equals 1915½.)

The Great Pyramid's Precise Indication of the Dates of our Lord's First Advent

In Section VII, pages 61 to 64, we have shown how the dates of Christ's birth, baptism, and crucifixion are indicated connectedly at the upper end of the First Ascending Passage. As much depends on a clear understanding of this symbolical indication, we think it well to repeat the explanation in this place, expressing the points in other words.

In the symbolism of the Great Pyramid, the Queen's Chamber represents the perfect human life, as Adam had it before his disobedience lost it for him. The level, or plane, of human perfection is therefore represented by the floor-level of the Queen's Chamber. The Man Christ Jesus is, figuratively speaking, pictured as being born on this plane of human perfection.

While born a perfect Man, Jesus was also born subject to the Law of Moses, and in duty bound to observe this Law in every detail. He was a perfect Israelite of the tribe of Judah, and he did always those things that pleased his heavenly Father. This fact of his birth under the Law, in addition to his birth as a perfect Man-child, is illustrated in a very convincing way in the symbolical Great Pyramid: When we produce the line of the Queen's Chamber floor-level northward, we find that it intersects the floor of the First Ascending Passage near its upper end. The floor of the Queen's Chamber is lower than the floor of the major part of the Horizontal Passage which leads to this chamber. This depression in the chamber's floor is just that exact amount, that the produced line of it crosses the First Ascending Passage floor 33½ inches down from the upper end. That is, between the point where the two floor-lines cross

each other, and the beginning of the Grand Gallery, which is also the end of the First Ascending Passage, there is a floor-space of $33\frac{1}{2}$ inches (See the diagram on page 62).

As the First Ascending Passage represents the Law Age of the nation of Israel, and as the level of the floor of the Queen's Chamber represents the plane of human perfection, we can easily see that the particular point on the floor of the First Ascending Passage which is horizontally in alignment with the floor of the Queen's Chamber, very convincingly marks the date 2 B.C., when the perfect Man Christ Jesus was born subject to the exacting requirements of the Law of Moses at the end of the Law Dispensation. And the $33\frac{1}{2}$ inches between this precise point on the floor of the First Ascending Passage, and the upper end of that passage, clearly corresponds to the $33\frac{1}{2}$ years of our Lord's earthly life. Therefore, the end of the First Ascending Passage marks the date of his sacrificial death on the cross, by which he redeemed the people of Israel from under the curse of the Law, being made a curse for them, as it is written "Cursed is every one that hangeth on a tree" (See Galatians 3 : 12, 13).

By voluntarily laying down his human life in sacrifice, Jesus Christ nailed the Law to his cross, and "made an end of the Law for righteousness to every one that believeth." Those of the people of Israel who believed were not only freed from the Law, but were given the privilege of becoming "Sons of God," that they might be joint-heirs with Christ in the Kingdom. Just as the upper terminal of the First Ascending Passage marks the date of our Lord's death, so the beginning of the Grand Gallery represents his resurrection from the dead on the third day. The lofty Grand Gallery symbolises the Gospel Age which began immediately after the Law Age ended at the death and resurrection of Jesus Christ. The faithful among the people of Israel passed from Moses to Christ; and they are pictured ascending the Grand Gallery with Christ to the Kingdom honours represented by the King's Chamber. And believing Gentiles during the Gospel Age, after the majority of the nation of Israel were cast off because of their unbelief, are also pictured as ascending with their Master to the heavenly inheritance.

For we read that the Gentiles were "made nigh by the blood

of Christ." Therefore, while at first the Gentiles are represented on the downward course of the Descending Passage, "afar off" from the commonwealth of Israel, and not by nature heirs of the Kingdom-opportunities, yet the open Well-shaft, which symbolises in the Pyramid the ransom-sacrifice of Christ, provides a way of escape from the death condition, and an opportunity through faith to reach the Grand-Gallery privileges (See Ephesians 2 : 11-18).

The Duration of the Gospel Age

While the Well-shaft symbolises the grand central truth of the Scriptures, that Jesus Christ was "delivered for our offences, and was raised again for our justification," the actual date of his death and resurrection is clearly marked by the vertical line of the Grand Gallery north wall, close to the open mouth of the Well-shaft. (The situation of the Well's upper end is fixed by other important considerations; and by *other* related time-measurements this upper end marks the date of our Lord's sacrifice.)

Just as the $33\frac{1}{2}$ inches at the upper terminal of the First Ascending Passage corresponds to the $33\frac{1}{2}$ years of our Lord's earthly life as a perfect man under the Law, so the continued measurement up the floor-line of the Grand Gallery corresponds with the years of the Gospel Age that followed the date of the resurrection of Christ. This floor-length of the Grand Gallery is practically 1881 $\frac{1}{2}$ Pyramid inches, a measurement definitely established not only by the practical measurements of careful workers at the Pyramid, but fixed beyond any possibility of doubt as intentional by the many scientific proportions of the building. Thus, 1881 $\frac{1}{2}$ years from the date, Spring of the year 33 A.D. when our Lord died and rose-again, ends in Autumn of the year 1914 A.D.

The upper floor-terminal of the Grand Gallery is, therefore, 1915 inches from the point on the floor of the First Ascending Passage which marks the date of the birth of the "King of the Jews" in Bethlehem. This floor-length of 1915 Pyramid inches corresponds with the period of 1915 solar tropical years from the birth of the Man Christ Jesus, to the eventful year

1914 A.D., when he began his glorious reign of righteousness, the invisible King of earth. (The precise floor-length, according to the theoretical standard dimensions of the Pyramid, is only about a 20th part of an inch more than the exact 1915, namely, 1915.0538 + Pyramid inches.)

The King's Chamber symbolises the Kingdom of Christ, as well as the Kingdom class who are joint-heirs with him, according to the promises of God; for Jesus himself said: "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." The fact that the exact dimensions of the King's Chamber are identified with the floor-measurement of 1915 inches, corresponding to the 1915 years from the birth into this world of him whose right it is to take the Kingdom, and during which his joint-heirs of the Kingdom have been called out from the world, is full of significance. We recall that the vertical height of the level touched by the upper floor-terminal of the Grand Gallery above the floor-level of the Queen's Chamber, is equal to the sum of the King's Chamber's length, width, and height, Q.E.D. Therefore, the King's Chamber itself, through the medium of this definitely measured-off section of the floor of the approaching passages, points to the year 1914 A.D. (For the details of this calculation see the companion book of this series: *The Great Pyramid: Its Scientific Features.*)

In the Pyramid's symbolical language this correspondency seems to say: "From the date when the world's Saviour was born into this world, and proclaimed 'King of the Jews,' 1915 years must elapse before He with his spirit-begotten joint-heirs of the Gospel Age can rise sufficiently above earthly influences (as represented by the floor-level of the Queen's Chamber), and attain to the full measure of the spiritual Kingdom.

The fact that the level of the floor of the King's Chamber is a few inches higher than the upper terminal of the Grand Gallery floor, represents that an interval must elapse between the assumption of Kingly power by Christ, and the glorification to the spirit nature of the last of the members of his "Body." The few body-members who are "alive and remain" while the other members are already "caught up" to heavenly glory with Christ, are called in the Scriptures "the feet of him." While still in the flesh, these feet members of Christ are doing

Kingdom work, in conjunction with their glorified Head.

The late Charles T. Russell refers to this necessary part of the work of the Kingdom: "Several Scriptures show that there is a special work for the last members of the body to do on this side of the veil, as important and as essential a part of Kingdom work as that of the glorified members on the other side of the veil."

In accordance with this Scripturally-supported belief, the Lord's diligent children, the "children of the Kingdom," have since 1914 A.D. proclaimed, and still continue to proclaim, that "Millions now living will never die!" They proclaim with no uncertain voice that "The Kingdom of Christ has now begun!" They proclaim that "The old world has ended!" and that it came to an end in Autumn of the year 1914 A.D.

Charles T. Russell continues: "One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side the veil;—'changed' in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonour to glory, from human to heavenly conditions, from animal to spirit bodies. Their *work* will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil; only the weariness, the labour features, will cease with the change—'They shall rest from their *labour*, but their *works follow with them*'—Revelation 14:13."

"The mission of the feet, which is no insignificant part of the Kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised by the world as fools (for Christ's sake), as all his *faithful* servants have been throughout the Gospel Age, yet, before they all are 'changed' and joined to the glorified members beyond the veil, they, as agents of the Kingdom, will have left such records of that Kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and over-charged children of God who, though consecrated to God, will have failed to so run as to obtain the prize of our high calling." (See *Studies in the Scriptures*, Vol. III, pages 235-238.)

SECTION XIII

THE "SEVEN TIMES" MEASUREMENT IN THE GREAT PYRAMID

STILL further to emphasise the connection between the advents of Jesus Christ as King, and the long interval known as the "seven times" of Gentile power, we find that the Grand Gallery in the Great Pyramid shows, by one method of measuring it, this period of Gentile dominion, each inch in the measurement representing a year in history.

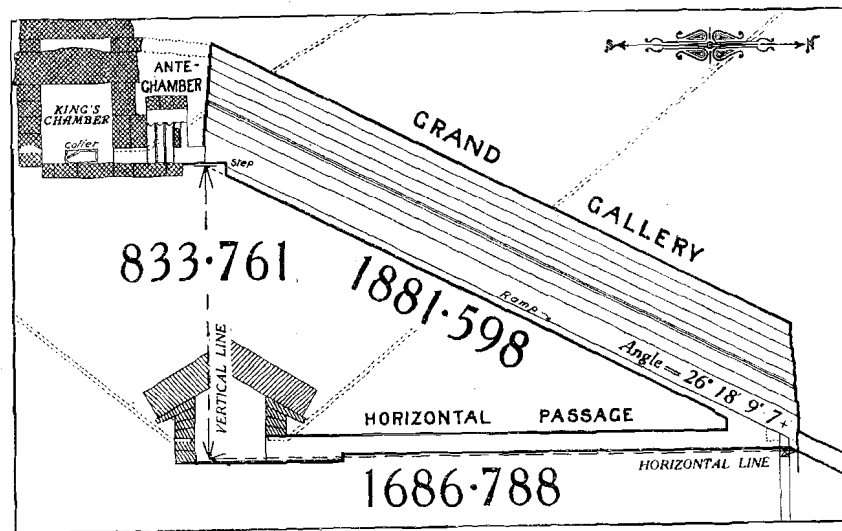
The angle at which the floor of the Grand Gallery ascends, and the total floor-length are such, that the sum of the horizontal length, and the vertical height, of this passage is equal to a little over the round 2520 Pyramid inches. (The precise sum is about 2520½ inches.)

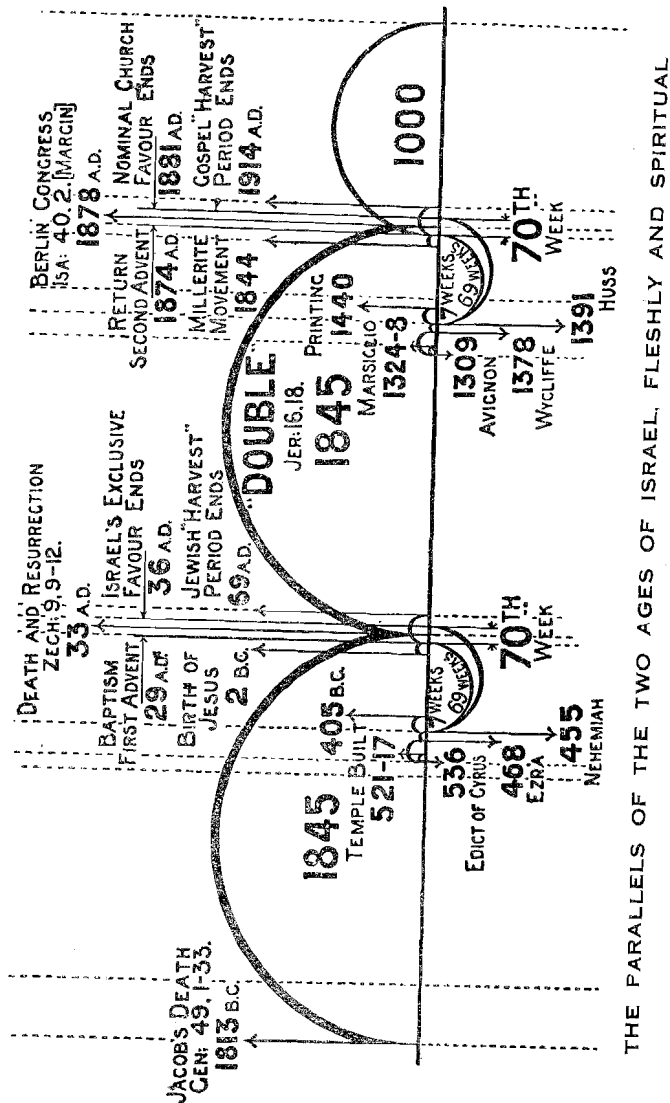
By this method, therefore, while the actual floor-length of the Gallery agrees with the number of years between our Lord's entry into Jerusalem as King in fulfilment of the prophecy of Zechariah, and his assumption of Kingly power at the close of Gentile dominion in 1914 A.D., yet the angle of the floor's ascent makes it possible for the Gallery to also indicate the longer period of the "seven times."

By both methods of measuring the Grand Gallery (*i.e.*, the direct method along the floor, and the angular method) the upper floor-terminal marks the date 1914 A.D., the date of Christ's second advent as King over all the earth. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (See Isaiah 9 : 7, and Daniel 7 : 27.)

There are several other time-measurements in the Great Pyramid which indicate the Scriptural period of "seven times," or 2520 years. One of these terminates at the Pit, or Sub-

terranean Chamber, thus corroborating the Bible in its declaration that troublous times would attend the setting up of the Kingdom. This great time of trouble upon the nations when their lease of power expires, is owing to the fact that the "kingdoms of this world" will not lightly relinquish their dominion, held for so long. Satan, the "strong man," is struggling to retain his hold upon mankind, but the One who is stronger will ultimately bind the great deceiver. The Subterranean Chamber very fittingly symbolises the utter destruction of Satan's empire, which destruction began in 1914 A.D. as shown by the Scriptures, and corroborated by the Great Pyramid. (See Vol. II of *Great Pyramid Passages*.)





SECTION XIV

TIME-PARALLELS IN THE JEWISH AND GOSPEL AGES

IN the time-measurements we have noticed, the Great Pyramid clearly corroborates the duration and parallelism of the Jewish and Gospel Ages. The length of each of these Ages is proved from the Scriptures to be exactly 1845 years, so that any date in the former has its parallel date in the latter 1845 years afterwards. It is important to recognise that "time-parallels," to be of any value, must correspond in *events* as well as in dates.

There are a number of striking parallels in the two Ages which help to confirm our understanding of the times and seasons. They correspond so closely that we cannot doubt they were so arranged by our loving heavenly Father, that the faith of his consecrated children might be strengthened in Him, and in His great Plan of the Ages.

In the year 606 B.C. Nebuchadnezzar laid the holy land desolate and took the Jewish king and nation captive to Babylon, where they remained till the first year of Cyrus king of Persia, who, after the overthrow of the Babylonian kingdom, released the Jews from bondage, and at the same time issued an edict allowing them to return to the site of Jerusalem to rebuild the temple (2 Chron. 36 : 11-23). This was in 536 B.C., 70 years after the beginning of the Babylonian empire.

Although Cyrus released the captive nation from the yoke of Babylon, this freedom was merely typical of the full liberty which Fleshly Israel shall experience after the end of the "Times of the Gentiles," when the greater Cyrus, Christ, shall release it from the humiliating bondage of the kingdoms of this world, and from the oppression of the "god of this world," Satan. This work of Christ, when finished, will be the complete antitypical fulfilment of the work of Cyrus; but during the

Gospel Age we can see a *partial* fulfilment in connection with Spiritual Israel, which was in bondage to the great apostate system of Papacy, denominated in the Scriptures "Babylon the Great," because its whole ritual is founded upon the iniquitous religious system of Ancient Babylon (Rev. 17 : 3-6).

"The Babylonish Captivity of the Papacy"

"Babylon the Great" was fully set up in power in 539 A.D., having been gradually and stealthily assuming form even since the days of the Apostles (2 Thess. 2 : 7). But in 1309 A.D., exactly 1845 years after the fall of the ancient typical Babylon, the power of antitypical Babylon the Great was broken; for in that year the Papal See was transferred from Rome to Avignon in the south of France. This exodus of the centre of the Apostate Church from Rome, its seat of power (Rev. 17 : 9), is called in history "The Babylonish captivity of the Papacy," owing to the fact that it remained in exile for a period of about 70 years, during which time it was under the dictation of the king of France. In consequence of this humiliation and breaking of the power of Babylon the Great in 1309 A.D., the true Church of God, the "Israelites indeed," who had been in bondage in this idolatrous system for 770 years (1309 minus 539 = 770) were released; even as the Fleshly Israelites had been similarly released after their 70 years' bondage in typical Babylon of old. (See No. 7 on page 25).

Rome Identified with "Babylon the Great"

Referring to the Scriptural name "Babylon the Great," and its identification with Papal Rome, the Rev. Alexander Hislop says: "There never has been any difficulty in the mind of any enlightened Protestant in identifying the woman 'sitting on seven mountains,' and having on her forehead the name written, 'Mystery, Babylon the Great' with the Roman apostacy. No other city in the world has ever been celebrated as the city of Rome has, for its situation on seven hills. Pagan poets and orators, who had no thought of elucidating prophecy, have alike characterised it as the 'seven-hilled city.'

'Propertius speaks of it as 'The lofty city on seven hills, which governs the whole world' (Lib. III, *Eleg.* 9, p. 721). Its 'governing the whole world' is just the counterpart of the Divine statement—'which reigneth over the kings of the earth' (Rev. 17 : 18). To call Rome the city 'of the seven hills' was by its citizens held to be as descriptive as to call it by its own proper name. Hence Horace speaks of it by reference to its seven hills alone, when he addresses 'The gods, who have set their affections on the seven hills' (*Carmen Seculare*, Vol. VII, p. 497). Martial, in like manner, speaks of 'The seven dominating mountains' (Lib. IV, Ep. 64, p. 254).

"Now, while this characteristic of Rome has ever been well marked and defined, it has always been easy to show that the Church, which has its seat and headquarters on the seven hills of Rome, might most appropriately be called 'Babylon,' inasmuch as it is the chief seat of idolatry under the new Testament, as the ancient Babylon was the chief seat of idolatry under the old. It has been known all along that Popery was baptised Paganism; but God is now making it manifest that the Paganism which Rome has baptised is, in all its essential elements, the *very Paganism* which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron" (*The Two Babylons*).

The Beginning of the Decline of "Babylon the Great"

Just as after its subjection in Babylon for the *typical* period of 70 years, the Jewish nation was allowed to return to Jerusalem in order that other features of the Lord's great Plan might be worked out; so "Babylon the Great," which is to be finally destroyed at the end of the Gospel Age, was allowed to *regain* a large measure of its power after the end of its typical period of 70 years humiliation in Avignon. Nevertheless, the Reformation movement gained a decided footing in 1309 A.D.; and historians of the Middle Ages tell us that our study of the history of the Reformation must begin with Avignon.

Up to that time the head of Papacy had sway over the world,

being virtually "king of kings," and "lord of lords." Boniface VIII had been installed in office in 1295 A.D. He was more arrogant than any previous pope; and it was this arrogance which led to Papacy's humiliation. When the great apostate Church was at the summit of its power, in the very middle of the Papal millennial reign (See No. 5, page 24), he issued the famous bull called "Unam Sanctam," in which he claimed not only temporal and spiritual authority, but further, that no man could get eternal salvation except by his sanction.

The king of France, Philip the Fair, was sufficiently enlightened to see the emptiness of this monstrous claim, and he repudiated the bull and was in consequence excommunicated. Philip then did something which had never before been attempted during the period of Papal supremacy—he made the pope prisoner, just as Napoleon did about five hundred years later. Boniface, being an aged man, died from the indignities and injuries received. His successor died within a year. Finally Clement V, who had sold himself to the king of France, was appointed; but he was afraid to live in Rome. Being the vassal of the French king he transferred the Papal See to Avignon, in 1309 A.D., and there began the "Babylonish Captivity of the Papacy."

Seven popes in succession ruled in Avignon till 1378 A.D.; and as they were all under the dominion of France, the other kingdoms of Britain, Germany, Switzerland, etc., refused to have the pope act as their umpire and arbitrator as formerly, knowing that his decisions would be the dictates of Philip. It is thus plainly evident that the universal power of "Babylon the Great" was broken in 1309 A.D.; and the captive Spiritual Israelites were allowed freedom to lay the foundations of the Reformed Church—the Spiritual Temple.

Marsiglio, the "Morning Star of the Reformation"

But only the foundations of the Spiritual Temple of the Reformation were laid in 1309 A.D., just as at the parallel date in the Jewish Age, 536 B.C., only the foundations of the House of the Lord were then laid. In both cases enemies stopped the work. It was not until 521-517 B.C. that the material temple

was completed in the Jewish Age; and in the parallel Gospel Age it was not until the corresponding years, 1324-1328 A.D., that the Spiritual Temple was built by Marsiglio, who is sometimes called "the morning star of the Reformation."

Marsiglio was the author of a book, which, when we consider the grossly superstitious day in which it was written, is a truly wonderful production. In this publication, issued in 1324 A.D., he advocated Republicanism, contending that there should be no kings; and that there ought not to be any division between clergy and laity. That the Church should have nothing whatever to do with temporal affairs, and should own no property. He claimed that Saint Peter never had been in Rome, but that even if it could be proved he had been there, it was certain he had not founded the Papal Church; and in any case the holding of the "keys" merely constituted Peter the turn-key, and not the Judge. Christ was the Judge; and the people had the right of freedom of conscience.

By these and many other telling points Marsiglio undoubtedly built the Temple of the Reformation. He forged the bolts which were effectively used by succeeding Reformers. His great ambition was to establish Republicanism, but he realised that it could not hold in this early day, for the mass of the people had yet too much reverence for the Divine right of kings and clergy. Only the true Spiritual Israelites experienced their freedom of conscience consequent upon the breaking of the power of Babylon the Great.

Marsiglio recognised that the Church should be in subjection to the Gentile powers, and not lord over them, and therefore he aimed at pulling down the Papal supremacy. With this object in view he sought for some king whom he might appoint as Emperor of the West, in imitation of Charles the Great, who would be superior to the pope and thus make the *secular* power supreme. In the year 1326 A.D., two years after the publication of his epoch-making book, he found what he wanted. King Louis of Bavaria was then quarrelling with the pope in Avignon, and Marsiglio took advantage of this quarrel, which was insignificant in itself, to forward his daring scheme.

With a band of enthusiastic followers he approached King Louis and explained his project. Louis was well pleased with

the proposal, and accompanied the band to Rome. The people of Rome readily received the king, being angered at the pope's residence in Avignon. So long as the Papal See was in Avignon, Rome was neglected; the people of other countries, with their money, were now all diverted to Avignon where the pope held his court. The prospect of having the Papal See restored to Rome greatly pleased the inhabitants, and king Louis was received with acclamation.

In the year 1328 A.D. Louis was crowned Emperor of the West. This was the summit of Marsiglio's reforming work; in that very year he died; and Louis, who was a man of little ability and full of superstition, being now deprived of his clever counsellor, abandoned his post and fled from Rome. The work of Marsiglio was thus finished in four years, just as the work on the material temple in the Jewish Age was completed in about four years. But as the temple, built in four years, was used for the purpose for which it was erected; so the four years' work of Marsiglio was used for *its* special purpose, namely, the organisation of the great Reformation of the Gospel Age.

Wycliffe and the "Great Papal Schism"

The temple being now ready it was necessary to replace in it the holy vessels, that the House of God might be used in accordance with the law. This important phase of the Reformation in the Jewish Age was accomplished under the leadership of Ezra, who, in the 7th year of Artaxerxes, Spring of 468 B.C.,* left Babylon and restored the vessels to the temple (Ezra 7: 6-). We read, also, that Ezra was well informed in the Law of the Lord, and that he instructed the people, who were from all the twelve tribes of Israel (Ezra 6: 17; 8: 25), and did a great cleansing work among them.

The parallel year in the Gospel Age is 1378 A.D., a very prominent date in the history of the Church Reformation period,

*Artaxerxes began to reign in the year 474 B.C. His 7th year would therefore be 468 B.C., and his 20th year 455 B.C. See Section LIX in Vol. II of *Great Pyramid Passages*, which deals with the proofs that establish the date 455 B.C. for Artaxerxes' 20th year.

It was in 1378 A.D. that the great Reformer Wycliffe left Babylon the Great, and restored to the true Spiritual Temple class many precious truths and doctrines which had for long been misappropriated and hidden in the idolatrous Papal system.

On the 27th of March in the Spring-time of the year 1378 A.D., which was 1845 years after Ezra left Babylon with the vessels for the material temple, the pope in Avignon died; and immediately there arose what is historically known as the "Great Papal Schism." The people of Rome determined to put an end to the Papal exile, and appointed a pope in Rome as in former times. The king of France, of course, did not want to lose his power over the Papacy, and he appointed another in Avignon, so that there were now two popes in office. These popes naturally quarrelled, each claiming that *he* was the true vicar of Christ. They called one another blasphemous names, each accusing the other of being the Antichrist (and in this, at least, both were correct).

When the Schism took place Wycliffe's eyes were opened to the true Babylonish character of the Papacy, and he came out as the great Doctrinal Reformer. It was not long before he saw that the doctrine of transubstantiation was false. This error takes away the true doctrine of the Ransom-sacrifice of our Lord Jesus Christ. When Wycliffe fully realised this he began to instruct the Temple class, and pointed out to them the pure Scriptural teaching on this question. He showed them how Jesus Christ died for sin once and for all, and that therefore sacrifices of the Mass were not only unnecessary, but blasphemous. By teaching the Temple class the truth Wycliffe's cleansing and reforming work was in exact correspondence with the work of Ezra, the great Reformer of the Jewish Age.

The Reformation Work of Huss was Secular as well as Spiritual

It was 13 years after Ezra left Babylon that the next phase of the Jewish Reformation took place. Nehemiah then received his commission to rebuild the walls of Jerusalem (Neh. 2), and at the end of the 6th month of that year the walls were finished (Neh. 6: 15), and there began the period of "69 weeks," or

483 years, to the coming of the Messiah (Dan. 9 : 25). In this work of building the walls of Jerusalem Nehemiah buttressed up the national system of the Fleshly House of Israel. So, also, 13 years after Wycliffe left Babylon the Great, the Reformer John Huss of Bohemia received his commission to buttress the Reformation walls of Spiritual Jerusalem (Rev. 21 : 2); for the work of Huss made the Reformation movement of the Gospel Age a national force, and thus helped to protect the true Spiritual Israelites.

Though it was in the early years of the 15th century up till his martyrdom in 1415 A.D., that Huss attracted general notice, yet it was in 1391 A.D., exactly 1845 years after Nehemiah, that he might be said to have received his commission to rebuild the walls of Spiritual Jerusalem; for it was in that year that Huss became acquainted with the works of Wycliffe. Professor Lodge, in his *Close of the Middle Ages*, page 207, says: "The systematic teaching of Huss was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

In Burnet's *History of the Reformation*, page 9, we read: "Before the end of the 14th century Wycliffe had extended his line of attack to some of the special doctrines of the Western theology: but the movement which he began, though its effects were evanescent in his own country, became in the hands of more stimulating advocates [of whom Huss was the leader] a genuine national force in Bohemia." "Huss condemned Papacy's worldliness, its right of secular possessions, and objected to the supremacy of the pope. The Bible, according to him, ought to be the sole rule of faith." (See *Europe in the Middle Ages*, page 539, by Thatcher and Schwill).

The Invention of Printing, and the Revival of Learning

By the foregoing it is evident that there was a similarity in the reform work of Nehemiah and Huss, and as both had a national as well as a religious aspect they each formed a good starting-point for the "70 weeks" mentioned by Daniel (Dan. 9 : 24, 25. See diagram on page 110). This period of

70 weeks is stated as 7 weeks, and 62 weeks, and 1 week. We may not know the exact reason for this peculiar division, but we desire to draw attention to the fact that the 7 weeks, or 49 years, point to 405 B.C., about the time of Malachi the prophet, who did a reforming work by exposing the abuses of his day.

In the Gospel Age the 7 weeks bring us to the parallel date 1440 A.D., the time of the invention of printing, which did almost more than anything else to carry on the great work of the Reformation. Referring to this factor in the Reformation movement, Archbishop Trench in *Mediæval Church History*, page 423, says: "Then while abuses were never rifer, while the lives of the clergy were never fuller of scandal, while the Papal court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,—the invention of printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wonderous invention there was the Revival of Learning."

The Condition of the Religious World at the First and Second Advents of Jesus Christ

Then followed the period of 62 weeks to the coming of Jesus the Messiah in Autumn 29 A.D. This period of the Jewish Age is Scripturally a blank, for the historical canon of the Old Testament ends with Ezra and Nehemiah, and the prophetic books with Malachi. Nevertheless we know that toward the end of that period a distinct falling away in the spirit of the Reformation had occurred, and that the Fleshly House of Israel had divided broadly into two parties, one, the Pharisees, holding to the traditions of the elders, and binding themselves faster and faster in those traditions.

The other party, the Saducees, were free-thinkers, doubting and criticising the Bible; they denied the resurrection, and began to interfere more in the world's politics. Thus when in "due time" the Messiah came to his own, we read that his own received him not (John 1 : 11-13). To the small remnant who did receive him was given the wonderful privilege of becoming "Sons of God."

During the corresponding period of 62 weeks in the Gospel Age, from 1440 to 1874 A.D., a similar movement took place in Nominal Spiritual Israel, misnamed Christendom. At first the good work of reform went on, but toward the end the reforming spirit grew less, and during this interval two general parties were originated. One party held to the Bible, saying that they believed every word of it, though what they really held to was the traditions and creeds of the Dark Ages. The other party, the free-thinkers, began to criticise the Bible, disbelieving great portions of it, and dabbling in the politics of the kingdoms of this world.

Even as the two parties at the end of the Jewish Age continued after our Lord's first Advent until the great trouble in the year 70 A.D. destroyed the nation; so we have the two main parties with us to-day, the one binding themselves more firmly in the traditions of the Fathers (these are the "tares"); while the other is going more and more into open infidelity (these are the higher critics, evolutionists, etc.).

The result of the falling away from the spirit of the Reformation was that, when our Lord came again at his second Advent in 1874 A.D., his own received him not; but again, those few who have received him have had the blessed privilege of becoming Sons of God, and hope soon to be all joined with Christ in spiritual glory.

SECTION XV

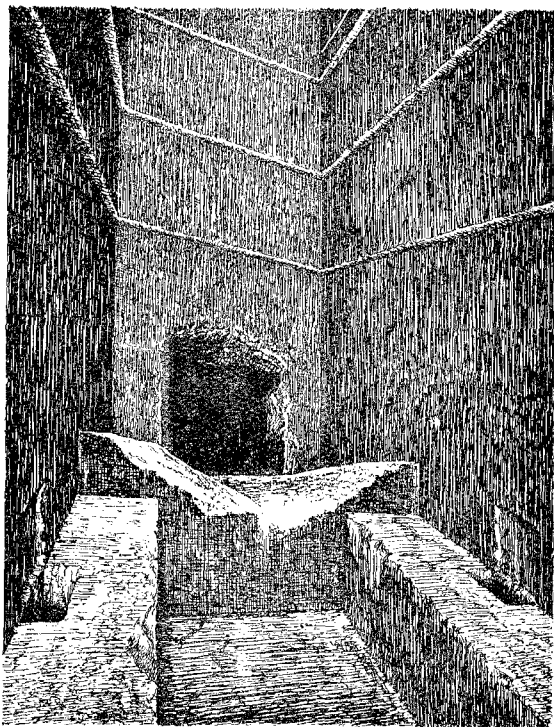
THE SECOND ADVENT

WHEN Jesus Christ ascended to the Father forty days after his resurrection, the Scriptures declare that he "sat down" at the right hand of the majesty on high, waiting till his enemies should be made his footstool (Heb. 1:3; 10:12, 13). The Apostle Peter, speaking to the assembled people, said: "And he [Jehovah] shall send Jesus Christ, which before was preached unto you: whom the heaven must *retain* until the times of restitution of all things" (Acts 3:20, 21). The return of our Lord was therefore fixed by Jehovah to take place at the beginning of the great Jubilee of earth, or the "times of restitution."

According to the time-prophecies and parallel Dispensations, this second Advent of Jesus Christ began in Autumn 1874 A.D., exactly 1845 years after his first Advent when he came as the Messiah at Jordan (See No. 8, page 25). The prophet Daniel, who foretold the first Advent of Messiah (Dan. 9:24-27), also foretold his second Advent in these words: "At that time shall Michael stand up, the great prince which standeth for the children of thy people" (Dan. 12:1). Michael, or Christ, the great Prince of Israel, who "sat down" at the right hand of Jehovah till the time when he should be "sent" to put into operation the work of restitution, was thus to "stand up" on behalf of his people and deliver them from bondage, and gather them into their own land.

At that time, also according to Daniel's prophecy, the resurrection was due to begin, for "many of them that sleep in the dust of the earth shall awake" (Dan. 12:2), every man in his own order, Christ's members being the firstfruits (1 Cor. 15:23; James 1:18). It shall be shown later how the resurrection of the members of the "body" of Christ is indicated in the Pyramid.

The prophet David likewise foretold of Christ's coming as the great King (Psa. 132 : 11 ; Luke 1 : 31-33) ; and Moses of his coming as the great Prophet (Deut. 18 : 15 ; Acts 3 : 20-22) ; but from the very beginning of their Age the people of Israel expectantly looked forward to the coming of the world's Saviour under the name of Shiloh.



Drawn by K. Vaughan

The Step at the Head of the Grand Gallery of the Great Pyramid of Gizeh ; showing the Ramps terminating against its north front ; and the low passage leading horizontally southward to the Ante-Chamber

When on his death-bed, Jacob called to him his twelve sons and gave utterance to a prophecy regarding each. The most important is that which relates to Judah : " The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall the gathering of

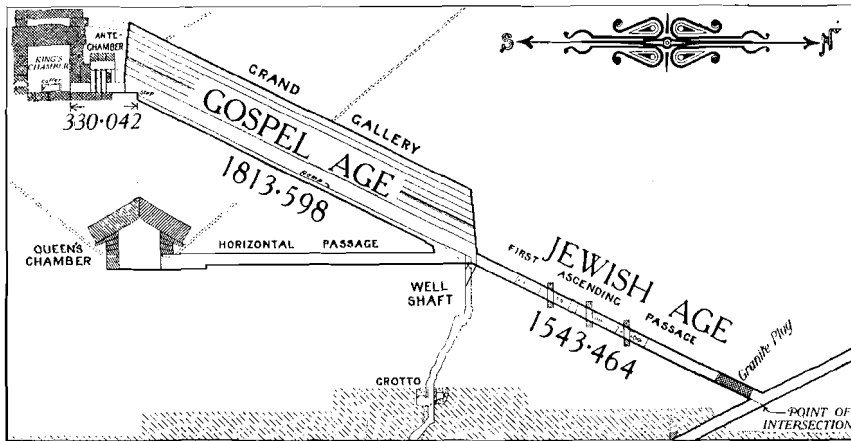
the people be " (Gen. 49 : 10). Thus, from the time of Jacob's death onward, God's faithful people in both Jewish and Gospel Ages have been anxiously looking forward to the Advent of this great Peace-maker and Deliverer.

He did come, indeed, at the end of the Age of Israel, but the purpose of this first Advent was not for the " gathering of the people." It was for the preliminary work of purchasing the fallen race of mankind who had been condemned in Adam (Rom. 5 : 12, 18), by paying the ransom or corresponding price for Adam, a man's life for a man's life. It will be remembered that after his crucifixion, Christ's disciples expressed disappointment at the apparent frustration of all their hopes. (Luke 24 : 21). It was not until after they received the Holy Spirit that they understood how God, in his great Plan of the Ages, had arranged beforehand that a certain company, the " Ante-Chamber " class, must first be selected out of the world, polished and made worthy to be associated with their Lord in delivering the people, before the kingdom of Israel could be restored.

These, the prospective members of the Bride of Christ, have also been eagerly looking forward to the promised coming of Shiloh ; and now they know that he has arrived. They do not see him with their natural eyes ; they were expressly warned not to expect to see him in the flesh (Matt. 24 : 23-27). It is with the eyes of their understanding that they discern him ; for the Lord was " put to death in the flesh but quickened [brought to life] in the Spirit " (1 Pet. 3 : 18, R.V.). He is now a Spirit, not discernible by any but the spiritual, those begotten of the Holy Spirit. By their study of the time-prophecies in the Bible, comparing spiritual things with spiritual (1 Cor. 2 : 13-15), these spirit-begotten ones can clearly see that the Lord has been present since Autumn 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 187-190).

This date 1874 A.D. when Jesus Christ was due to " stand up " to assume Kingly control, is indicated by the line of the north wall of the symbolical King's Chamber in the following way : Taking the " Point of Intersection," where the First Ascending Passage leaves the Descending Passage, as marking the date when the twelve sons of Jacob founded the twelve

tribes of Israel (Gen. 49 : 28), thus setting apart a people who looked forward to the coming of Shiloh according to promise, and measuring from this point up the floors of the First Ascending Passage and Grand Gallery to the front of the Step, and then from the north edge of the Step to the north wall or entrance of the King's Chamber, it will be found that the King's Chamber indicates the date of the Second Advent of Jesus Christ, 1874 A.D. (The actual Pyramid-inch measurement, as indicated in the diagram, is 3687·105+. This corresponds to the period of 3687 years from Jacob's death in 1813 B.C., to 1874 A.D., taking these two dates as whole numbers.)



Since Christ's return in 1874 he has been engaged as Chief Reaper in the harvest work of gathering the wheat (the saints) into the garner, and binding the tares (professing Christians), in bundles ready to be burned as tares, *i.e.*, to be manifested as not true Christians. Soon Satan will be completely bound, and the kingdoms of this world completely overthrown in the great time of trouble which began as foretold in 1914 A.D.; and Christ's reign will eventually bring in everlasting peace.

SECTION XVI

THE JEWISH "DOUBLE" THE RESURRECTION OF THE "BODY" OF CHRIST

THE election of the members of Christ began after the death and resurrection of Jesus, and not before; for Jesus himself, referring to John the Baptist, said that though there were none greater born of woman, nevertheless the least in the Kingdom of heaven would be greater than John (Matt. 11 : 11). This was because John the Baptist died before the inauguration of the Church at Pentecost. Stephen the martyr was the first member of the "body" to lay down his life; and thenceforward throughout the Gospel Age one member after another fell asleep in death, waiting for their resurrection at the return of Jesus Christ their "Head."

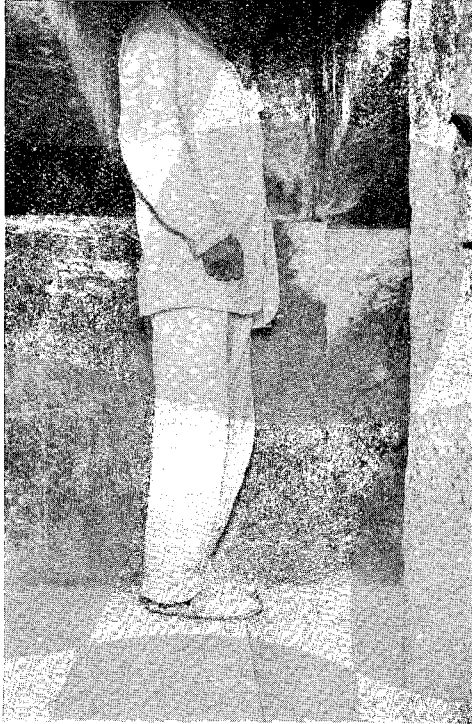
This is the class who, up to the time of their death, have all been taught of God in the "School of Christ," represented in the Pyramid by the Ante-Chamber (John 6 : 44, 45). They might be termed the "Ante-Chamber" class; and we think it proper to expect that the date of their resurrection, when they were due to be ushered into the presence of their "Forerunner," should be indicated by the extreme south end-wall of this chamber. On calculation it will be found that this is so. Our study of the time-prophecies in the Bible has revealed the fact that the date of this important event was Spring 1878 A.D.

According to Jeremiah (16 : 18), Zechariah (9 : 9, 12), and Isaiah (40 : 2, margin), the Gospel Age is the "double" of the Jewish Age (See No. 6, page 25), that is to say, the period during which the nation of Israel was cast off as a people from God's favour, exactly equalled in length the period when they enjoyed this favour.

Each of these Ages began on the death of its founder. On the death of Jacob (Israel) the founder of the Fleshly house of

Israel, the Patriarchal Age ended and the Age of Israel began (Gen. 49 : 2, 28, 29) ; and on the death of Christ the founder of the Spiritual house of Israel, God's favour was withdrawn from the Fleshly house and given to the Spiritual house.

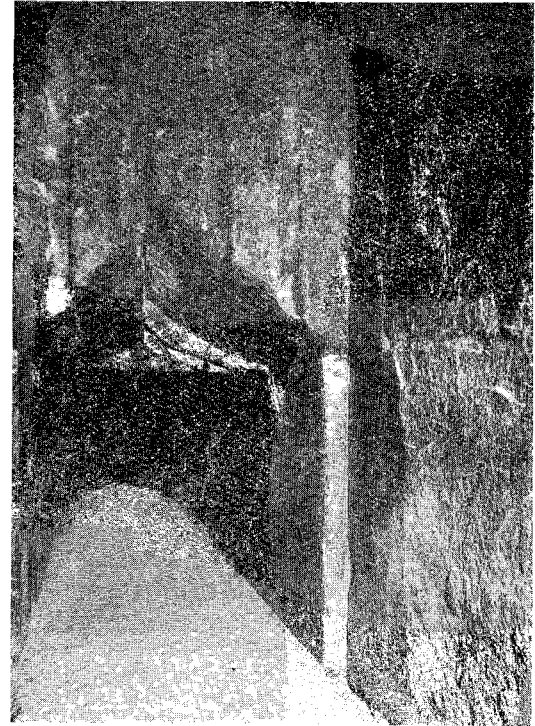
The Scriptural proof that the "double" of disfavour to the Fleshly house of Israel began at the death of Christ is clear.



The twenty-one inch space between the north (left) wall, and the Granite Leaf (right), in the Ante-Chamber of the Great Pyramid of Gizeh ; showing the first granite floor-stone to the right

It was five days before his crucifixion that Jesus, weeping over Jerusalem, pronounced the sentence : " Behold, your house is left unto you desolate " (Matt. 23 : 38). There is additionally the testimony of Zechariah (9 : 12)—" Even to-day do I declare that I will render *double* unto thee." The context of this prophecy shows that the " day " referred to, when the " double "

was due to begin, was that on which our Lord rode into Jerusalem seated on an ass—compare Zech. 9 : 9 with Luke 19 : 28-44, and note the prophecy of the " shout," and our Lord's reference to it in the 40th verse in Luke's gospel—thus particularly must prophecy be fulfilled.



The south wall of the Ante-Chamber in the Great Pyramid of Gizeh ; showing the four deep grooves which divide the wall into five equal spaces ; also the low passage which leads southward to the King's Chamber

As Jacob's death occurred in Spring 1813 B.C. (Sec. II) and Christ's death in Spring 33 A.D., the total duration of the Jewish Age, the period of God's favour to the Fleshly house of Israel, was exactly 1845 years. Accordingly, the " double " of disfavour, beginning in Spring of 33 A.D. must have ended in 1878 A.D., 1845 years later. It was in that year, at the famous

Berlin Congress of Nations, in which a Jew, Lord Beaconsfield, took the leading part, that the condition of the Hebrews then residing in Palestine was greatly ameliorated.

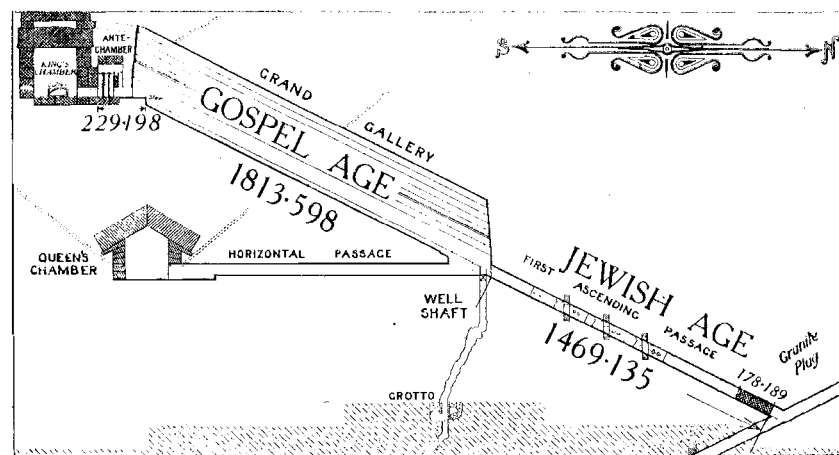
But each of these dates, 33 and 1878 A.D., was signalled by an event of even greater importance than the loss and return of favour to Fleshly Israel. The first witnessed the resurrection of the Lord Jesus, the Head of the Christ, and the other the resurrection of the sleeping saints, the Body of Christ. The last members of the Church who are alive and remain on the earth during the short period since 1878, carry out their vow of consecration unto death; but, unlike those who died in the Lord prior to 1878, they will not have any interval of unconsciousness or *sleep*; the moment of their death will be the moment of their resurrection change.

This is the class referred to by Paul when he declared: "Behold, I show you a mystery [secret]; We shall not *all* sleep [lie unconscious in death], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15: 51, 52). The last or seventh trump is the proclamation of the tidings of the Lord's return. John the Revelator also wrote of this class and called them blessed. Describing the time when the Gospel harvest would begin, he stated: "Blessed are the dead which die in the Lord *from henceforth*: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. 14: 13).

Seeing, therefore, that it is by the calculation of the "double" that the date of the resurrection of the members of Christ's Body is made known, the south wall of the Ante-Chamber which marks this date should, properly, be the end of a time-measurement indicating the "double." The Ante-Chamber class are those who, through their faith in the Lord Jesus Christ, fulfil the Divine Law of God, as the Apostle says: "That the righteousness of the *law might be fulfilled in us*, who walk not after the flesh [as did the Jews], but after the Spirit," that is, those who having been begotten to the spirit nature, mind the things of the Spirit (Rom. 8: 4).

Now, as the express symbol of the Law of God in the Great Pyramid is the Granite Plug, we could not suggest a more appropriate starting-point than this for the particular time-

measurement now under consideration. Thus, as in the former case where the Granite Plug required to be recognised when calculating the time-period of the Law Dispensation, during which the Fleshly Israelites endeavoured to gain life by the works of the Law without faith, so here also, when dealing with the Spiritual Israelites who, without works, *establish* this Law through faith in Christ during Fleshly Israel's "double" of disfavour (Rom. 3: 28-31), we require to take the Pyramid's symbol of the Divine Law into account.



Commencing at the lower or north end of the Granite Plug, and measuring up along the floors of the First Ascending Passage and Grand Gallery to the Step, then from the north edge of the Step into the south end-wall of the Ante-Chamber, it will be found, after adding to this measurement the length of the Granite Plug itself (as in Section VIII), that the total number of Pyramid inches corresponds to the period of years of the Jewish Age and its "double." (As the Age of Israel was 1845 years, as shown in No. 6, page 25, the "Double" is also 1845 years, making a total of 3690 years. The total number of Pyramid inches in the measurement here explained, and as shown in the diagram, is 3690·122 +.)

The Ante-Chamber and the 144,000 Overcomers

The final part of the above-mentioned total Pyramid-inch measurement, is the horizontal distance from the front, north, edge of the Step southward to the south wall of the Ante-Chamber. In the diagram this horizontal distance is given as 229.198+ inches, which we take to be the standard measure for this section of the building. Within limits, however, other measures are possible. Taking a measure which is less than a 60th part of an inch short of the standard, we find, by a recognised Pyramid proportion, a signal confirmation of the symbolical meaning attached to the little Ante-Chamber.

The number of those who "follow the Lamb whithersoever he goeth" is said by the Revelator to be 144,000 (See Rev. 14 : 1-4). As the Ante-Chamber class, instructed in the School of Christ, the 144,000 overcomers of the Gospel Age are "sealed" in their foreheads with the necessary knowledge to enable them to co-operate with their Lord and Master in the Kingdom work (Rev. 7 : 3, 4). They were called to joint-heirship with God's dear Son during the Gospel Age, represented in the Pyramid by the Grand Gallery. But before they could be sealed in their foreheads with the full intellectual knowledge required to serve their heavenly Father acceptably, they had to bow down submissively to the Divine will, as illustrated in the Ante-Chamber by the Granite Leaf, under which one must bow before the full freedom of the Ante-Chamber can be enjoyed. (See the companion book : *The Great Pyramid : Its Spiritual Symbolism.*)

Therefore, in view of the symbolical meaning of all of this part of the Great Pyramid, it may be said that the entire horizontal floor-line from the north edge of the Step at the head of the Grand Gallery, into the south end of the Ante-Chamber, pertains to, and represents, the 144,000 followers of Christ. It is confirmatory to find that the number of Pyramid inches in this horizontal line indicates, by a proportionate method of calculation characteristic of the Pyramid, the actual number of the overcomers. For if we take an even 100 times this measure in inches as representing the *radius of a circle*, we shall find that the length of the circumference of the circle is precisely 144,000 inches. (The horizontal distance in this case is 229.183118+.)

SECTION XVII

THE GRAND GALLERY AND THE 144,000

THAT the Grand Gallery represents the "walk" of the spirit-begotten of the Gospel Age, that is, the 144,000 overcomers who "follow the Lamb whithersoever he goeth" (See Revelation 14 : 1-5), is borne out by the symmetrical proportion in which the special angle of the ascension of this passage's floor-line is particularly recognised.

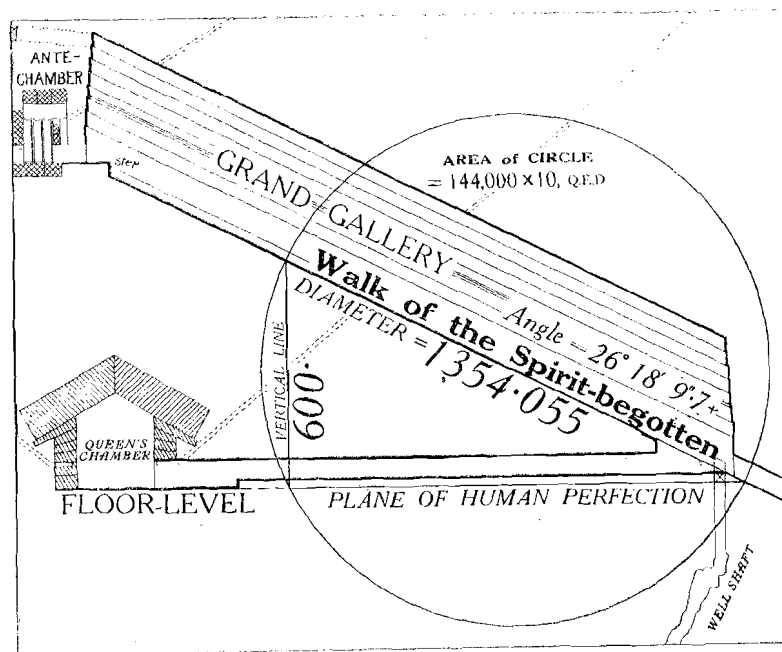
The factor in this feature, which makes possible the indication of the number 144,000, is the number 6. Just as 10 is the complete number, 7 the perfect number, 5 the Pyramid's sacred number, 4 the square number, so the number 6 also has its symbolical significance, namely, imperfection, when it pertains to man in his fallen state.

But the number 6, from another standpoint, also denotes the Word of God; for the measuring "reed" spoken of in Ezekiel and Revelation, 6 cubits long, by which the temple of God was measured, is known to symbolise the Scriptures, the standard by which the "temple" class, or the people of God, are measured. But even in this symbolical meaning the number 6 pertains to man, because the Word of God was written by holy men of old, called holy because of their faith in God, who were moved by the Holy Spirit; and it was written on behalf of fallen men. The body-members of Christ, the 144,000 who overcome the world and the flesh by the Word of God, were, as the Apostle declares, "children of wrath even as others."

When Nebuchadnezzar set up his golden image in the plain of Dura, which image is understood to have been a representation of the great image of a man seen by him in his dream (Daniel 2 : 31 ; 3 : 1), he chose for its height 60 cubits, and its breadth 6 cubits. And in the Book of Revelation, the "number of a man" spoken of in the 18th chapter is 600, plus 60, plus 6. Man, according to the commandment of the Lord, was to

“labour” for 6 days and rest the 7th. The land of Israel was to be tilled and harvested for man’s use during 6 years, and to rest the 7th. For 6000 years mankind has laboured under sin and degradation, waiting for the advent of their Saviour and King in the 7th 1000-year period.

In ascending the steep floor of the Grand Gallery, speaking in a figurative sense, the spirit-begotten people of God overcome



the weaknesses of the flesh, and become gradually more like their Lord and Master Jesus Christ. It is through the sacrifice of their humanity, walking in the footsteps of their forerunner, that they ultimately attain the spirit nature, and inherit the Kingdom with Christ.

In the Great Pyramid, therefore, the exaltation to spiritual glory of the 144,000 overcomers is appropriately represented by the upward rise of the floor of the Grand Gallery, from the level of the Queen’s Chamber which symbolises the human nature,

to the level of the King’s Chamber which symbolises the spirit nature, and the Kingdom. But it is only those who have been human at first who can become members of the 144,000. Even the Lord himself first required to become a man, and be made in “the likeness of sinful flesh,” before he could ascend to his now high exaltation (See Hebrews 2 : 9-18).

This thought of the necessary, primary, human nature of the Church, the body of Christ, to which the Apostle refers when he wrote : “It is sown a natural body ; it is raised a spiritual body” (1 Corinthians 15 : 44-49), is represented in the Great Pyramid by the vertical measurement of exactly 600 inches, from the level of the floor of the Queen’s Chamber, up to the sloping floor-line of the Grand Gallery.

As the produced floor-line of the Queen’s Chamber intersects the floor of the First Ascending Passage at the upper end, a vertical line of exactly 600 inches from this Queen’s Chamber floor-level will touch the sloping floor of the Grand Gallery at that point which is 1354.0550 + Pyramid inches up from the intersected point in the First Ascending Passage. In other words, if we measure off on the ascending floor of the passage a section of 1354.0550 + inches, and regard this measured-off section as the hypotenuse of a right-angled triangle, then the perpendicular of this triangle will be exactly 600 inches, owing to the fact that the passage rises at the special angle of 26° 18’ 9” .7.

Regard this measured-off section on the ascending floor as the diameter of a circle. The area of this circle is exactly 10 times 144,000. This calculation is absolute. The area of the circle, therefore, depending as it does on the precise upward angle of the passage, and upon the vertical height of exactly 600 inches, represents the number of Christ’s body-members, each member being individually represented by an even 10 inches.

While the entire 144,000 overcomers are viewed as one body, and all are subservient to Christ as King, the Scriptures declare that each individual member will himself be a king and priest (Revelation 5 : 10 ; 20 : 6). The number 10, when connected with ruling power, denotes complete governmental control ; and each member of the 144,000 will have allotted to him, under

the supervision of Christ, complete governing power in the Kingdom, each having his own part to do (Luke 19: 10-19).

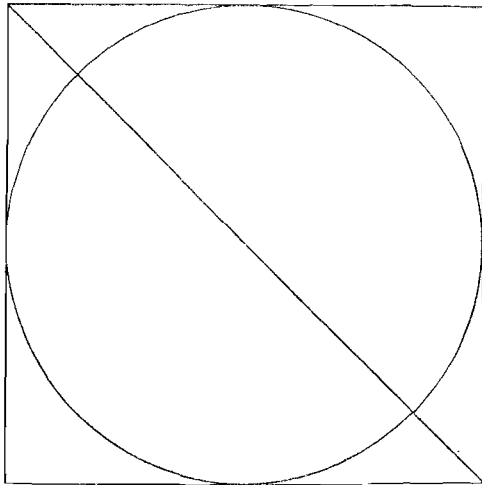


Diagram Illustrating the Geometrical, and Mathematical,
Connection between the Numbers
144,000 and 1915

Area of the Circle = $144,000 \times 10$

Diameter of the Circle,
i.e., Side-Length of the Square } = $1354.0550+$

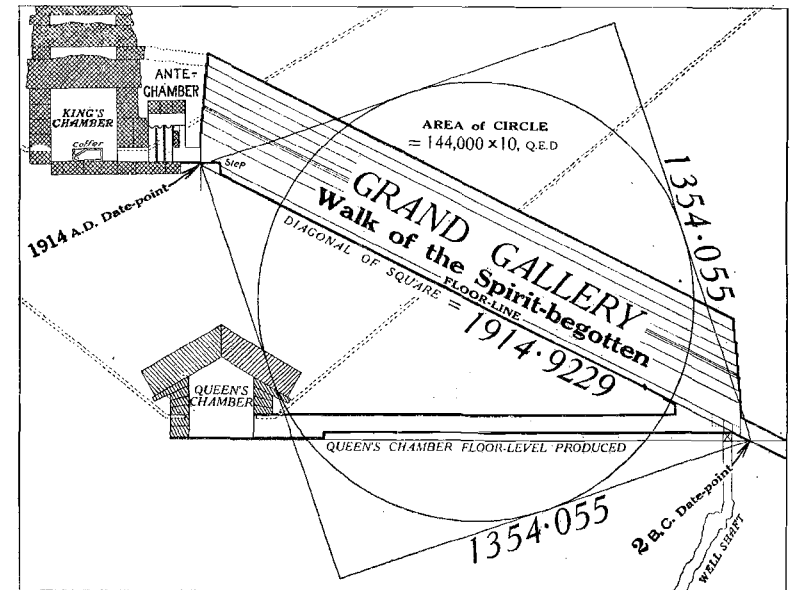
Diagonal of the Square = $1914.9229+$ (Practically 1915)

A 1915-Year Indication

Furthermore, if the diameter of the above-mentioned circle be regarded as the side-length of a square (that is, a square, each side of which is exactly $1354.0550+$ inches in length), we

find that the diagonal of this square indicates the 1915-year period between the birth of Christ, and the year 1914 A.D. For the length of this diagonal is, practically, 1915 inches. (The precise length is $1914.9229+$ inches.)

This diagonal-length agrees very closely with the floor-length between the point on the floor of the First Ascending Passage that marks the date of Christ's birth, 2 B.C., and the upper floor-end of the Grand Gallery which marks the date



1914 A.D. Therefore there is, by this proportionate feature, a direct connection between the area of the circle that represents the 144,000 overcomers, and the floor-length terminating at the upper end of the Grand Gallery which is 1915 inch-years. For while the precise standard length of this inclined floor-line is, as already shown, $1915.0538+$ inches, and the length of the diagonal spoken of is $1914.9229+$, the difference is only about an 8th of an inch, and therefore the slightly shorter length is well within the limits of the practical measures of this floor.

Another Indication of the 144,000

Consistently with all that has been written regarding the completing of the membership of the body of Christ, the "feet" members still doing their necessary part while still in the flesh, and the beginning of Christ's reign over earth since 1914 A.D. when, legally, the rulership of the kingdoms of this world terminated, and therefore since which date the Kingship of the world has passed from their hands to the Christ, as we read: "And there were voices in heaven saying, 'The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever'" (Revelation 11:15), we find still another convincing feature in the Great Pyramid which indicates the number of the 144,000 with the period of the "Seven Times" which ended in 1914 A.D. For before He whose right it is could take to himself his Kingdom-rule, the lease of power to the kingdoms of this world had to run its course, that is, the complete period of the "seven times of the Gentiles," the 2520 years from 606 B.C. to 1914 A.D., had to be accomplished.

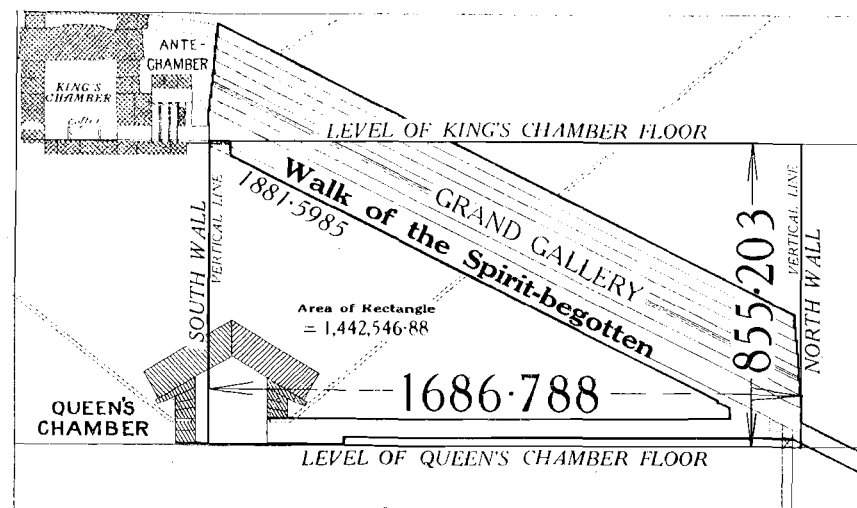
Besides recognising the number of the 144,000, and the number of years in the times of the Gentiles, 2520, the proportionate feature we now present also recognises the two levels in the Pyramid which symbolise the human and spirit natures, namely, the floor-levels of the Queen's and King's Chambers. As we have noted, the 144,000 required to leave the human nature before they could attain to the high spirit nature.

The proportion is connected with a rectangle, the four sides of which are: the two floor-levels referred to, and the two vertical lines of the north and south walls of the Grand Gallery. That is to say, the lines of the two end-walls of the Gallery where they touch the floor of that passage, are produced upward and downward vertically, till they reach the produced floor-levels of the King's and Queen's Chambers. The length of this definitely-indicated rectangle is, therefore, equal to the horizontal length of the Grand Gallery, that is, 1686.7882 + Pyramid inches. The height is equal to the vertical distance between the two floor-lines of the two chambers, already stated to be 855.2032 + Pyramid inches.

With this length and height, the area of the rectangle is

found to be 1,442,546.88 square Pyramid inches. Now, by a characteristic Pyramid method of calculating, this total of square inches contains the following three numbers: It (1) contains 10 times 144,000; and (2) the number 2520 representing the "Seven Times"; plus (3) a remainder which, when multiplied by the perfect number 7, yields the precise length of the Grand Gallery. For the remainder is 26.88, and this multiplied by 7 equals 188.16, the Grand Gallery length.

The measures used for the size of this rectangle are those already used in all the dimensional features referred to in this



book, and in the *Scientific* book. They all fit in harmoniously with each other both as measures, and as symbols; for the symbolical meaning ascribed to each part of the Pyramid, and their dimensions, are consistently recognised.

The fact that the total area of the rectangle includes that little amount extra which agrees with the Grand Gallery length when multiplied by 7, emphasises the symbolism which connects the 144,000 with the Grand Gallery. And the inclusion in the area of the "Seven Times" indication, points once again to the importance of the 1914 A.D. date, the momentous year which witnessed the close of that long period of 2520 years.

SECTION XVIII

FURTHER INDICATIONS OF THE 1914 A.D. DATE

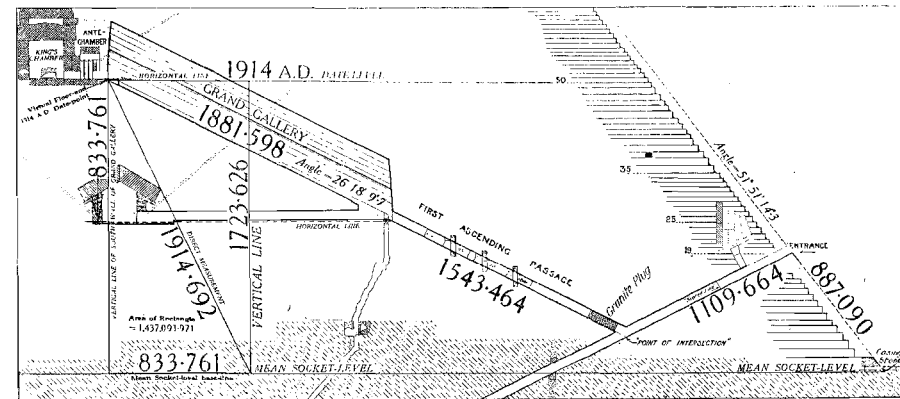
AS an added corroboration that the upper, virtual, floor-end of the Grand Gallery marks the date 1914 A.D., we find that this point is the terminal of another straight-lined measurement of 1915 inches, representing the 1915 years between the birth of the Man Christ Jesus, and the end of the period of the times of the Gentiles in 1914 A.D., when he exercised his Divinely conferred right and assumed Kingly authority as earth's new (invisible) Ruler.

In this harmonious dimensional feature the starting-point of the straight-lined measurement is the Pyramid's Socket-level base line. The date of the birth of earth's future King may be regarded as appropriately indicated by the Socket foundation of the Great Pyramid; for the definite fulfilment of all the promises of God, and the prophecies, relating to the Kingdom and its Spiritual Ruler, all of which are so beautifully embodied in the wonderful edifice which stands so firmly on its rock-foundation, began at that date, as we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9: 6, 7).

The vertical distance in inches between the Socket-level base, and the virtual floor-end of the upper terminal of the Grand Gallery, is too short to directly agree with the period between Jesus' birth and 1914 A.D. This vertical distance is 1723.6268 + Pyramid inches. But by an ingenious method, in which the

length of the Grand Gallery is recognised, the required number of inches is symmetrically yielded by the height of the Gallery's upper floor-end above the Socket base, to within less than a 3rd of an inch of the exact 1915.

This method is as follows: The vertical distance separating the level of the upper floor-end of the Grand Gallery (*i.e.*, the 1914 A.D. date-level), and the Socket-level, is the length of a rectangle. The width of this rectangle is the same number of inches as the vertical height of the Grand Gallery, thus recognising the length of the Gallery and the angle of its ascent, and also, by association, recognising the symbolical meaning of this passage in its representation of the Gospel Age, which began at the first advent of the Lord Jesus Christ, and ends at his second advent.



It is the diagonal of the definitely-fixed rectangle detailed above, which agrees in length with the period of years in question; for with a length of 1723.6268 +, and a width of 833.7616 +, inches, the rectangle has a diagonal-length of 1914.6926 +, or barely a 3rd of an inch less than the precise 1915 inches. (The width of 833.7616 + inches is the exact vertical height of the Grand Gallery. And this width, also, when multiplied by an even, round, 100-thousand, is the same exactly as the number of square inches in the area of the Socket-level square base of the whole Pyramid.) The diagonal-

length of 1915 inches, nearly, is therefore appropriately related to all the dimensions of the building, besides being still another convincing proof of the accuracy of the 1914 A.D. date for the beginning of Christ's reign of righteousness.

Another Indication of the 1914 A.D. Date

We have noted already the importance of definite numbers, such as 7, 10, etc., in the scientific calculations of the Great Pyramid; for the proportionate features of the monument are essentially based upon numbers, all of which have their individual significance. We find that the number 9 enters largely into the building's symmetrical indications, sometimes as a multiplying, or dividing, number, and sometimes as a number to be added to, or subtracted from, any given total. It is only by the adoption of this method of multiplying, dividing, adding, and subtracting, with recognised numbers, that so many corroborations of the chronological and scientific features can be seen to be contained in the Great Pyramid. As we have pointed out before, this method is proved to be an integral part of the proportionate system that binds all the dimensions of the building harmoniously together. It is the frequency with which the Pyramid's proportions show that this mathematical method may be rightly used, and the minute accuracy of the results of the calculations, that prove its intentional nature.

Taking the length of the above-mentioned rectangle, that is, the direct vertical distance between the Socket-level base and the 1914 A.D. date-level (as marked by the virtual floor-end of the upper terminal of the Grand Gallery), we find that this indicates the 1915-year period by another calculation, in which the numbers 9 and 10 enter as factors: For 10 times the direct vertical distance of $1723.6268+$, when divided by 9, yields the figure $1915.140+$, thus again presenting the thought of the date of Christ's birth, 2 B.C., being connected with the foundational line of the Pyramid, and of the date of his entry as King over Israel and the world, 1914 A.D., being connected with the level of the building which is fixed by the upper virtual floor-terminal of the symbolical Grand Gallery.

The 144,000, and the 2915-Year Period

The significance of the two features that proportionately corroborate the outstanding period of 1915 years between our Lord's birth, and the date 1914 A.D. when he assumed his power as King over all the earth, is accentuated when it is seen that the exact length, and width, of the rectangle to which we have referred, given to that rectangle an area of such extent, that when reckoned in square Pyramid inches it indicates the number of the Overcomers of the Gospel Age, and the period of 2915 years from Christ's birth to the end of the Millennial reign. These indications, like many similar ones, are not direct, but proportionate; and the factors 9 and 10 are required in the calculations:

As explained, the length of the rectangle is the vertical height of the 1914 A.D. date-level above the Pyramid's Socket-level base, namely, $1723.6268+$, while the width is the same as the vertical height of the Grand Gallery, $833.7616+$, inches. With this length and width, the area of the rectangle is found to be, to within about a 40th part of an inch, $1,437,094$ square inches. When we deduct from this area 9 inches, we get the remainder $1,437,085$.

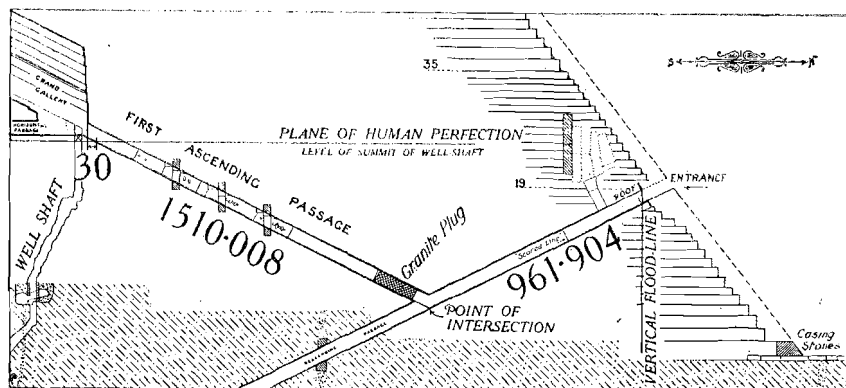
Now this remainder of $1,437,085$ square inches is short of an even 10 times 144,000 to the extent of 2915 inches. Or, in other words, if we add to the remainder of $1,437,085$ the number 2915, and divide the sum by 10, we get 144,000. Just as the 144,000 overcomers are identified with the 1915-year period, as shown elsewhere, so they are also identified with the 2915-year period; for they reign with Christ for the 1000 years following the inauguration of the Kingdom in 1914 A.D., the "feet" members taking their part in this Kingdom work while still in the flesh and awaiting their change to the spirit condition.

This method of showing a period by the omission of a corresponding number of inches from a given total, is fairly often to be seen in the calculations of the Great Pyramid, just as a period may sometimes be indicated by its inclusion with other appropriate periods in a total.

The Rectangle, and its Close Indication of the Duration of the Solar Tropical Year

Still another harmonious feature related to the dimensions of the rectangle spoken of in this Section, shows that the particular year which is represented by the inch-measures connected with it, is the solar tropical year, which is also the historical year. For these dimensions agree with the duration of the solar tropical year, by a proportion in which the perfect number 7 is required as a factor, as well as the number 10. The agreement is correct to within less than a rooth part of a day in the full year.

If we deduct from 10 times the sum of the length and width of the rectangle the perfect number 7, the remainder is equal in inches to the number of days in 70 solar tropical years. In the Scriptures the number 7 is specially connected with time, as previously noted. (The sum of 10 times the length and width of the rectangle, minus 7, equals 25,566.8850+, while the number of days in 70 solar tropical years is 25,566.9539+. The difference is .0688+ of an inch in the measurement.)



SECTION XIX

THE FLOOD, AND CHRIST'S BAPTISM

PROFESSOR C. PIAZZI SMYTH'S opinion regarding the "basement-sheet" of the Descending Passage (See page 88), namely, that its present north-beginning was designed by the ancient Architect to form an integral part of the Pyramid's symbolical system, receives strong support by the mathematical calculations presented in the companion book, *The Great Pyramid: Its Scientific Features*, pages 94-100. We are not surprised to find that the important date of the flood is accurately indicated at this Entrance part of the Pyramid; for the Descending Passage appropriately represents the downward course of the "Present Evil World" which began when the "Old World" was destroyed by the waters of the deluge, and which will end in the fiery trouble symbolised by the Subterranean Chamber or Pit (2 Pet. 3:6, 7).

Professor C. Piazz Smyth was the first to express the belief that the Entrance must, by some method, commemorate the deluge; and in Vol. III of his *Life and Work at the Great Pyramid*, he shows by astronomical calculations that the coincidence of certain stellar signs (Draconis and Aquarius) on the meridional line of the passage, points in a general way to the time of the flood. Professor Smyth confessed, however, that owing to the widely divergent opinions of accredited chronological authorities (whose findings he quotes), he was unable to decide on the exact date of the flood, and that his views must thus be taken as approximate only. We have stated the grounds for our confidence in the authenticity of the original *Hebrew* text of the old Testament; and from this we are enabled to fix the date as 2472 B.C.—See the Bible dates in Section II.

It might be asked: How is it possible to satisfactorily prove that the Entrance of the Pyramid was intended to indicate

the flood-date? We hold that the wonderful fitness of the symbolical features of the Pyramid, and the exact harmonious co-relationship of all the time-measurements, are sufficient proofs of intention; even as we recognise that the beautiful harmony of the numerous time and other features of the *Scriptures*, is an evidence of pre-arrangement on the part of its Divine Author. When we find, therefore, that the commencement of the *roof* of the Descending Passage (or that part of the roof which is directly and squarely opposite the north-beginning of the "basement-sheet") indicates the date of the flood in a number of important time-measurements, we are assured that this indication was specially designed by the great Master-BUILDER.—See the diagram on page 97.

The Flood, and Christ's Baptism, Scripturally connected

There is a chronological parallel between the flood and Christ's baptism, which, according to the Apostle Peter (1 Pet. 2 : 20, 21) are related to one another as type and antitype (See No. 8 on page 25). The complete period of years between the beginning of the typical flood, and the beginning of the antitypical outpouring of the Holy Spirit, is corroborated by a corresponding Pyramid-inch time-measurement.

We have already proved that the date of Christ's baptism is indicated by that point on the level of the Queen's Chamber floor (the Plane of Human Perfection) which is vertically in line with the Grand Gallery north wall. If we measure northward from this point horizontally to the floor of the First Ascending Passage (See diagram, page 142), then down the inclined floor-line to the "Point of Intersection," and from thence upward toward the Entrance of the Pyramid, we shall find that the point on the floor of the Descending Passage which is vertically in line with the *roof*-commencement, indicates the date of the beginning of the flood, 2473 $\frac{1}{4}$ B.C. (See diagram, page 97).

Thus the Pyramid, like the *Scriptures*, indicates a connection between the flood, and the immersion with the Holy Spirit. (In this time-measurement the beginning of the flood is indicated, although the vertical "Flood-line," shown in the diagram on page 97, also indicates the date of the drying-up of the flood

a year later—Compare Gen. 7 : 11, with 8 : 13, 14. The period from the beginning of the flood, to the baptism of Christ when the Holy Spirit first began to be poured out, is, therefore, a little under 2502 years. The precise total of Pyramid inches in the measurement detailed above, and as shown in the diagrams, is 2501·9045 +.—See also footnote on page 63).

The anointing of Jesus in Autumn of 29 A.D. was the beginning or the antitypical baptism of the Holy Spirit, which will ultimately "submerge" the whole world, as the Apostle intimated when he quoted Joel: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh."

The fact that the date of Jesus' baptism is indicated at the commencements of the Grand Gallery and Horizontal Passage, well illustrates Joel's prophecy and the Apostle's application of it, namely, that in "those days" of the Gospel Age, symbolised by the Grand Gallery, the Lord's "servants and handmaidens" would have the Holy Spirit poured upon them; and that "afterwards" the "sons and daughters" of the Second Adam during the time of the New Covenant (symbolised by the Horizontal Passage to the Queen's Chamber), would also have God's Holy Spirit poured upon them. (Acts 2 : 16-18.)

This time-measurement, therefore, which connects the beginning of the Descending Passage with the beginning of the Horizontal Passage, contrasts Noah the father of the "Present Evil World," with Christ the "Everlasting Father" of the "World to come wherein dwelleth righteousness."

NOTE: The measure of 23·362 *Pyramid inches* shown in the diagram on page 97, *i.e.*, the floor-distance between the north edge of the Descending Passage "basement-sheet" and the vertical "Flood-line," is based upon the right-angled, transverse, height of the Descending Passage roof above the floor, in this case taken to be 47·2648 + *Pyramid inches*, and upon the correct theoretical downward angle of 26° 18' 9"·7 for the passage. According to the measures of Professor C. Piazza Smyth, as published in his Vol. II of *Life and Work*, the transverse height of the Descending Passage is from 47·0928 +, to 47·2726 +, *Pyramid inches*.

In the First Ascending Passage just above the upper end of the Granite Plug, the mean transverse height of the roof above the floor is 47·2493 + *Pyramid inches*. We believe that slight variations in measure, within narrow limits, were intended, as we have found in other measured parts of the building.

SECTION XX

FIRST ADAM'S 1000-YEAR "DAY"

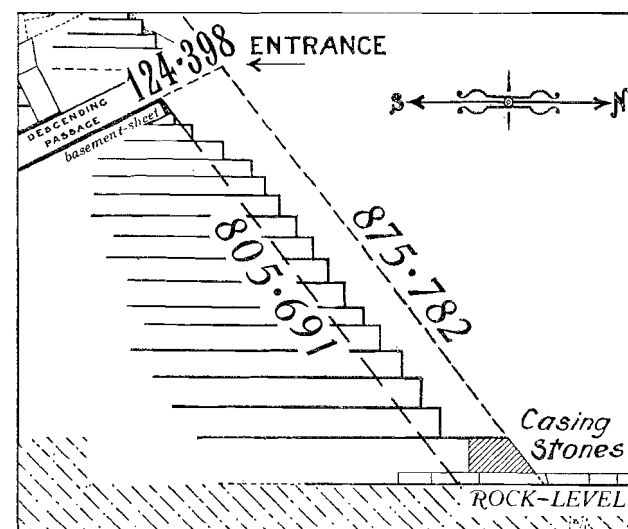
WHILE the *roof*-commencement of the Descending Passage indicates the date of the flood, which inaugurated the "Present Evil World," Adam's "day" of condemnation, in which the world was started on its downward course to destruction, is indicated by the *floor*-commencement, *i.e.*, the north edge of the "basement-sheet." In the Pyramid's symbolical time-measurements these two indications are consistently recognised throughout.

When God pronounced the sentence of condemnation against Adam, saying: "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2 : 17), we must not understand that the "day" referred to was one of 24 hours, for according to the record of Adam's death, he had lived for 930 years. The harmony of the time-parallels, shown on pages 24 and 25, warrants our claim that this "day" of condemnation was a thousand years long (2 Pet. 3 : 8).

In consequence of Adam's disobedience against the Divine command, the whole race of mankind has been born in sin, and all are condemned to die, as the Apostle says: "by one man sin entered into the world, and death by sin: and so death passed upon all men" (Rom. 5 : 12). In the symbolism of the Great Pyramid, the human race is represented as labouring down the steep Descending Passage on the way to the Pit of destruction, because of the condemnation passed upon their federal head on that "day" in which he sinned. The date of the end of this 1000-year "day" is, therefore, appropriately indicated by the north edge of the "basement-sheet" in a number of time-measurements. (See diagram, page 97.)

To understand the application of the present time-measurement, we must remember that, had Adam not disobeyed his

Creator, the Bible would not have required to be written, nor the corroborating Pyramid to be built; for the Bible is a record of God's plan for man's redemption. In symbol, Adam and Eve are represented as standing on the solid rock enjoying the full uninterrupted light of heaven, having nothing between them and their Maker. Immediately after the transgression they were cast out of this light and entered the darkness of sin and death, represented by the dark Descending Passage in the interior of the Pyramid.



Toward the end the end of the "day" of condemnation Adam died; and his children, born in degradation and powerless to retrace their steps, had perforce to continue on the downward way. The lower they descended the darker became their path, until there was barely sufficient illumination to remind them of the great light and freedom once enjoyed by father Adam. When they passed the bend at the lower end of the passage, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the Pit of death.

The Entrance to the downward passage is situated a considerable distance above the rock-base of the building. This

distance was not fixed in a haphazard way by the Architect, as we have noticed, but was so arranged, that the period of Adam's 1000-year "day" is indicated in the following way: by the measurement from the levelled rock-base up the inclined face of the casing to the ancient Entrance, then down the now missing portion of the Descending Passage to the north edge of the "basement-sheet." (The total number of Pyramid inches in this measurement, as shown in the diagram, is $1000 \cdot 1810 +$.)

Adam's 930 Years Shown by the Pyramid

According to the statement of the Bible, the exact age of Adam at death was 930 years, or just 70 years short of the full 1000. This difference of 70 years is corroborated in the Pyramid by the difference between the two *inclined* heights of (1) the ancient floor-beginning, and (2) the north edge of the "basement-sheet," of the Descending Passage above the natural rock-level. The second one of these two inclined heights is taken along a line which is exactly parallel to the first one, *i.e.*, parallel to the casing-stone surface. The precise difference between these two inclined measures is $70 \cdot 0917 +$ *Pyramid inches*. Thus the north edge of the "basement-sheet" marks both the end of Adam's 1000-year "day" of condemnation, and the date of his actual death at 930 years of age (Gen. 5 : 5).

SECTION XXI

THE FIRST ADAM

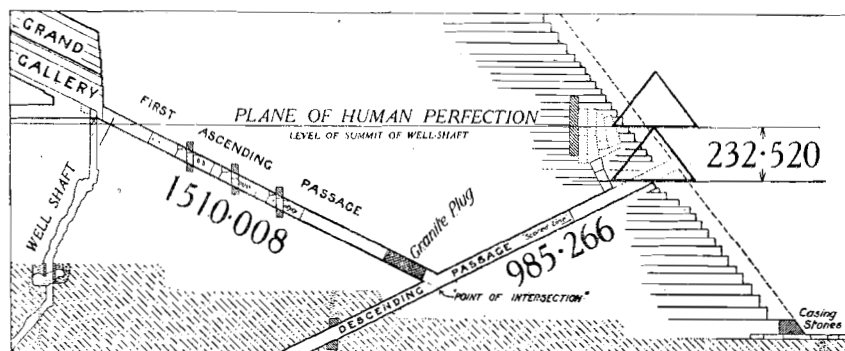
IN his 5th Edition of *Our Inheritance in the Great Pyramid*, page 296, Professor C. Piazzi Smyth draws attention to the four "angular" stones which lie conspicuously above the Entrance of the Pyramid. He demonstrates that their purpose was evidently to monumentalise the π (Pi) angle of the sides of the building, viz.: $51^\circ 51' 14'' \cdot 3$, but does not suggest a reason why this dominant angle of the Pyramid should be particularly indicated at the Entrance. (Diagram, page 88.) We suggest the following as being a possible *symbolical* reason:

The great "angular" stones preserve, by their inclination toward each other, the scientific π angle of the Pyramid's four sides. They thus seem to say, in figurative language, that at one time a perfect Pyramid stood here at the Entrance of the Descending Passage. As the apex of the inside angle formed between the two sets of inclined stones is in line, nearly, with the level of the Queen's Chamber floor, this perfect pyramid would represent Adam, who was created a perfect man.

In the Scriptures, Jesus Christ is likened to the head corner-stone of a pyramid, of which the great stone Pyramid in Egypt is a symbol (Psa. 118: 12; Matt. 21: 42). It is therefore quite in accord with the Scriptures, and with the Pyramid's corroborative symbolisms, to liken Adam, who in certain aspects was a type of Christ, to a small perfect pyramid standing on the level of the Queen's Chamber floor, immediately above the Entrance to the passage down which he afterwards is represented as falling in consequence of his disobedience. Now, the direct vertical distance between the north edge of the "basement-sheet" of the Descending Passage, and the level of the Queen's Chamber floor, is exactly a 25th of the complete vertical height of the whole Pyramid. (This vertical distance is $232 \cdot 5204 +$

Pyramid inches, and is an exact 25th part of the full Socket-to-apex vertical height of the building, *i.e.*, 5813·0101+.)

We have seen that, in his fallen state, Adam is represented at the end of his 1000-year "day" of condemnation, standing at the north edge of the "basement-sheet." Thus, the little pyramid, now reckoned as having fallen like Adam from the Queen's Chamber floor-level down to the "basement-sheet," its apex just touching the line above which symbolises the Plane of Human Perfection, represents Adam at the full end of his 1000-year "day" losing all hold upon his at one-time perfect human state, and falling into the Descending Passage condition of death (See the diagram).



The fact that Adam is represented by a pyramid which is an exact 25th the size of the Great Pyramid, may explain the reason for the Queen's Chamber being situated at the 25th masonry course of the building. This seems to be the Pyramid's method of corroborating the Scriptural declaration, that Adam was made in the image of his Creator, and that he was the earthly type of the Spiritual Adam (Rom. 5 : 14), Christ, who is symbolised by the whole Great Pyramid.

As the pyramid representing Adam is a 25th of the size of the whole Pyramid, it follows that the dimensions of the latter in cubits is exactly reproduced in inches in the little model ; for a cubit equals 25 inches. The number of inches in the base-length of the little pyramid is 365·242, *i.e.*, the same as the number of days in the solar year.

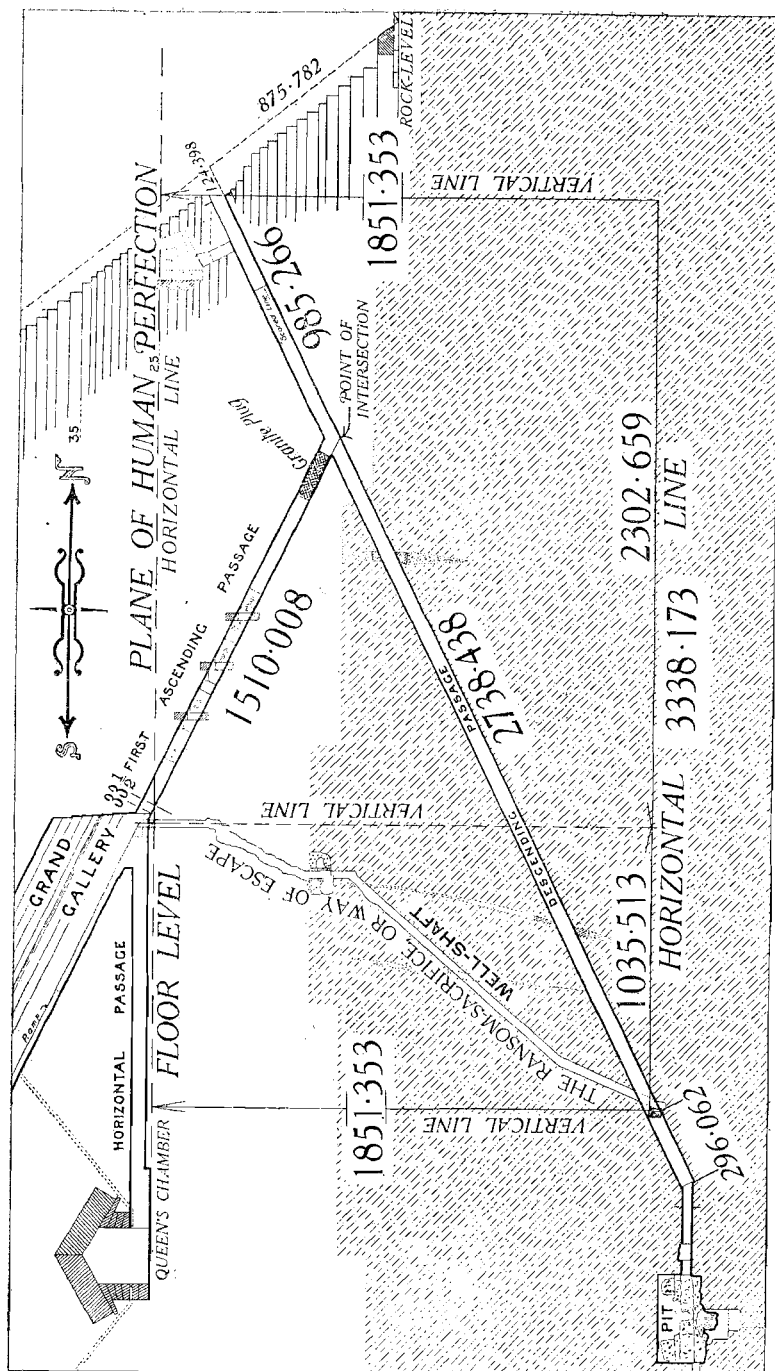
SECTION XXII

THE COMPLETE PERIOD OF SALVATION

ADAM, and the Man Christ Jesus, are the only two who have stood upon the "Plane of Human Perfection." Through his disobedience Adam fell from this perfect state, and the whole human race share in his condemnation to death. In due time, according to the fore-arranged plan of God, Jesus Christ left the glory which he had with the Father before the world was, and became flesh and died the "just for the unjust," and thus ransomed mankind from the grave. By the completion of Christ's glorious 1000-year "Day" of Restitution, 2874 A.D., all the world will have regained "that which was lost."

But all who were secretly harbouring the spirit of the Adversary, having yielded only feigned obedience during the Restitution process (Psa. 66 : 3, margin), will be deceived by Satan when he is let loose from the bottomless Pit during the "little season" of 40 years which follows, and God will destroy them along with Satan in the Second death (Rev. 20 : 1-3 ; Psa. 37 : 10). All who pass the final test will have demonstrated that they are not only perfect in body as Adam was before his fall, but that they have developed the perfect character of their Redeemer, who stood immovable in faith, love, and loyalty to God the Father even under the great trials to which he was subjected during his earthly ministry (Psa. 37 : 29). We would understand, therefore, that by the date 2914-2915 A.D., the redeemed race will experience to the full the glorious liberty of the children of God, with complete dominion over the earth (Compare Nos. 2 and 3 on page 24).

As the "Plane of Human Perfection" is represented in the Great Pyramid by the level of the Queen's Chamber floor, and as the Ransom-sacrifice of Christ is symbolised by the



Well-shaft, these two important features must govern this time-measurement.

We have already proved that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day." This point is below the level of the Queen's Chamber floor, and thus represents Adam in his condemned state. The point on the Queen's Chamber floor-level vertically above the north edge of the "basement-sheet" would, therefore, very well represent Adam in his perfection, and would form the most appropriate starting-point for the time measurement now under consideration.

If, then, we begin from this point as marking the date when Adam fell from perfection, 4126 B.C., and measure at the usual rate of a Pyramid-inch for a year vertically down till we reach the level of the lower Well-opening (the level of the top edge), then horizontally southward to the north edge of the opening, and from thence vertically upward till we regain the level of the Queen's Chamber floor, we shall find that the termination of our long measurement indicates the date 2914-2915 A.D.

This time-measurement is the Pyramid's method of illustrating the Apostle's brief, but comprehensive statement of God's Plan of the Ages: "As in Adam all die, even so in Christ shall all be made alive"—1 Cor. 15:22. (The sum of the two vertical, and the horizontal, lines is $7040 \cdot 8796 + \text{Pyramid inches}$, and therefore agrees in inches with the number of years from 4126 B.C. to 2915 A.D.)

SECTION XXIII

SECOND ADAM'S 1000-YEAR "DAY"

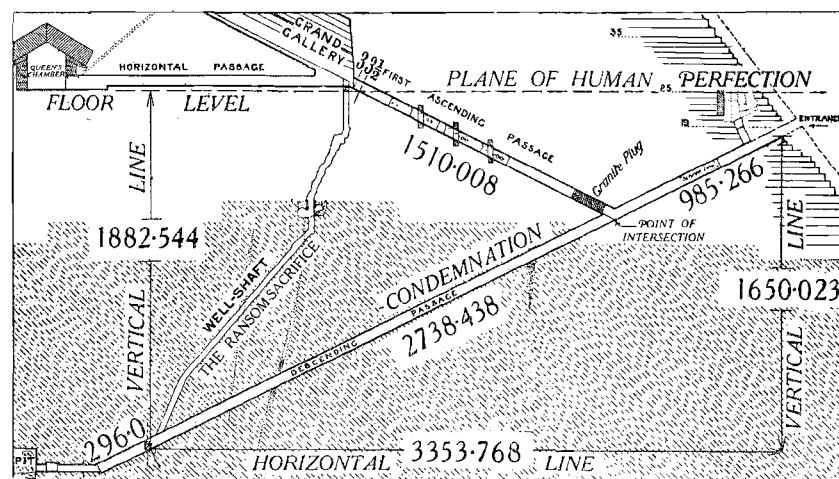
WE read that "death reigned from Adam to Moses" (Rom. 5 : 14); and that the law of Moses, although "ordained to life," was found after all to be a way to death, owing to the weakness of the flesh (Rom. 7 : 10). When, however, Jesus Christ came at the end of the Law Dispensation and abolished death, and brought life and immortality to light through the Gospel (2 Tim. 1 : 10), the opportunity to "pass from death unto life" was then offered to all who would exercise the necessary faith (John 5 : 24).

But although the resurrection power has been working in the footstep followers of Christ (Rom. 6 : 4), the time of their *real*, in contradistinction to their reckoned, resurrection from the dead, when death shall have no more dominion over them, was unalterably fixed by God according to his set times and seasons. Thus, the Scriptural time-features show that, since the "day" when the First Adam brought death into the world, none could hope to pass from death unto life in the *actual* sense, till the inauguration of the Second Adam's 1000-year "day" of regeneration.

We have seen in Section XVI that very early in this glorious "day," namely, in 1878 A.D., $3\frac{1}{2}$ years after the return of the Second Adam, the members of the "Bride" class who fell asleep during the Gospel Age have received their resurrection change, and are now with their Lord waiting till the full number of the elect company are "caught up together" with them (1 Thess. 4 : 15-17). After this the general resurrection will begin, for Christ must reign till he has put all enemies under his feet, and the last enemy that shall be destroyed is death (1 Cor. 15 : 22-26). The year 1878 A.D., therefore, was in the purposes of God the extreme time-limit for the absolute power

of death over the world; for when "this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

The Great Pyramid corroborates this Scriptural teaching by means of its symbolisms and inch-year measures, by the longest possible symmetrical measurement between the outside Entrance and the lower mouth of the Well-shaft. We have demonstrated that the north edge of the Descending Passage "basement-sheet" marks the end of the First Adam's 1000-year "day" of condemnation; and it has also been proved that the Well-shaft symbolises the ransom-sacrifice of our Lord Jesus Christ,

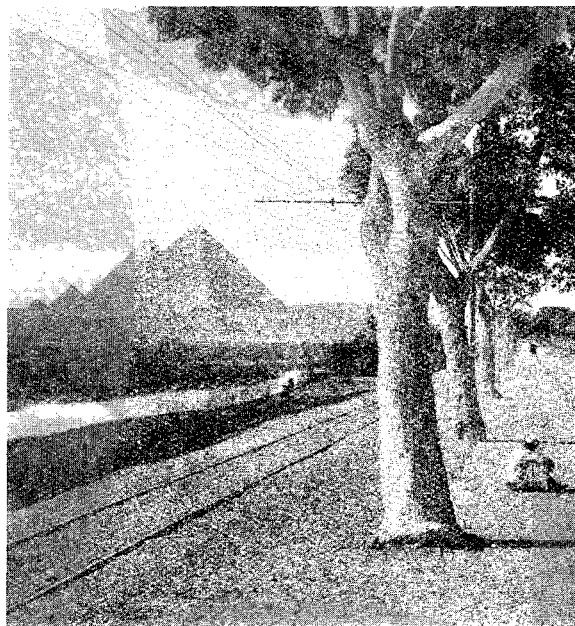


by which means *alone* any can escape the Descending-Passage condition of condemnation to death brought upon the world through Adam's sin.

The measurement from the north edge of the "basement-sheet," first vertically down to the level of the bottom of the Well-shaft, then horizontally southward to the centre of the opening of the Well* agrees with the long period of years during which the downward course of death has held absolute sway

* Details and measures connected with the lower opening of the Well-shaft are given in Vol. II of *Great Pyramid Passages*.

over the world, from the end of the First Adam's 1000-year "day" of cursing, till 1878 A.D. when the death-state first began to be "swallowed up in victory" with the raising of the followers of Christ, early in the Second Adam's glorious 1000-year "day" of blessing. (From the end of Adam's 1000-year "day" of condemnation, 3126½ B.C., to the beginning of the "first resurrection," when the body of the Christ rose from the sleep of death, 1877¼ A.D., is 5003½ years. The total measurement which represents this period in the Pyramid is 5003 ·8063 + *Pyramid inches*, which is barely a 3rd of an inch more than the exact requirement.)



The avenue and tramway-car line between Cairo and the Pyramids of Gizeh

SECTION XXIV

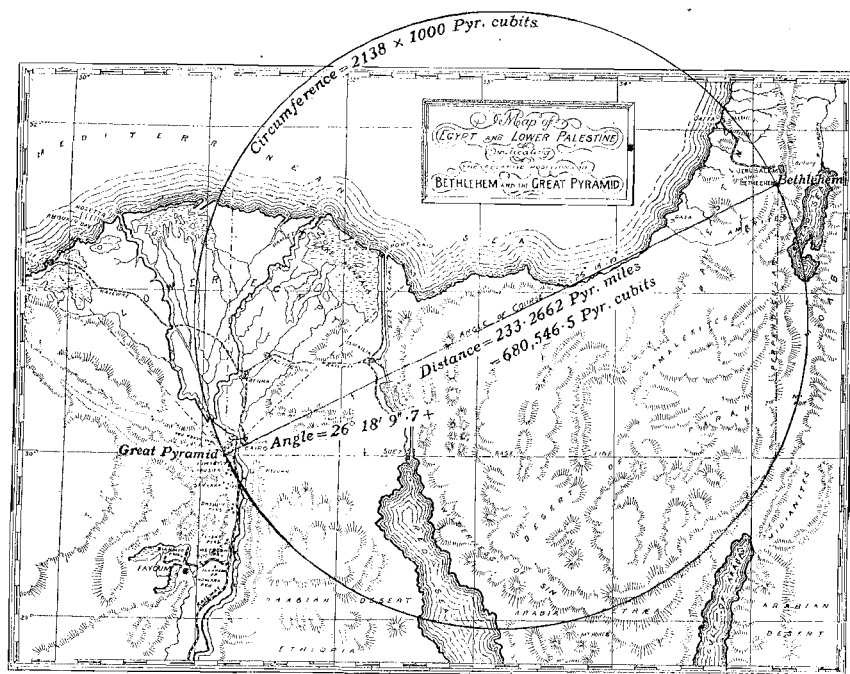
THE CONNECTION BETWEEN THE GREAT PYRAMID AND BETHLEHEM, AND THE 2138 AND 1915 PERIODS OF YEARS

THE remarkable connection that is known to exist between the Great Pyramid which marks the centre of the sectorial-shaped land of Lower Egypt, and the ancient city of Bethlehem where the Redeemer was born, is detailed in the companion book: *The Great Pyramid: Its Scientific Features*. This connection is not only that of *angle* (the straight line between the Pyramid and Bethlehem, runs from the Pyramid north-eastward to Bethlehem at the same angle to the Pyramid's parallel of latitude, as the passage-ways in the building ascend and descend, namely, $26^{\circ} 18' 9'' \cdot 7$), and of *measure*, but is *symbolical* also.

Symbolically, the Great Pyramid is a material representation of Jesus Christ, the holy, harmless, and undefiled Son of God. Or, in another picture, our Lord is symbolised by the head corner-stone of the monument, and his body-members, the spirit-begotten class of the Gospel Age, are represented as being built up to Him, thus becoming the "fulness of him that filleth all in all" (Eph. 1: 18-23).

The 2138-Year Indication

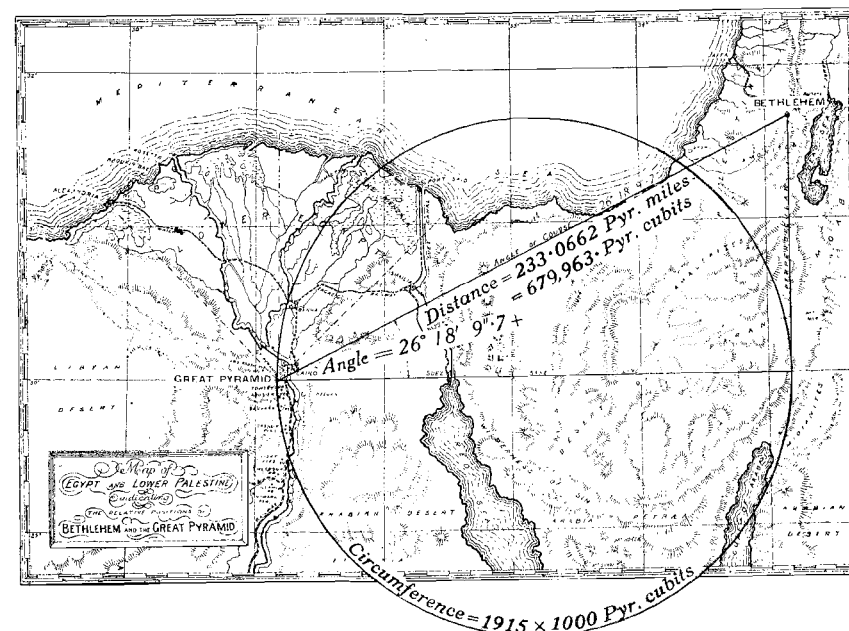
The connection by measure, which is illustrated in the two accompanying diagrams, is very wonderful, and very confirmatory of the whole teaching of the Great Pyramid. Briefly: The interval of years between the dates of the erection of the monument, and of the birth of the Man Christ Jesus, 2138, is represented in Pyramid cubits by a complete circle, each even 1000 cubits in the circumference of this circle corresponding to



one year ; for in the circumference are exactly 2138 times 1000 cubits in all. And the diameter of this circle is the straight line connecting the Pyramid with Bethlehem, the length of the line being the distance separating the Pyramid and Bethlehem according to the known geographical positions of both.

The 1915-Year Indication

Then, by another method of measuring, the 1915-year interval between the birth of Jesus in 2 B.C., and 1914 A.D. when he began his Kingdom reign over the earth (though invisible to human eyes, but clearly perceived as *present* because of the united testimony of all the time-prophecies of the Scriptures.—See the diagrams on pages 24-25), is also



represented in Pyramid cubits, and again by a complete circle, each even 1000 cubits in the periphery of which corresponds to a year. The diameter of the circle is in this case the base-line of the right-angled triangle, the hypotenuse of which triangle is the straight line between the Pyramid and Bethlehem, rising from the Pyramid's latitude, *i.e.*, the said base-line, at the unique angle of $26^{\circ} 18' 9''.7$ as mentioned above. The length of the hypotenuse of the right-angled triangle, that is, the distance between the Pyramid and Bethlehem, necessarily has a direct bearing on the length of the base-line of the triangle ; and this length is so proportioned that the circle described on the base-line has the circumference of exactly 1915 times an even 1000 Pyramid cubits of 25 Pyramid inches each. (See the further description of these features in the *Scientific* book referred to.)

SECTION XXV

THE HARMONY OF THE 2138 PERIOD OF YEARS WITH THE PLAN OF THE AGES

IN the Great Pyramid's time-measurement which marks the date 2140 B.C. as correct for the year of the erection of the monument (as detailed in Section XXV of the *Scientific* book), we have taken 628·0688 + Pyramid inches as the floor-distance between the "Point of Intersection" and the scored lines on the walls of the Descending Passage. This is a fair mean of the practical measures published by Professors Smyth and Petrie, and is confirmed by our own practical measuring at the place. (A full account of our operations at the Great Pyramid during the years 1909, and 1912, is given in the 1st volume of our *Great Pyramid Passage*.) Professor Smyth's figure for this floor-distance is, in Pyramid inches, 627·9714; Professor Petrie's figure is 628·42095; while our own came out at 628·02135. The actual mean of these three measured lengths is 628·1379, which is less than a 14th part of an inch more than the standard length required by theory. Professor Smyth is in nearly all his measures a little too short, as was pointed out by Professor Petrie, and which Professor Smyth acknowledged later in his works. On the other hand Professor Petrie tended to make his own measures a little too long. The theoretical quantity is found very often to lie between their extreme measures; and because of this these theoretical or standard measures may be safely accepted as correct.

The important period of 2138 years between the dates of the building of the Great Pyramid, and the birth in Bethlehem of our Lord, is proportionate to other measured sections of the Pyramid:

The Measure of 2138 Proportionately Related to the Lower Reach of the Descending Passage

The partial length of the Descending Passage, from the "Point of Intersection" down to the junction of the Small Horizontal Passage leading to the Pit, is indicated very exactly by means of a proportionate method of calculating which we have seen in other such relationships in the Pyramid. The basis of this calculation is the period of 2138 years, which we are now considering.

Add a round, even, 10-thousand inches to 2138 inches, and regard the sum as the perimeter of a square. The length of one side of this square is almost precisely the same as the floor-length of the lower reach of the Descending Passage. The difference, such as it is, is only about a 1000th part of an inch. (The sum of 2138 and an even 10,000, when divided by 4 to give the length of one side of the square, yields 3034·5 inches. The standard length of the lower reach of the Descending Passage is 3034·5010 +.)

Or we may reverse this feature, and show the correspondency in another way: Regard the floor-length of this lower section of the Descending Passage as the side-length of a square. The precise perimeter of this square is, therefore, 12,138·0041 + Pyramid inches. This perimeter is equal to the sum of a round 10,000, plus the floor-distance between the scored-lines (which mark the date, Autumn of 2140 B.C. as shown), and the upper end of the First Ascending Passage, but at that point on the passage-floor which marks the date of Jesus' birth, Autumn of the year 2 B.C. This point, as we have noted, is in direct horizontal alignment with the Queen's Chamber's floor-level. (The floor-distance referred to is 2138·0777 + inches.)

That this important lower section of the Descending Passage should have the above-mentioned proportionate relationship to the period, or measure, of 2138, is clearly appropriate, when we remember that the angle of the Descending Passage is the same as the angle of the straight line between the Pyramid and Bethlehem where our Lord was born, and that the distance between the Pyramid and Bethlehem, reckoned in Pyramid cubits, agrees through the ratio π with the period or measure

of 2138 (See Section XIII in the *Scientific* book). There is a fitness in all these agreements which is very convincing of the whole teaching of the Great Pyramid. And this feature is still more apparent when we find still another appropriate measure in the Great Pyramid agreeing with this 2138 period as follows :

The 2138 Period Indicated by the Two Levels of the King's and Queen's Chambers

The Scriptures declare that " He that descended, is the same also that ascended " (Ephesians 4 : 10). In other words, the Lord Jesus Christ, sent into the world from his former spiritual habitation to suffer and die for mankind, was afterwards received into glory, there to become Lord of the living and the dead and to receive his Kingdom.

This Scriptural declaration is illustrated by the angle of descent between the city of Bethlehem, south-westward to Egypt's centre, occupied by the Great Pyramid. It is also illustrated by the two levels in the Great Pyramid which symbolise the spirit and human planes, namely, the floors of the King's and Queen's Chambers.

As the Great Pyramid, in its perfection when built, is the direct symbol of the perfect, sinless, Son of God, who, when he came into this world, was born in Bethlehem as foretold by the prophet (Micah 5 : 2 ; Matthew 2 : 4-6), the period of years which separated the dates of the erecting of the Pyramid and the birth of Christ Jesus, 2138, is therefore constantly brought before our notice when we speak of the length and angle of the straight line connecting the Pyramid with Bethlehem.

Now, the vertical distance between the two levels of the King's and Queen's Chambers, from floor to floor, also indicates the 2138-year interval, by the following method : Regard an even 10 times this precise vertical distance between these two floor-levels as the length of the perimeter of a square. It will be found that the length of one side of this square is almost exactly a round 2138 Pyramid inches, the difference being less than a 100th part of an inch. (The vertical distance between the two floors is $855 \cdot 203299 +$ Pyramid inches. This multi-

plied by 10, then divided by 4, gives the side-length of the square referred to, namely, $2138 \cdot 0082 +$ inches.)

The Geometrical Relationship Between the Two Adjoining Periods of 2138 and 1915 Years

As in the two proportionate features just considered, so in this additional feature the basis of the calculations is a square.

We have already noted the importance of the connection of the interval of 2138 years (between the erecting of the symbolical stone Witness in Egypt and the birth of the Man Christ Jesus), with the 1915-year interval which immediately followed, ending in 1914 A.D. when Christ took to himself his great power and began his reign. We now draw attention to the fact that there is a geometrical connection between the two numbers, 2138 and 1915. This connection is shown by a plane geometrical figure, the basis of which, as we said, is a square.

Draw a square with an area of exactly an even 100 times 2138 square inches. The side-length of this square is $462 \cdot 3851 +$ inches (*i.e.*, the square-root of 100×2138).

Inscribe a circle within this definite square. The diameter of the circle is, of course, the same as the side-length of the square. Therefore, multiplying this diameter, or side-length, by the ratio π , we find that the length of the circumference of the inscribed circle is $1452 \cdot 6256 +$ inches.

The sum of the diameter and circumference of the inscribed circle, is almost exactly a round, even, 1915 inches. (The precise sum is $1915 \cdot 0108 +$ inches, which is little more than a 100th part of an inch over the exact 1915.)

By this simple geometrical and mathematical method, the three very important dates, namely : *first*, 2140 B.C. for the erection of the symbolical Great Pyramid, *second*, 2 B.C. for the birth of the world's Saviour and King, and *third*, 1914 A.D. for the beginning of the righteous reign of this King of Glory, are all prominently and symmetrically indicated. Thus we perceive still more evidence of intentional design in all of Jehovah's great Plan of the Ages.

The Two Periods of 2138 and 1915 Years are Geometrically Related to the Precessional Cycle Period

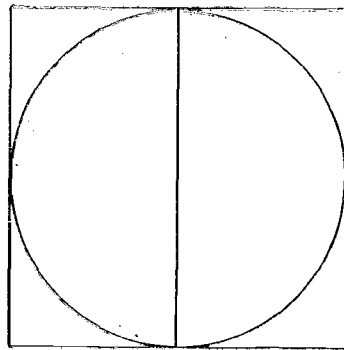
As the Precessional Cycle period of years was the primary basis for the important discovery of the building-date of the Great Pyramid (as demonstrated by the exact positions of the notable stars Alpha Draconis, and Alcyone of the Pleiades, at that date), and as the number of years in the precession is found to be corroborated by the perimeter of the Great Pyramid at that precise level in the building which marks the termination of the 1915-year time-measurement, it is certainly a still further confirmation of our faith in the teaching of the Pyramid to find that, geometrically, and mathematically, these three periods of 2138, 1915, and 25,694-5 years are each related to the other.

This relationship is contained in a further development of the plane geometrical figure just detailed, namely, the square, having an area of precisely 100 times 2138 square inches. We now regard the diagonal of this square as being the side-length of another, larger, square. The side-lengths of both squares are thus determined by the precise area of the first, small, square, with its inscribed circle indicating the 1915-year period.

The calculation connected with these two squares which indicates the precessional period is as follows: The length of the diagonal of the small square, which is also the side-length of the large one, is 653.9113089 + inches. The perimeter of the large square is therefore 2615.64523 + inches.

From an even 10 times the perimeter of the large square, deduct the length of one side of the small square. The remainder is 25,694.0672 + inches, which is equal to the years in the precessional cycle.

There are other proportionate features connected with this geometrical figure, all confirmatory of the foregoing, and confirmatory of the Pyramid's measures generally.



The Area of the Small Square is exactly 2138 × 100

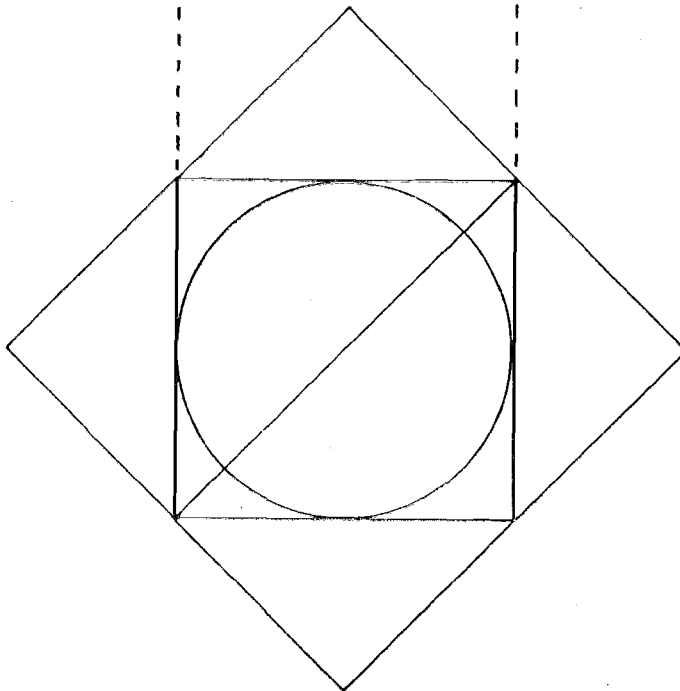


Diagram Illustrating the Geometrical, and Mathematical, Connection between the Numbers 2138, 1915, and 25,694

SECTION XXVI

THE SYMMETRICAL CONNECTION BETWEEN THE SOLAR YEAR,
THE PRECESSIONAL CYCLE, AND THE 1915-YEAR PERIODS

THE foundation of this feature is a circle, the area of which is as many square inches as there are square cubits in 7×2 times the Socket-base area of the Great Pyramid. In other words, the area of this circle is, in inches, equal to the number of days in 14 times the *square* of the solar tropical year.

There are $365.24219866 +$ days in the solar tropical year, and therefore $133,401.863687 +$ days in the square of the year. (In the area of the Pyramid's Socket-level square base there are $133,401.863687 +$ square Pyramid cubits.) Thus, in 14 times the square of the solar year the number of days total to $1,867,626.091626 +$; and this, reckoned in inches, is the area of our circle. (The number 7 is in Scriptures specially connected with time.)

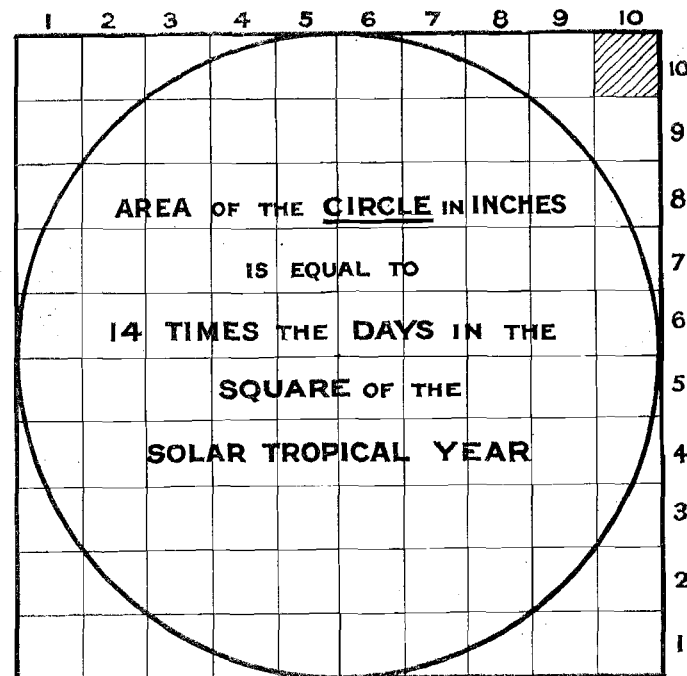
We desire now to find the diameter of this circle, the area of which is, as we see, definitely determined by the day-value of the solar tropical year, and the perfect number 7 (*i.e.*, 14, the double of 7). For the further development of this feature is connected with the square of the diameter of this circle. That is to say, we require to ascertain the precise area of a square, the side-length of this square being the same exactly as the diameter-length of the circle.

If we know the area of a circle, it is easy to find the square of the diameter of that circle. We need only to multiply the known area of the circle by 4, and divide the result by the ratio π . (Or we can multiply the known area of the circle by 4, and then multiply again by the *reciprocal* of the ratio π . The value of the reciprocal of the ratio π is $.31830988618379 +$.)

Calculating with this well known mathematical rule, we

find that the area of the square whose side-length is the same as the diameter-length of the above-mentioned circle, is $2,377,935.394638 +$ square inches.

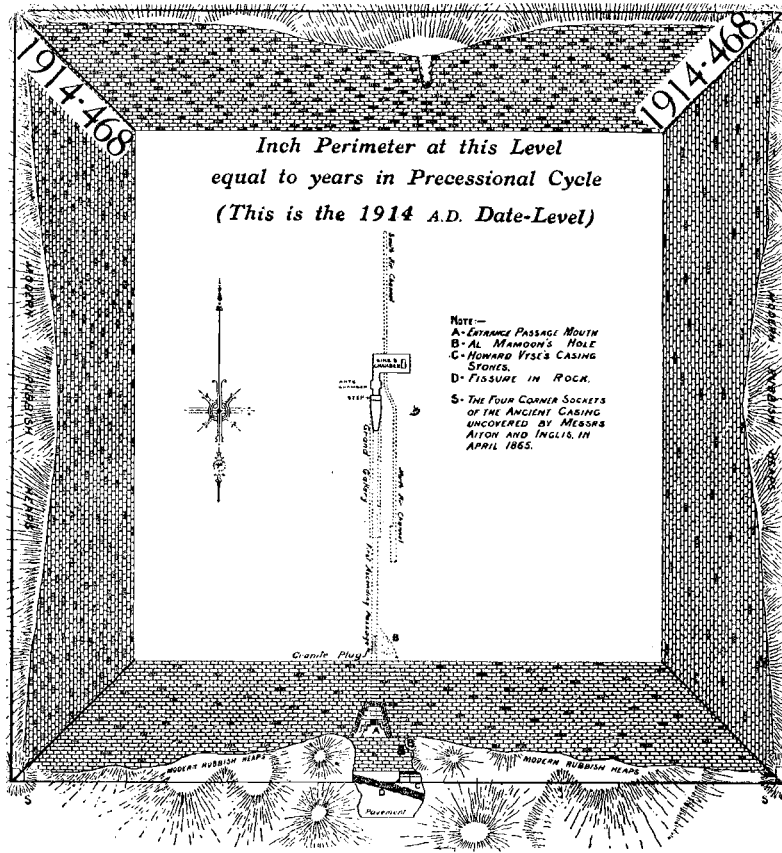
The even root part of the area of the square is $23,779.35394 +$ square inches. We can symmetrically divide the area of a square into 100 equal parts by dividing its length into 10 parts, and then its width into 10 parts, all



equally spaced. Our feature has to do with this symmetrically divided 100th part of the full area of the square.

To the area of the small 100th-part square *add* exactly 1915 inches. The resultant sum is as many square inches as there are years in the precessional cycle of the equinoxes. Thus, 1915 inches added to $23,779.35394 +$, the area of the 100th-part small square, totals to $25,694.35394 +$ square inches. This total is the same as the perimeter of the Great Pyramid at the

*Inch Perimeter at the Mean Socket-level Base is
equal to Days in 100 Solar Tropical Years*



Ground Plan of the Great Pyramid

Showing the Mean Socket-level Square Base, and the Horizontal Sectional Area at the Level marked by the Upper Terminal of the Grand Gallery Floor

level of the upper floor-end of the Grand Gallery, which floor-end marks the termination of the 1915-inch time-measurement. The difference between the two totals is not more than about a rooth part of an inch.

Instead of dividing the area of the square into 100 equal parts, we may explain the feature in this way: To the full area of the square add an even 100 times 1915 inches. The resultant sum is equal to an even 100 times the perimeter of the Pyramid at the 1914 A.D. date-point level. (The sum of the area of the square and 100 times 1915 is 2,569,435·3946 + inches. And 100 times the perimeter of the Pyramid at the level which marks the date 1914 A.D. is 2,569,435·2904 + inches. The difference between these two large totals is little more than a 10th part of an inch.)

The correspondency in the above feature is therefore practically exact. It further demonstrates the wonderful harmony of all the dimensions of the Great Pyramid, both toward each other, as well as toward the durations of the solar tropical year, and the precessional cycle, and their relationship to the outstanding period of 1915 years between Christ's birth and 1914 A.D. In augmenting the precise area of the square by the addition of the round number of 100 times 1915, we are following one of the methods of calculating required in a large number of the Pyramid's geometric and mathematical proportions, examples of which we have presented in the companion book entitled: *The Great Pyramid: Its Scientific Features*, which see.

The Solar Year, the Precession, and 1915, Connected by the Pyramid's Dimensions

The dimensions of the Great Pyramid are so wonderfully balanced, that they everywhere bear out the main teaching of the monument. The day-value of the solar tropical year is given us in the perimeter of the building at the Socket-level base, the number of inches in this perimeter being equal to the number of days in an even 100 years. The year-value of the great precessional cycle of the equinoxes is given us in the perimeter of the building at the level of the upper floor-end of

the Grand Gallery, the level which we may appropriately name the "1914 A.D. date-level." The number of inches at this level is equal to the number of years in the precession.

Here, then, we have two squares at different levels, the lower one showing the solar year, and the upper one showing the precession. And the vertical distance between these two levels is connected definitely with the highly scientific dimensions of the King's Chamber, as noted in Section VIII of the *Scientific* book. Looking down upon the Pyramid as upon a plan, the square of the 1914 A.D. level would seem to be centrally placed within the Socket-level square. The straight, and horizontal, line between the adjacent corners of the two squares is $1914 \cdot 468 +$ Pyramid inches, or about half an inch less than the precise 1915. This horizontal line is, of course, part of the base-diagonal of the building. This feature means that the vertical height of the 1914 A.D. level was so adjusted by the great Designer, that its horizontal diagonal distance inward from each base corner of the building is between 1914 and 1915 Pyramid inches, thus still again bringing before our vision the central truth of the Holy Word, and the central truth of the Pyramid too, namely, that the Saviour of the world was born into the world, known to be both Saviour and King, in the year 2 B.C., and that after an interval of 1915 years, in the year 1914 A.D., he came as earth's invisible King of righteousness. (The semi-diagonal of the Pyramid at the Socket-level base is $6456 \cdot 6308 +$ inches; and the semi-diagonal at the 1914 A.D. level of the building is $4542 \cdot 1627 +$ inches. The difference is $1914 \cdot 4680 +$ Pyramid inches.)

SECTION XXVII

THE PRE-HISTORIC "ZERO" YEAR INDICATION

ADAM'S creation, according to the chronology of the Bible, took place at the date 4128 B.C., or, more particularly as explained in Section IV, $4128\frac{1}{4}$ years before 1st January A.D.I. The year before the creation of Adam can, therefore, be named the "zero" year, or the year "0", the beginning of which is $4129\frac{1}{4}$ years previous to A.D. 1, that is, 4129 $\frac{1}{4}$ B.C.

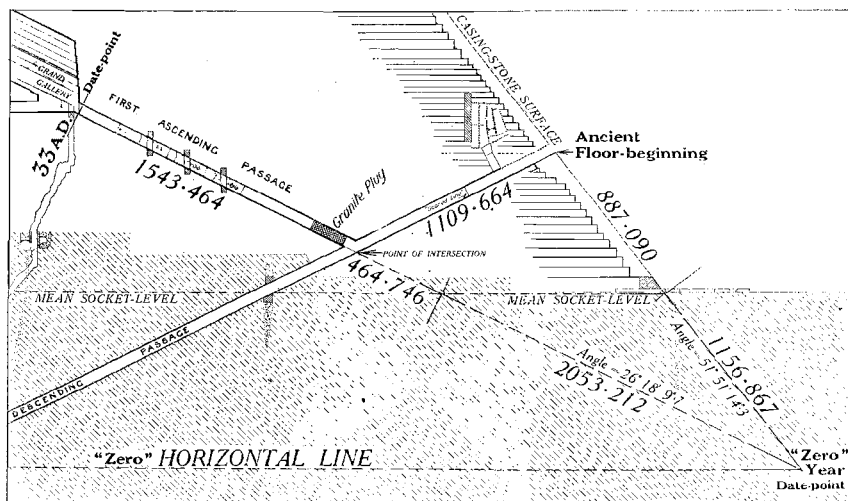
This year is just before the advent of man on earth, and thus is properly styled "pre-historic"; and because it is outside of the scope of history, but of special importance as being the very year preceding the first appearance into the material universe of God's noblest earthly creation, Man, it is proper to expect that this "zero" year, while not marked by any point within the Pyramid's passage system, would nevertheless be found to be connected with the building by some method.

The Method by which the "Zero" Year is Indicated

Mr. E. W. T. Macdonald, a Scotsman resident in Hendon, England, and a very enthusiastic student of the Great Pyramid, suggested that the important "zero" year might reasonably be marked by a definite geometrical point in the rock below the base of the Pyramid, namely, by the intersection of the two straight lines produced downward into the rock of: (1) the outer casing-stone surface of the building, at its special angle of $51^{\circ} 51' 14'' \cdot 3$, and (2) the floor of the First Ascending Passage, with its distinctive inclination of $26^{\circ} 18' 9'' \cdot 7$. This intersection, purely geometric, is within the confines of the building because in direct line with the casing-stone surface, and is connected with the passage-system owing to its location

on the line continuous with the Ascending Passage's floor. At the same time, this point is an appropriate one to mark the "zero" year, for though definitely related to the building by its two dominant angles, it is sufficiently removed from the passage-ways to demonstrate that the year it indicates is not *within* the history of mankind.

But there is another method by which this geometrically-fixed point shows the pre-historic nature of the year which it marks, and that is that none of the time-measurements, or dimensional features found in connection with it, are direct,



but are indirect. In other words, there is no Pyramid-inch time-measurement between any point in the passages that marks an established date, which directly connects the year 4129½ B.C. at this "zero" point. The "zero" point indications are all connected with proportionate measures, which, however, are in themselves symmetrical and harmonious with the building's mathematical and geometrical design.

The one well-established date in the Scriptural chronology which is convincingly marked by an appropriate point in the Pyramid's passage-ways, is the year of the death and resur-

rection of our Lord Jesus Christ, Spring of 33 A.D., marked by the line where the First Ascending Passage and Grand Gallery meet. This line of demarcation between the two ascending passages would, therefore, very well form the starting-point for the downward inclined time-measurement produced to the "zero" point. If the time-measurement were a direct one, the number of inches in this straight line would agree with the precise number of years between Spring of the year 33 A.D. and the beginning of the "zero" year 4129½ B.C. But when we accurately calculate, by the usual trigonometrical rules, the length of the *produced* floor-line, from the "Point of Intersection" down to the "zero" point, and add this to the floor-length of the First Ascending Passage, we find that the total number of Pyramid inches is less than that required. But the amount of shortage is an exact number particularly related to the monument's proportionate features, namely, an even 100.

By this indirect method, convincing because of its symmetry, the Pyramid indicates the beginning of the "zero" year 4129½ B.C., the year before Adam "became a living soul." (The period of years in question is 4161½, from 4129½ B.C. to 32½ A.D., *i.e.*, to Spring 33 A.D., the date of our Lord's death and resurrection as marked by the upper, southern, end of the First Ascending Passage. The floor-length of the First Ascending Passage is 1543.4642+, and the total length of the produced floor-line to the "zero" point is 2517.9590+, Pyramid inches. The sum of these two lengths, plus an even 100, is 4161.4233+, or practically 4161½ inches.)

The Interval between the "Zero" Year and the Exodus of the Israelites from Egypt

Another proportionate time-measurement, in which the perfect number 7 is a factor, confirms the Pyramid's marking of the "zero" year.

Egypt is the Scriptural type of the world going after "other gods" in its degradation, and hence hastening downward to the pit of destruction. The Descending Passage is a fitting illustration of this depraved condition of the world, a symbol that

is further strengthened by the interesting fact that, at the time when the Great Pyramid was being built, Alpha Draconis, the stellar representation of Satan, the "god of this world," shone right down the central line of this passage at midnight. The "Point of Intersection," therefore, where the First Ascending Passage branches upward from the Descending Passage, convincingly marks the date of the Exodus; for it was then that Jehovah separated the people of Israel from the world to be a "peculiar treasure" unto himself, and measurably lifted them above the other nations by giving them the perfect law, and instituting sacrifices which typically cleansed them from sin.

From the beginning of the "zero" year to the date of the Exodus, is $2514\frac{1}{2}$ years ($4129\frac{1}{4}$ B.C. to $1614\frac{3}{4}$ B.C.). This interval is corroborated proportionately by the length of the *produced* floor-line of the First Ascending Passage, from the "zero" point to the "Point of Intersection." For when we deduct $3\frac{1}{2}$, that is, half of the perfect number 7, from the number of inches in this produced line we get, practically, $2514\frac{1}{2}$ ($2514 \cdot 459 +$).

The number $3\frac{1}{2}$ is, in the Scriptures, usually associated with suffering, as, for instance, the $3\frac{1}{2}$ years of our Lord's earthly ministry during which he "suffered in the flesh"; and the $3\frac{1}{2}$ "times" of oppression against the saints of the Gospel Age. The Apostle tells us that "death reigned from Adam to Moses" (Rom. 5 : 14), and hence the special number $3\frac{1}{2}$ connected with the above proportionate measure, may be taken as indicative of the condition of suffering in the world because of the death-sentence, before the law of Moses gave the first opportunity of gaining life.

Dimensional Proportions Connected with the "Zero" Point A Precessional Cycle Indication

It is now established, both in this book, and in the other entitled: *The Great Pyramid: Its Scientific Features*, that many of the Pyramid's indications are based upon proportionate calculations, and that this method of proving the numerous corroborative features of the building is intentional. Thus, by taking advantage of this distinctive part of the Pyramid's

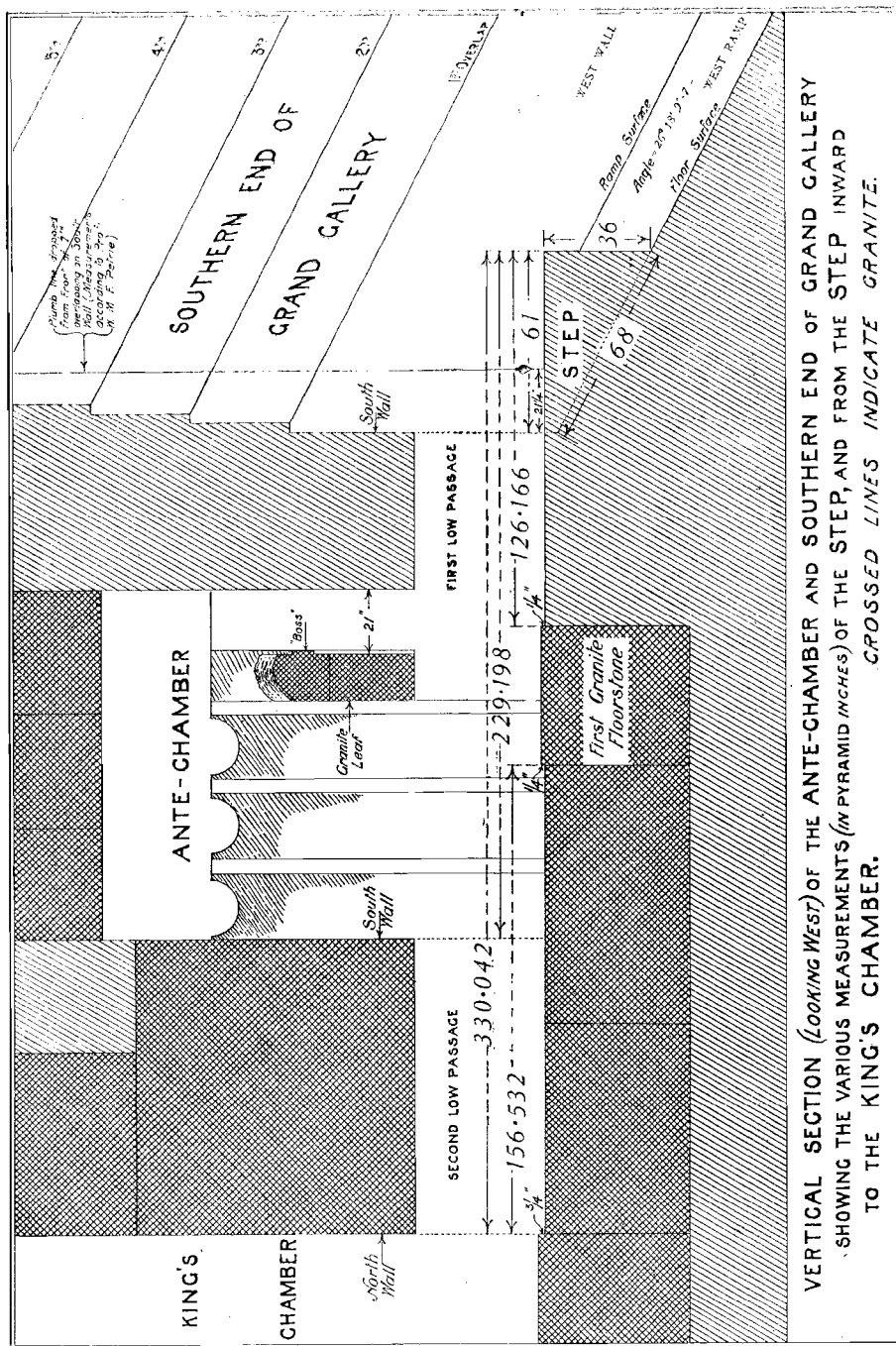
scientific design, we can show that the "zero" year point is connected with a measurement that agrees with the duration of the precessional cycle.

It is obvious that the exact location of this geometric "zero" point is altogether dependent upon, not only the two scientific angles of the Pyramid's casing-stone surface and its interior passage-ways, but also upon the precise position of the Ancient Entrance of the building, and the point on the floor of the Descending Passage from which the First Ascending Passage branches upward. There is nothing of a haphazard nature about the "zero" point, therefore, although geometric.

The precessional-cycle indication is connected with the full height of the Great Pyramid, in conjunction with the position of the "zero" point; and the factors used in the calculation are the numbers 3 and 50. When we compute, by the rules of trigonometry, the full Pyramid-inch length of the straight inclined line, from the level of the "zero" point upward to the apex of the Pyramid, we find that 3 times this length, plus the special Pyramid number 50, yields the same number as there are years in the precessional cycle, in this instance $25,695 \cdot 277 +$. (The inclined height of the Pyramid, from the Socket-level base up the casing-stone surface to the apex, the measurement being taken up the central line of the building's northern flank, is $7391 \cdot 5578 +$ Pyramid inches. The length of the produced casing-stone line, from the Socket-base level down to the level of the "zero" point, is $1156 \cdot 8678 +$. The sum of these two lengths multiplied by 3, and 50 added, equals $25,695 \cdot 277 +$. Or if we add 7×7 , i.e., 49, which is also a special Pyramid number, we get $25,694 \cdot 277 +$. As we have hitherto noted, the duration of the precessional cycle ranges between, or close to, 25,694 and 25,695 years.)

The "Zero" Point Level Indicates the Size of the Pyramid.

The consistency of the "zero" point with the Pyramid's dimensions is still further supported by the following proportionate calculation: Regard the *level* at which this "zero"



VERTICAL SECTION (LOOKING WEST) OF THE ANTE-CHAMBER AND SOUTHERN END OF GRAND GALLERY, SHOWING THE VARIOUS MEASUREMENTS (IN PYRAMID INCHES) OF THE STEP, AND FROM THE STEP INWARD TO THE KING'S CHAMBER. CROSSED LINES INDICATE GRANITE.

point is located as constituting a "subterranean" base to the whole Pyramid.

This geometric base is, by calculation, $909.8061 +$ Pyramid inches vertically below the building's Socket-level base; and the side-length of this lower base, found by producing the sloping lines of the Pyramid's four flanks downward at the same casing-stone angle of $51^{\circ} 51' 14".3$ to that precise "zero" level, is $10,560.1751 +$ inches.

It is the *diagonal* of the "zero" base, which indicates the size of the whole Great Pyramid. For the length of this geometric diagonal, plus the Pyramid's basic number 10, is equal in Pyramid inches to the sum of: (1) the vertical Socket-to-apex height, and (2) the length of the Socket-level base-line, of the building. The difference between the sum of these two principal exterior dimensions of the Great Pyramid, and the sum of the "zero" base-diagonal and the complete number 10, is only about $\frac{1}{4}$ of an inch. (The "zero" square base diagonal-length, plus 10, equals $14,944.3428 +$ inches. The sum of the Socket-to-apex vertical height, and Socket-level base-side length, of the Great Pyramid is $14,944.0651 +$ inches. The difference between these two definite sums is $.2777 +$ of an inch, *i.e.*, little more than a quarter of an inch.)

There are other dimensional proportions connected with the "zero" point, but these are sufficient to prove its authenticity.

The "Shortening" of the Time

There is one possible time-indication in the Great Pyramid which ought not to pass unnoticed; but as it is partly of a date yet future, we can only draw attention to it by presenting the calculations which seem to support it as reasonable. Part of this time-measurement has already been fulfilled in accordance with the interpretation we give it, and because of this it is not impossible that the future part may be fulfilled.

Measuring upward from the "zero" year point to the upper end of the First Ascending Passage, adding, as shown, an exact 100 inches to this measure, we arrive at that place in the Pyramid's passage-system which marks the date of our Lord's death and resurrection, 33 A.D. And continuing our upward measurement

to the south end-wall of the Grand Gallery we find the date 1914 A.D. to be here marked. This south wall of the Grand Gallery is vertically in alignment above the north wall of the rock-cut Subterranean Chamber, which chamber is symbolical of the destruction into which the nations of Christendom entered when the great war was precipitated upon the unsuspecting world in Autumn of 1914 A.D.

While the "first shot to be fired" in the war was on 28th June, 1914 A.D., when the Archduke Francis Ferdinand, nephew of the Emperor Francis Joseph, and heir to the Hapsburg throne, was assassinated in the streets of Serajevo (for histories of the world-war begin with this date); and while exactly a month later, on 28th July, Austria-Hungary formally declared war against Serbia; and on 1st and 3rd August Germany declared war on Russia and France; yet it was when Great Britain took up arms on midnight of 4th August that the greatest war in the history of the world can be said to have begun in earnest.

America declared war on Germany on 5th April, 1917; and after fully another year and a half of most desperate agony, the Armistice was signed on 11th November, 1918, largely through the peace efforts of President Wilson of the United States of America. What a prayer of thankfulness and cry of relief went up from the whole earth on that memorable day of the Armistice!

It was suggested by Mr. Wm. Reeve of Toronto, Canada, in his small work on the Pyramid published in 1909, that the words of our Lord Jesus respecting the shortening of the days of trouble, as expressed in Matt. 24 : 21, 22, might be interpreted in the time-measurements of the Pyramid, by taking the shorter period of a month to the inch, instead of a year. He pointed out that this method of measuring could appropriately begin to count from the south end-wall of the Grand Gallery, as it was believed that this wall marked the date of the commencement of the great tribulation spoken of by the Prophet Daniel, and pointedly referred to by our Lord in the text cited above. For Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened,

there should no flesh be saved: but for the elect's sake those days shall be shortened" (See also Mark 13 : 19, 20).

The south wall of the Grand Gallery marks the date 1914 A.D.; and, in this symbolical representation, the low passage leading horizontally southward to the Ante-Chamber illustrates the troublous time into which Christendom entered in Autumn of that year, the Elect themselves experiencing in a special sense the great hardships of the period. But, said Jesus, "for the elect's sake, whom he hath chosen, he hath shortened the days." (Mr. Wm. Reeve suggested the date 1910 for the beginning of this trouble; but for many years students of the Bible knew that 1914 A.D. was the date foretold in the Scriptures.)

When the Armistice was signed a "breathing-space" was provided, especially for the Lord's people, the "Elect."

The length of the low passage from the line of the Grand Gallery's south wall, to the north wall of the Ante-Chamber, agrees in inches with the number of months (Biblical months of 30 days each), between the 4th-5th August, 1914 A.D., and 11th November, 1918, when the Armistice was signed. (The first low passage is, in its accurate theoretical length, $51.9792 +$ Pyramid inches, that is, practically 52 inches. At 30 days to the inch this length represents 1560 days; and from the 5th of August, 1914, to the 11th of November, 1918, including the extra day in 1916 which was a leap-year, there were 1560 days.)

It is, of course, natural to suggest that, as the first low passage by its length thus exactly agrees with the period of tribulation caused by the world-war, each inch representing the Biblical month of 30 days, the same scale of measuring along the Ante-Chamber's floor to the south wall of that chamber would mark a definite date there also. Reckoning with the theoretical Ante-Chamber length of $116.2602 +$ Pyramid inches, and the month of 30 days to the inch, the period represented is 3487.8 , or practically 3488 days. Taking account of the leap-years, 3488 days from 12th November 1918, end on 30th May 1928, which must be close to Pentecost of that year.

If we continue the interpretation of the first low passage to the second low passage, this second passage could be held to represent the final trouble upon the world, and upon the Lord's children (1 Thess. 5 : 1-6). The walls, floor and ceiling of the

first passage are of limestone, while that of the second are of granite; and the length of the second is, according to the theoretical measures which we accept, 100.8434 + Pyramid inches.

That the south wall of the Ante-Chamber, which is also the north-beginning of the low granite passage leading to the King's Chamber, should mark the date 1928 A.D. may be regarded as appropriate enough, and in keeping with the other time-measurements of the Pyramid; for this point also marks, by the other method of measuring explained in Section XVI, the date 1878 A.D. Between these two dates is a period of 50 years, just as there was a period of 50 days between the parallel date to 1878 A.D., namely, 33 A.D. when our Lord rose from the dead, and the great Pentecostal day when God poured out his Holy Spirit upon his waiting Church (Acts 2 : 16-18).

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